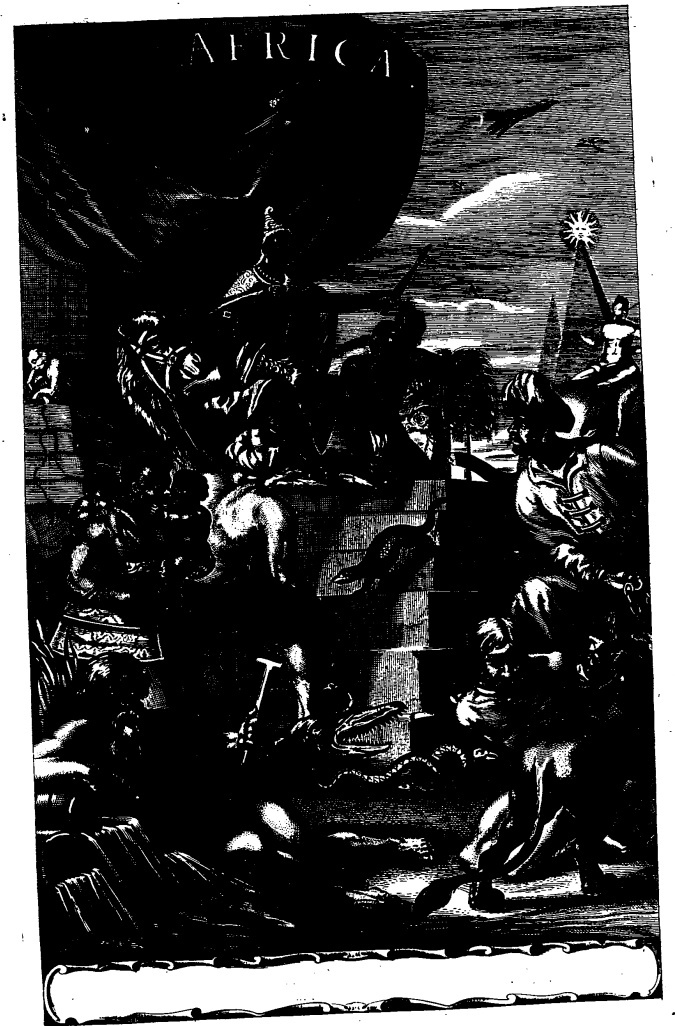


ENGLISH ATLAS,

Tome the First.





A F R I C A:

BEING AN
ACCURATE DESCRIPTION
OF THE

R E G I O N S

OF

Ægypt, Barbary, Lybia, and Billedulgerid,

The LAND of

Negroes, Guinee, Æthiopia, and the Abyssines;

With all the Adjacent Islands, either in the Mediterranean,
Atlantick, Southern, or Oriental Sea, belonging thereunto.

With the several Denominations of their
Coasts, Harbors, Creeks, Rivers, Lakes, Cities,
Towns, Castles, and Villages.

THEIR

Customs, Modes, and Manners, Languages,
Religions, and Inexhaustible Treasure;

With their

Governments and Policy, variety of Trade and Barter,

And also of their

Wonderful Plants, Beasts, Birds, and Serpents.

Collected and Translated from most *Authentick Authors*,
And Augmented with later Observations;

Illustrated with Notes, and Adorn'd with peculiar Maps, and proper Sculptures,

By *JOHN OGILBY* Esq;
Master of His Majesties *REVELS* in the Kingdom of *IRELAND*.

L O N D O N.

Printed by *Tho. Johnson* for the Author, and are to be had at his
House in *White Fryers*, M.DC.LXX.



117-22



CHARLES R.

CHARLES, by the Grace of God, King of England, Scotland, France, and Ireland, Defender of the Faith, &c. To all Our loving Subjects, of what Degree, Condition, or Quality soever, within Our Kingdoms and Dominions, Greeting. Whereas, upon the Humble Request of Our Trusty and Well-beloved Servant John Ogilby Esq; We were graciously pleased, by Our Warrant of the 25th. of May, in the Seventeenth Year of Our Reign, to grant him the Sole Priviledge and Immunity of Printing in Fair Volumns, adorn'd with Sculptures, Virgil Translated, Homers Iliads, Æsop Paraphras'd, and Our Entertainment in Passing through Our City of London, and Coronation, together with Homers Odyssees, and his fore-mention'd Æsop, with his Additions and Annotations, in Folio; with a Prohibition, That none should Print or Re-print the same in any Volumns, without the Consent and Approbation of him the said John Ogilby, his Heirs, Executors, Administrators, or Assigns, within the Term of Fifteen Years next ensuing the Date of Our said Warrant: And whereas by one other Warrant, of the 20th of March, in the Nineteenth Year of Our Reign, We were in like manner graciously pleas'd to grant him the said John Ogilby the sole Priviledge of Printing Homers Works in the Original, adorn'd with Sculptures; a Second Collection of Æsops Fables, Paraphras'd, and adorn'd with Sculptures; The Embassy of the Netherland East-India-Company to the Emperor of China, with Sculptures; and an Octavo Virgil in English, without Sculptures, heretofore by him Printed; with like Prohibition, That none should Print or Re-print the same in any Volumns, without the Consent and Approbation of him the said John Ogilby, his Heirs, Executors, and Assigns, within the Term of Fifteen Years next ensuing the Date of Our said Warrant: And whereas the said John Ogilby hath humbly besought Us to grant him further License and Authority, to have the sole Priviledge of Printing a Description of the whole World, viz. Africa, America, Asia, and Europe, in several Volumns, adorn'd with Sculptures: VVe taking it into Our Princely Consideration, and for his farther Encouragement, have thought fit to grant, and we do hereby give and grant him the sole Priviledge of Printing the said Books last-mentioned: And VVe do by these Presents

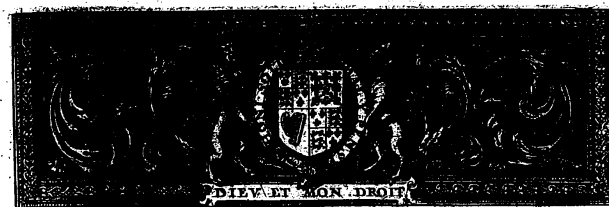
straitly

straitly charge, prohibit, and forbid all our Loving Subjects to Print or Re-print the said Books, in any Volumns, or any of them; or to Copy or Counterfeit any the Sculptures or Ingravements therein, within the Term of Fifteen Years next ensuing the Date of these Presents, without the Consent and Approbation of the said John Ogilby, his Heirs, Executors, Administrators, or Assigns; as they and every of them so offending, will answer the contrary at their utmost Peril: VVhereof the VVardens and Company of Stationers of Our City of London, are to take particular notice, that due Obedience be given to this Our Royal Command.

Given under Our Signet and Sign-Manual at Our Court at VVhitehall, the first day of November, 1669. in the One and twentieth Year of Our Reign.

By His Majesties Command.

J. TREVOR.



To the High and Mighty
M O N A R C H
C H A R L E S II.

Of England, Scotland, France and Ireland,

K I N G,

Defender of the Faith, &c.

S I R,



Ince it pleased Divine Providence, by Your Majesties sole Conduct and Direction, to Compose all Foreign Differences, settling at last Your weary People, Harraſed with Fire and Peſtilence, under a Neceſſary and Honourable Peace.

The Effects of which, ſoon Chearing up Your Loyal Subjects, they, laying Arms aſide, ſtraight betook themſelves to the ſeveral Improvements of Arts and Sciences, each ſtriving to outvie the other, in what ſeemed moſt Conducibile to the Reſtauration of the former Wealth, Splendor, and Reputation of theſe Your Majesties Kingdoms, Renown'd and Famous through the World.

But amongſt theſe Buſie Preparations, no Work appears more Perſpicuous than that Stupendious Miracle! the Raiſing from a Confuſed Heap of Ruines (ſooner than ſome believ'd they could remove the Rubbiſh) Your Imperial City, already looking down, though Private Houſes,

upon former Publick Structures, hereafter to be the Business of Foreign Nations to See and Wonder at.

I also, Dread Sovereign, feeling a Spring of Youthful Vigour, warming my Veins with fresh Hopes of better Times, have undertaken, according to my Mean Abilities, no small Business, a Work of Time, requiring some Years to Publish, being, May it please Your Majesty, a New Model of the Universe, an English Atlas, or the setting forth, in our Native Dress, and Modern Language, an Accurate Description of all the Kingdoms and Dominions in the Four Regions thereof.

Since such, and so great an Off-spring cannot be Born in a day, nor see the light of Publication at once, being several and distinct Volumns, this my first Issue, Most Gracious Sir, being Africa Compleat, in the Name of the Rest yet Unfinish'd, I humbly Dedicate and Tender to Your most Serene Majesty, as an Earnest and Representative of the whole Work.

In which, Dread Sir, You may behold amidst a Galaxy of Southern Constellations, or the numerous Flourishing Cities and Seats of that famous Region, Your own Bright Star, none of the smallest Magnitude, Your Metropolis, Your Royal City Tangier, which Seated on the Skirts of the Atlantick, keeps the Keys both of the Ocean and In-Land Sea, whose unparallel'd Scituation, Temperature of Air, and Fertility of Soil, may well make the Story True, if Romance, that an antient Emperor resolv'd to fix there his Imperial Seat, to be his Terrestrial Paradise, Invironing with Walls of Brass, a Gold and Silver City.

Thus Prostrating at Your Sacred Feet, that which if Your Majesty be pleas'd to receive with a Smile, Your Subjects through Your Brittish Monarchy, not onely Ambitious in obeying Your Commands, but ready to follow, in what they may, Your Royal Example, will give the Work also a Civil Reception.

Whilest I, Dread Sovereign, to clear all difficulties, am busie exploding Old Tales, Fictions, and Hear-says of the Antients, Collecting and Translating better and more Modern Authority, especially Eye-witnesses, our late Sea Voyagers, that I might not weary Your Sacred Ears with any thing, if possible, but undoubted Truth, May Your Majesty, though Your Claim be Just, and Your Sword able to Intitle You Emperor of the Universe, Your Thundring Sovereigns already Command-

Commanding the Sea, and Royal Standards by Land, fixt in Possession in the four Regions thereof, rather by Your Example at Home, and Mediation abroad, Reconcile those Ruffling Princes that delight in War, settling them in Leagues of Amity; for which so great a Blessing, may they, You being the best of Gods Vicegerents on Earth, Crown also the King of Peace, a second Augustus, whose Piety and Prudence hath once more shut up the Temple of Janus, binding in Per-durable Fetters, Bloody and All-destroying War for ever.

Your Sacred Majesties.

Most humble,

Most obedient Servant,

and loyal Subject,

JOHN OGILBY.



THE
PREFACE.

INtering upon so great a Work, being no small Concern in my Territory of Business, I suppose it proper, never Apologizing heretofore, by way of Preface, to give you a brief Review of all my former Endeavors, so leading you on to this present Occasion.

Many years are past with various Revolutions, since in the first Fluctuations of the late Grand Rebellion, I being left at leisure from former Employments belonging to the quiet of Peace wherein I was bred, in stead of Arms, to which in parties most began to buckle, I betook my self to something of *Literature*, in which, till then, altogether a Stranger; And drawing towards the Evening of my Age, I made a little Progress, bending my self to softer Studies, adapted to my Abilities and Inclinations, *Poesie*: And first Rallying my new rais'd Forces, a small and inconsiderable parcel of *Latin*, I undertook no less a Conquest, than the Reducing into our Native Language, the Great Master and Grand Improver of that Tongue, *Virgil*, the Prince of *Roman* Poets; and though I fell much short in this my vain Enterprize, yet such, and so happy prov'd the Version, and so fairly accepted, that of me, till then obscure, *Fame* began to prattle, and soon after I, forsooth, stood forth a new *Author*, and so much cheer'd up with fresh Encouragements, that from a *Mean Octavo*, a *Royal Folio* Flourish'd, Adorn'd with Sculpture, and Illustrated with Annotations, Triumphant with the affixt Emblazons, Names, and Titles of a hundred *Patrons*, all bold Assertors in Vindication of the Work, which (what e're my Deserts) being Publish'd with that Magnificence and Splendor, appear'd a new, and taking Beauty, the fairest that till then the *English* Press ever boasted.

Yet this first Endeavour rais'd my Reputation no farther, than to be accounted a Good *Translator*, a Faithful *Interpreter*, one that had dabled well in anothers *Helicon*; but I, greedy of more, having

THE PREFACE.

having tasted the sweetness of a little Fame, would not thus sit down, but ambitious to try my own Wing, endeavour'd to Soar a little higher. The most Antient and Wilest of the *Grecian* Sages, who first led us through a Vocal Forest, where Beasts also spake, and Birds sat Chanting in every Tree, Notes for Men to follow: *Æsop* the Prince of *Mythologists*, became my Quarry, on his plain Song I Descanted, on his short and pithy Sayings, Paraphras'd, raising my voice to such a height, that I took my degree amongst the *Minor Poets*.

My next Expedition with Sails a Trip, and swoln with the Breath of a general Applause, was to discover *Greece*, that there, I might from *Homer's* own hand, the King of *Parnassus*, receive plentifully at the Fountain-Head staining Draughts of the brisker *Hypocreen*; in which I had a double Design, not onely to bring over so Antient and Famous an Author, but to inable my self the better to carry on an *Epick Poem* of my own Composure; whose *Iliads* with much Cost and Labor at last finishing, being Dedicated to His Sacred Majesty, and Crown'd with His Gracious Acceptance, I maintain'd my Post, loosing no ground of former Reputation.

Soon after, being order'd by the *Commission of Triumphs*, to Banquet His Majesty at the Cities cost with a *Poetick Entertainment*, Marching with His Train of Nobles through His Imperial Chamber to His Coronation at *Westminster*, the Argument being great, seeming almost impossible to set forth the Dear Affections, and unexpressible Joys of all His Loyal Subjects, especially of His *Metropolis London*, at His so Happy Restauration; and that the Glory of so Bright a Day, the most Splendid that e're this Nation saw, should not close with the Setting-Sun, but appear a shining Trophy to Posterity; I, at my own proper Cost and Pains, brought it to light once more, in a *Royal Folio*, containing the whole Solemnity, the Triumphal Arches and *Cavalcade*, delineated in Sculpture, the Speeches and Impresses Illustrated from Antiquity, and Dedicated to His Majesty; of which, some, and but a few, escaping the late Conflagration, remain'd.

But whilst I busied my self thus, neither sparing Cost nor Pains, to dress and set forth my own Volumns with all the Splendor and Ostentation that could be, I thought it also Religious, and the part of a good Christian, to do something for Gods sake, to adorn in like manner, with Ornamental Accomplishments, the *Holy Bible*, which by my own sole Conduct, proper Cost and Charges, at last appear'd the largest and fairest Edition that was ever yet set forth in any Vulgar Tongue.

Next in order to the compleating of *Homer*, I fell upon his *Odisses*, which Dedicated to his Grace the Duke of *Ormond*, then His Majesties Lord Lieutenant of *Ireland*, to whom, in that Kingdom, in the late miserable Distractions, I was a Servant, he kindly accepting thereof.

Then,

THE PREFACE.

Then, being restless, though weary of tedious Versions, and such long Journeys in Translating Greek and Latin Poets, Works asking no less than a Mans whole life to accomplish, I, the better to feed my Fancy with variety of Objects, a second time betook my self to *Æsop*, where I found such Success, that soon I seem'd to tread Air, and walk alone, becoming also a *Mythologist*; not onely Paraphrasing, but a Designer of my own Fables, and at last screw'd my self up to a greater height, finishing two Heroick Poems, viz. *The Ephebian Matron*, and *The Roman Slave*, which Volumn, a most Worthy and Illustrious Person, the Earl of *Offery*, vouchsafed to Patronize; and although a Second Part, met with a Fate not common, to be esteem'd equal with the former.

Thus elevated by the Success of these my last heightened Essays, I thought it time to go on (having fitted Materials, both Historick and Poetick) with my long intended Edifice, my own great Fabrick, an *Epick Poem*, already divided into twelve Books, some almost finish'd, call'd *CAROLIES*, from our Miracle of *Hero's*, *Charles* the First, being the best Pattern of true Prudence, Valor, and Christian Piety; of whom, though too late, and too unworthy to be affix'd to his Herse, out of the abundance of my Zeal and Loyalty to so matchless a Worthy; I hope there may be indulgence for the placing these Lines, which may remain to Posterity, in the Portal of this Great Work.

*Mirror of Princes! Charles, the Royal Martyr,
Who for Religion, and His Subjects Charter,
Spent the best Blood Injustice Sword e're dy'd,
Since the rude Souldier Pierc'd our Saviours side;
Whose Sufferance, Patience, reach'd to such a height,
For Angels onely with Sun-beams to write:
No mortal Hand, less my unworthy Pen,
Fit to Display the best of Kings and Men.*

This Work thus settled, and so well resolv'd upon to be the Pride, Divertisement, Business, and sole Comfort of my Age, that day annually so fatal to the Royal Party, swallow'd in that devouring Deluge of Fire, with most part of the City, that, and my whole Estate.

Thus fall'n into a low condition, groaning under a double burthen of Sicknes and Poverty, and almost quite despairing, the Work that might have Boy'd me up once more, thus irrecoverably lost; and reminding, that many of my Friends, and Worthy Patrons were more favorable to my Endeavors, when under a Cloud, than after Shining in full Lustre; and that since his Majesties Restauration, the minds of those restor'd to former Fortunes, or rais'd to several Advancements, were more abroad, and not at leisure to

THE PREFACE.

look on such private Divertisements at home; so that those later Volumns, which in course were Printed to perfect the former, remain'd a Drug, until the insatiate Flames, at once, and in one bad Market, clear'd me of my Store, and House also.

Besides grave *Poesie*, in which *Homer* and *Virgil's Heros* spake Honor, and the greatness of their Souls; comprizing in few Lines, by Example, more Rules of good Life, than *Phylosophers* in many Volumns; loosing place and former Lustre, *Rough Satyr*, *Rude Travestee*, and *Rhime Doggerel*, gotten above, assisted with such, that confidently avouch, that we in this more Refin'd Age, speak better things *ex tempore*, than what hath been Recorded by the whole Rabble of Antiquity; looking down upon Moral Vertues, as stale Saws, and stiff Formalities, onely fit for School-Boys *Theams*, and that our Brisker Youth, and more Sublime Wits, should be asham'd to peruse, much more to follow.

Thus a new *Gaggle* drowning the old *Quire of Melodious Swans*, I resolv'd to desist; and shutting up the Fountain of the *Muses*, left Clambering steep *Parnassus*, and fell into the beaten way, and more frequented Paths of *Prose*: My first undertaking being, *An Embassy from New Batavia, to the Emperor of China*, which Publish'd in my last Lottery, prov'd so acceptable, that I resolv'd to carry on in the same way hereafter, the whole Business of my Pen.

When, as in my former Acquisitions, I flew first at the highest and best *Poetick Authors*; so now as much ambitious, I pitch'd up-on the like Accomplishment in *Prose*, and no less serves my turn, than the Reducement of the whole World, viz. *A New and Accurate Description of the Four Regions thereof*, the first of which being *AFRICA*; wherein, having made some Progress, still Collecting more Materials towards the Compleating of so great a *Work*, a Volumn lately Publish'd beyond Sea in *Low-Dutch*, came to my hands, full of new Discoveries, being my chief and onely Business to enquire after, set forth by *D^r O. Dapper*, a Discreet and Painful *Author*, whose large Addition, added to my own Endeavors, hath much Accelerated the *Work*; which thus being finish'd, adorn'd with more variety of Sculpture, Maps of Cities and Countreys, and a much larger Declaration than any yet extant, Presents it self to your favourable View and Acceptation; and will, I hope, (such is the Intrinsic Worth and Beauty thereof) invite a general Encouragement from all parts, that I may more chearfully and speedily go on with the Remainder; which if the Effects follow, I doubt not, but a short time will produce the Happy Conclusion, by

From my House
in White Fryers,
April 28. 1670.

Your most humble Servant,

John Ogilby.

A CATALOGUE OF THE NAMES OF THE

General Authors, both Ancient and Modern,
besides Later Voyagers,

Consulted to the carrying on of this First Volumn; who led us by
the Hand through those Vast, and till of late Untraced

REGIONS of AFRICA.

O Liver van Noord, Jacob van Neck, Stephen Vanderbagen, Cornelius Mate-lieff, Peter Williams, George Spilbergen, Peter Both, The Governours Peter Vander Brock, and many more; as Samuel Blomert, one long Resident there, his Observations being faithfully Collected by the Learned Isaac Vossius.

THe Particular Authors for the several Provinces, beginning with Egypt, are, Johannes de Leo, or Africanus, Louis Marmol, Samtius, Francois Alvarez, Peter Belonius, Vilamont, Radziwiel, Johannes Alpinus, Santen Seguesse, Cesar, Lambert, Matthias Vossius, Peter de la Valle, Balthazar Tellez; these being Portuguese, Italian, Latin, and French Writers; besides the Descriptions of other both Ancient and Modern Geographers; as, Strabo, Dionysius, Perigetes, Pomponius Mela, Ptolomy, Cluverius, &c.

Those that give us an Account of *Barbary*, are the afore-mention'd Leo and Marmol, Diego de Haedo, Johannes Gramaye, Brèves, Cel. Curio, Diego de Torres, and others. In like manner, there is taken out of the first Part of Leo, Marmol, and Samtius, all that lies in *Numidia*, *Biledulgerid*, and *Libia*, or *Zaahra*, and the inmost part of *Negro-land*.

AS concerning the several Places lying along the Sea-Coast of the *Negroes* Country, viz. between *Cape de Verd* and the Kingdom of *Lovango*, being a Coast of about 900 Leagues, we find all the foremention'd Geographers to be defective in it: But most of what hath been found hitherto, we have from the *Hollanders*, in their several Voyages to *Guinee*, Collected by Peter de Marce, who even to these Times gives us so large a Description, that it descends to the meanest Village; and withal, a large Account of their Religion, Mores, Manners, and Merchandize.

Samuel

Samuel Blomert also, remaining long in those Parts, being very inquisitive, hath rendered a more large and exact Account concerning *Guinea*, than the former.

Next, in reference to those Coasts near the *Cape of Good Hope*, there hath been almost nothing said by former Writers, but only what hath been Collected out of the several Journals of the *Hollanders*, in their Voyages to the *East-Indies*, which are very large and Authentick.

The Territories and Coasts of the *Nether-Ethiopia* are lately as well Survey'd and Delineated; first, by that Eminent Author *Johan de Barros*; next, *Pigafet*, *Samutus*, *Jarrick*, *Moquet*, *Od. Barbosa*, *Urreta*, *Maffens*, *Peter Davy*, and some others.

For the Description of the *Abyssines*, or *Upper-Ethiopia*, of which we were till of late in a manner altogether ignorant, let us thank *Nicholas Godignus*, *François Alvarez*, *Jarrick*, *Dam. Goetz*, and especially *Father Balthazar Tellez*, who hath far exceeded all the former, having in an excellent Composure, in the *Portuguese* Language, given us a large and accurate Description thereof.

And as concerning the Islands belonging to *Africa*, most of the fore-mentioned Authors, with some few others, have set their Hands to; except the *Salt-Isles*, or those of *Cape de Verd*, and that of *St. Thomas*, which boast their Description chiefly from *Blomert*.

Also *Madagascar*, or *St. Laurence*, *Stephen de Flacourt* hath for the most part ingrossed and appropriated to himself; he being long resident there, imploy'd by the *French East-India Company*: Besides, a *Frenchman* that suffer'd Shipwreck on that Coast, hath done well; but not so hit the Truth as the former.

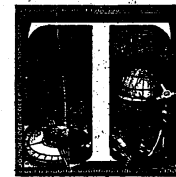
For the Island of *Malta* we are beholden to *Bosio*, *Megisaer*, *Hieronymo*, *Alexandrinus de Naberat*, besides one, a great Observer, that long Inhabited there.

AN



AN ACCURATE DESCRIPTION OF AFRICA.

The Induction.



THE Terraqueous Globe, (whereof *Africa* shares no narrow Limits) seems but an Imaginary Point, to the vast Expansions of the Universe, though in itself of a Great Magnitude; for its Girdle, or Equinoctial Circle, contains in length 21600 English Miles, or rather such as 60 make * a Degree. And the Diameter or Axis of the Earth, according to the same measure, amounts to 6875 Miles. The Semidiameter 3438. But the Superficies of this Mighty Ball, if by a General Survey set forth in Square Miles, reckons up 148510584 of the like Miles, which is the product of the Circumference, multiplied by the Diameter, (not omitting its Fractional part.)

The Earth is divided into three Parts, or rather Islands, remotest from each other by Circum-ambient Sea, though their Largeness nominates them Continents. The first contains *Europe*, *Asia*, and *Africa*; the second *America*; and the third Isle, *Magellanica*.

The first, being the then only known World, Antiquity confers on the three Sors of *Noah*; to *Sem*, * *Asia*; to *Ham*, *Africa*; and gave *Japhet*, *Europe*; yet later Geographers make of this only two parts, casting *Africa* into *Europe*, supposing the † Mountains *Calpe* and *Abyle*, (now the Jaws of *Gibraltar*) were opened by an Earthquake, receiving then also an Inundation from the *Atlantick*, which now makes the *Mediterranean* Sea, being before all continued Land.

Others divide by the *Mid-land* Sea from the Straights of *Gibraltar*, unto *Tanais*, placing *Europe* on the North, and spreading *Asia* on the other side, over the utmost Extent of *Africa*: Some double this again, making four Divisions of this our first Part of the World, (viz.) *Europe*, *Asia*, *Africa*, and *Egypt*; Others later have once more reduced them to three, joyning *Egypt* to *Asia*, (yet very

* Correcting this, see *Mt. Mercurius Experimentus*, or *Sea-mounts Practica*. As likewise *Mr. Oughtred's* *Traject of Xenigonus*, at the end of his *Circles of Proportion*.

The Old World.

* Who, some say, though the oldest, shared the least part, being contented with his Patrimonial Improvements; whilst his younger brothers roamed through, feeling their several Plantations in the un-inhabited world.

† *Gades*, or *Hercules Pillars*.

B

im-

improperly) making the Nile bound Asia and Africa, so that Egypt striding the River, extends her Limits into both. But the most modern Geographers, make the Arabian Gulf the Meer betwixt Asia and Africa, casting Egypt into the last.

Concerning the several Divisions of this our old World, much hath been said both by Greek and Latine Writers, not pertinent in this place to be taken notice of.

The New World.

* Or the single of his Name Amer. & with Africa, though signifying no more in English than Harry Walp.

The second Island of the Globe, call'd America, from Americus Vesputius a Florentine, who by a lucky hit, * obtained the Denomination of this New World, from the first Discoverer Christopher Columbus a Genöese, employed by Ferdinand and Isabel, King and Queen of Castile and Arragon, in the Year 1492. The Southern Parts Peru, that vast Empire, was after penetrated by Pizarro, Anno 1525.

The Unknown World.

Magellanica, the Unknown World, or third Island, was so called from her first Discoverer Ferdinand Magellanus, being found by him in 1520.

Sir Francis Drake our Famous Navigator, forty five years after made a farther Inspection, and in 1557. Sir Thomas Candish; next Oliver van Noord, a Hollander; but the latest and last who made a far deeper incision than all the rest, was Ferdinando de Quier, a Spaniard.

Thus much in brief concerning the Division and Dimension of the Universal Globe, which we are hereafter to treat of; henceforth we shall only speak of Africa, the chosen Argument of this our First Volume, of which ere we particularize, thus in general.

Africa in general.

Names of Africa.



AFRICA, so called from the Grecians, according to Festus, and the most Eminent Geographers, signifies wanting, or devoid of Cold; though by some the whole was taken for Lybia, which is now but a single Province; Also they call'd it Olympia, Oceania, Coryphe, Hesperia, Ortygia, Ammonis, Ethiopia, Cyrene, Ofusa, Cefenia, and Eria, but the Romans call'd it onely Lybia and Africa. Lybia from Lybia Daughter of Epaphus son of Jupiter; and Africa from After the son of Hercules. The Moores, if you consult Thebets Geography, call it Alkebulan, and the Indians, Bezecath; the Arabians, who formerly over-ran the major part, knew their Conquests by the Name of Ifriquia, derived from the word Faruch, which signifies Separation, because it is visibly more separated, not onely from theirs, but from all other Countreys, than any other part of the whole World; for the Mid-land Sea parts it from Europe; the Arabian Gulf, from Asia; and the Atlantick Ocean, from our later Discoveries; Some Arabians (as Marmoll tells us) call it Ifriquia, in honor of Malek Ifriqui, an ancient King of Arabia Felix, who driven from his own, planted here a New Kingdom, which after grew great and populous: The Turks as some write, call it * Magribon, from Magrip, though this Name properly belongs onely to the Western Sea.

The West-Indies.

* The West Countrey as to the Arabians, who penetrated that way.

The most received and best known is Africa, which some derive from Apher an Hebrew word, signifying Dust, and analogizing well with that dry and sandy Soyl: Festus an old Grammarian, as was said before, will have Africa from a compounded Word, with the Greek Letter α, which hath a privative or furtive quality, and the Word *epix*, signifying Cold, which conjunctively makes

Egypt, Fol. 39. } Upper.
Lower.
Middle.

Barbary, 146. } Fez.
and therein } Morocco.
Tunis.
Tremesen.
Dara, and Barka, the onely Common-
wealth in Africa.

Biledulgerid, } Three Realms, and
283. contains, } Four Kingdoms.

Africa in general,
stands divided
into seven Re-
gions, besides
Islands.

The Desert
Sarra. 305.

Negro-Land. } Nineteen Kingdoms.
315.

Ethiopia Ne- } Four Realms.
ther. 489.

&

Ethiopia Up- } Nineteen Kingdoms.
per. 632.

The Islands. }
659.



makes void, or depriv'd of Cold, well suiting with the sultry disposition of that Air; *Bochartus* who reduced all Language to the old *Phœnician*, will have *Africa* to be from *Ferac*, a Corn-Ear, which chang'd into *Feric*, comes at last to *Afric*, that is, a Corn-Country, which well may be, especially those parts which the *Romans* knew, then so abounding with Grain, whose Harvests supported *That World Rome!* when most populous, and in her greatest height and glory, with which Plenty their Poets prided to swell their Verses.

As *Claudian*:

Tot mihi pro meritis *Libyam Nilumque* dedere, They gave me *Libya*, and th' Egyptian Shore ^{De Laud. Sil. Lib. 2.}
 Ut dominam plebem bellatoremque Senatum For my deserts, that they might with their Store
 Classibus æstivis alerent, geminoque vicissim The People, and the Warlike Senate feed,
 Littore diversi complerent horrea venti. And with contrary Winds supply their need.
 Stabat certa salus: *Memphis* si forte negasset, Famine farewell: if *Memphis* should deny;
 Pensabam *Pharium* *Getulis* messibus annum. *Getulian* Harvests will our Wants supply.
 Frugiferas certare rates, lateque videbam. Freight'd with Corn, I saw the *Punic* Fleet,
Punica Nilivæ concurrere carbasæ velis. And Ships from *Nilus* in our Harbours meet.

And *Prudentius*:

Respice num *Libyci* desistat ruris arator See if the *Libyan* Swain neglects to load ^{In Symmach.}
 Frumentis onerare rates, & ad *Ostia* *Tibris* Our Ships with Corn, and to the *Ostian* Road
 Mittere triticeos in pastum plebis acervos. Sends Wheat Mountain for the Peoples Food.

And *Horace*:

Illum, si proprio condidit horreo Persuasions him shall never charm, ^{Hor. Ode 1.}
 Quicquid de *Libycis* veritur areis, Crown proud of his Paternal Farm,
 Gaudentem patrios findere farculo Where *Lybick* Harvests thrack his Grange,
 Agros *Attalici* conditionibus, Not for *King Attalus* Wealth to change
 Nunquam dimoveas, ut trabe *Cypria* His plenteous state, to furrow Brine,
 Myrtoum pavidus nauta secet mare. And cross rough Seas in brittle Pine.

But next to those who derive the Name from the Hebrew word *Epher*, or *Aphar*, *Festus* seems to have hit the Etymology of the word *Africa*.

The *Judea*, and the *Judean* Deserts, *Arabia Petrea*, and *Sues*, with the *Red-Sea*, and ^{Its Borders}
 the *Arabian Gulf*, bound *Africa* East-ward; the South-side stretching to *Cape*
Bon Speranza and part of the West, the *Ethiopic* Ocean borders; the remainder
 the *Atlantic*; on the North-side *Gibraltar*, and the *Mid-land* Sea; so that *Africa*
 lies divided from all the World by Sea, except *Asia*, where it sticks by a
 narrow *Isthmus*, or Neck of Land of about sixty miles, so seeming the great-
 est Island of the World, form'd like a huge Pyramid, whose straight Basis
 takes up all from the Mouth of *Nile* to *Gibraltar*, verging with the *Me-*
diterranean Sea; one of its two sides running Eastward through the *Red-Sea*,
 the other Westward washed by the *Atlantic*, conjoining both their Points,
 making its Apex or Spire the Grand Southern Cape: whose largest Extent from
Gibraltar to *Bon Speranza*, contains 3600 miles, its utmost breadth from *Cape de*
Verde, to the Point of *Guardafuy*, at the Mouth of the *Arabian Gulf*, 3150.

The Ancients never had any clear Prospect of *Africa*, more than what ^{The Ignorance of Anti-}
 vergeth the *Mid-land* Sea; the rest obscure, onely guessing or hear-say: but ^{quity.}
 of all beyond the head Springs of *Nile*, and the Mountains of the Moon, they
 were utterly ignorant (being within these last two hundred years discovered
 to us) because much of those vast Tracts of *Africa* lying under the *Torrid*
Zone, they concluded not habitable, being parcht up with the Suns excessive
 heat,

heat; therefore they never thought of further Penetrations, but blockt themselves up with a posset prejudice, and their own ignorance: Yet for all this, some old Writers admit most parts to be habitable, but with such monstrous Nations, that they deserve not to be accounted Humane, as * *Pomponius Mela* says, The *Gymfasants* are a naked People, who know no use of weapons either for private or military Defence, nor how to avoid a well-aim'd Javelin, utterly waving all Commerce with strangers. The † *Cynocephali*, who have heads and claws like Dogs, barking like them. The * *Sciapodes*, who are wondrous swift, hopping on one Leg, and lying down on their Backs, make their single Foot an Umbrel, so shading their Bodies from the heat of the Sun. The Headless *Blemmyes* whose Eyes and Mouth are the onely Face, and that delineated upon their Breasts; with other like Fictions.

* From *Pomp. Mela*, and the like Authors, our famous Traveller Sir John Alcock, raised his so bold Stories.

† Dogs-heads.

* Foot-shadows;

Africa habitable, and why.

All which later Voyages have made void, manifesting the contrary; for the In-land Regions are found for the most part habitable, and the Suns heat by shorter days and coolness of an equal night, assisted with moistening Dews, and fresh Breezes, is much moderated; And though *Africa* hath many Defarts, yet the greatest part, especially under and on each side the *Aequator*, suppos'd to be most insupportable, abounds with Springs, Brooks, and Shade-casting Trees; Besides under the Equinox, the Seasons of the Year differ from other Climates, for our remoter Suns bring Cold and Wet; our nearer, Heat and Drowth; but there the contrary: which many admire, yet never dive into the Occult Cause, but straight flying to Providence, say, so it must be: otherwise who could inhabit there? which though we should not altogether reject, yet God working by secondary means, we may, modestly enquire by what? which may probably be thus.

The Sun darting fiery Beams daily perpendicular into the Sea, raiseth abundance of Vapour, which suddenly ascendeth the Airs colder Region, and there thinly crusting, becomes Snow, which sinking from thence dissolves into a misty Cloud, or Dewy Rain, then increasing its velocity according to the Laws of descending Bodies, and also quitting that station, gathers into bigger drops, which if in abundance, (as oft happens) falls with the greater violence, no more a Shower, but like Buckets-full, or Cataracts, whose irruption and sudden dis-embogue, agitating the medium, raiseth mighty and cooling Winds, which together supplies the parched Earth, and refrigerates the sultry Air.

But yet this blessing extends not to the In-land Countreys, nor hath the *Atlantick Ocean* any such influence upon the Western Coasts, unless (which is very rare) the Winde comes from Sea, because the condensed Air, the farther it penetrates, the more it rarifies, attenuated by the invading heat of the Soyl, that before it scarce contributes a Dew to stiffen the upper Sands, in a thin Cloud, re-ascending, vanisheth.

But yet the In-land and utmost Western Shores need not much complain, being for the most part Hilly, for there the Mountains are glutted with assiduous showres, for those huge congested Heaps, being the highest in the world, withstanding the Airs constant motion, still agitated from East to West, or according to *Copernicus*, lagging from the Earths diurnal Course, which moves swiftest under the Equator, condenseth by Reverberation the subtiler Air into

its first Original, Water, which in the tumultuous commotions of eddying Windes, either finding, or forcing their passage, through unequal Glens and Declivities of the byas'd Mountains, they drive a constant trade, still brewing all sorts of stirring weather, as Winde, Rain, Hail, and Snow, which often covers their Skie-kissing Tops.

But these jarrings of the Elements there, produce happy effects below, vast Champaignes, which else would be all Defarts by natural Drowth, flourish in perpetual Green, fann'd always with cooling Gales, and kept moist with Mountain-floods, which converted into Springs, Brooks, and Rivulets, water in their Meandering Courses, barren Plains like a Garden; so that as in a Paradise you every where find shady and branching Trees, bearing all sorts of Fruit, like *Alecinous* Orchard, still blossoming, green, and ripe. Of which Equinoctial Elizium, *Homer* thus seems to allude:

Ἐκπῶθεν δ' ἀλλῆς μέγας ὄρχος ὄρχη θύραων
Τετραγύου, περὶ δ' ἔρχεται ἰνὸν ἀμφὸς ἱερὸν.
Ἐνθα δ' ἐνδρῶα μακρὰ περὶ κει τειλεθόντα,
Ὀρχηται καὶ ροαὶ, καὶ μύλαι ἀγλαοκάρποι.
Συκαὶ τε γλυκεραί, καὶ ἰλαιοὶ τελεθόνταί,
Τῶν ἵππου καρπὸς ἀπύλνυ, ἰδ' ἐπιλείπει
Χεῖμαί, ἐν δὲ θήρεσσι περὶ τῶν, ἀλλὰ μάλ' αἰεὶ
Ζαφύρη πνέουσα τὰ μὲν φέει, ἀλλὰ δὲ πέσσει.
Ὀρχηται ἔτι ὄρχηται γρησάται, μύλων δ' ἐπὶ μέλας,
Αὐτὰρ ἐπὶ τὰ φερούσῃ, σὺν δὲ δ' ἐπὶ σὺν φε, &c.

Close to the Gates, well hedg'd on either side,
A stately Orchard was, four Acres wide:
There pregnant Trees up to the Heavens shoot,
Loaden with Pears, and store of blushing Fruit:
Olives, and Figs, green, budding, ripe appear,
Cherish'd with Western Breezes all the year:
Peach succeeds Peach, Pears, Apples, bloom'd and big,
Grape after Grape, and Fig succeedeth Fig:
Whilst here Vines ripen, there ripe Clusters load
The yielding Branches, ready to be trod.

Odyss. li

Thus *Africa*, which else would be a miserable and unfrequented Desolation, is fruitful and populous, having alternately two Winters and Summers every year; Drowth making one, Moisture the other: but the tops and heads of these Mountains, according to their various Positions, differ from this general Rule, making some exceptions, settling their several Seasons otherwise; Of which I will instance some few.

On the Coast of *Malabar*, Winter rules from April to September; Summer commenceth with the beginning of October, shutting up with the end of March: On the *Coromandell* Shores, just the contrary, yet both situated alike under the Torrid Zone, in which Season happen great Floods, both from the Ocean, and sudden Falls from the Mount *Gatis*, not far distant. The like is found also at *Cape Rofalgate*, and *Guardafuy*, the utmost Eastern Point of *Africa*.

The Nature of the Air.

But to make a deeper and more exact Disquisition, is, that all *Arabia* towards the East of *Africa*, lies enclosed with Mountains, whose Rocky Battlements appear above the Clouds, their swoln Ridges extending themselves in a long continued Wall, reach from the bottom of the *Arabian Gulf*, to the Islands of *Curiamurie*; these towery Hills of so prodigious height, not onely put to a stand all Windes and Rain, but turn them in their hurrying Eddies, so dispersing every way, as well as in the two out-stretching Capes of *Mosamde* and *Rofalgate*, though they lye much lower than the rest of the Sea Coast; On these Rocky Alcens, appearing to Sea-ward rough and rugged, the poor *Arabians*, in a very sad condition make their residence.

These people have Winter with those of *Coromandell*; for their remoter Suns brings them Cold and Wet: but those who dwell on the other side of the

Mountains towards the Coast of Frankincense, have the same seasons with those of Malabar; so these Mountains work the like effect on the Arabians, as Gatis on the Indians, their Winter falling in June, July, and September, both in the Land of Frankincense, Arabia Felix, and the whole Coasts of the Curiamurian Isles, unto the Lake Babalmandab.

Near the Arabian Gulf in Ethiopia, you will meet there also the like alterations, and the same seasons of the year: as at Guardafuy, and the Kingdom of Adell, and all along the Ethiopick Coasts, to the Mouth of Babalmandab, as we have, or those of Coromandell, finding in December and January their hardest weather.

Then they which live betwixt twenty and thirty miles off the Coast, have their Colds more milde, and their Rains so temperate and harmless, they seem rather a comfort than a disturbance, Nature conferring on them such refreshing Coolness: but if you venture farther up into the Countrey, then the Scene changing, you are tormented with excessive Heat, for at the same instant while Winter smiles on the Shore, it rages farther up, and their gentle Rains below so unequal to their deluging Showres above, that then there is no travelling any way, all Passages being obstructed with Floods, so sudden and violent, that many perish there with extrem Cold, meerly from the raw De-fluxes of chilling waters; such alterations the Mountain Dabyri Bizan causes.

The Portugees and Hollander have also discovered many more such places in Congo and Angola, where their Winter and violent Rains commence in the Vernal Equinox, and continue March, April, and May; their milder showres in the Autumnal, September and October; so that in some places they have two Seasons, their former and later Rain; for those steep Mountains (whence Zaire, Conza, Bengo, and other great Rivers descend) obstruct the course of the Air, and the Land-windes, being hot and dry, but the South-west wind coming from Sea, brings Rain: hence it is manifest that Africa under the Torrid Zone, is for the most part Habitable.

Ancient Discoveries of it.

AMongst the Ancients, Hanno a Carthaginian, set forth by that State, discovered long since much of the Coasts of Africa, but pierced not far the Inland Countrey, nor did his Voyage give any great light that they might after steer by, though translated from the Punic Language into Greek, and published by Sigismund Gelenius at Bazill in 1533. and in the Reign of Necho King of Egypt, some Phenicians from the Red-sea sayl'd by the Coast of Africa to Gibraltar, from thence returning the same way they came; Of which * Herodotus in his † Melpomene, says, The Phenicians sayling from the Red-sea, came into the Southern Ocean, and after three years reaching Hercules Pillars, return'd through the Mediterranean, reporting wonders! how that they had the Sun at Noon on their Star-board, or North-side, to which I give little Credit, and others may believe as they please. Nor did Satalpes Voyage in the Reign of Xerxes King of Persia, in the year of the world 3435. give us any better Hints, of which thus Herodotus in the same Book: Satalpes, Teaspes son, ravishing a Virgin, and Condemned to be Crucified, by the Mediation of his Mother, Darius Sister, was to suffer no more than to undertake a Voyage round Africa, which he but slightly perform'd; for passing Gibraltar, he sayl'd to the utmost Point called Siloe *, from thence sayling on Southward, but being weary, returning the same way he came, made a strange Relation to Xerxes, how he had seen remote Countreys, where he found few People in Tyrian Purple, but such as when they drew near Land, forsook their Abodes, and fled up into the Mountains, and that they only drove some of their Cattel thence,

* Herodotus wrote nine Books of History, according to the number of the Muses, entitling them in order by one of their Names.
† Fourth Book.

* Perhaps Bon Esperance, or Cape de Verd.

thence doing them no further Damage; Adding also, that he had sayl'd round Africa, had it not been impossible: To which the King giving small credit, and for that Satalpes had not perform'd his Undertakings, remitted him to his former Sentence of Crucifying.

AS little avail'd that Expedition of the * Nafamones to this Discovery, who (as Herodotus relates in his † Euterpe) chose by lot five young men of good Fortunes and Qualifications, to explore the African Desarts, never yet penetrated, to inform themselves of their Vastness, and what might be beyond; These setting forth with fit Provision, came first where onely wilde Beasts inhabited; thence travelling west-ward through barren Lands, after many days, they saw a Plain planted with Trees, to which drawing near they tasted their Fruit, whilst a Dwarf-like People came to them about half their stature, neither by speech understanding the other, they led them by the hand over a vast Common, to their City, where all the Inhabitants were Blacks, and of the same size; by this City ran towards the East a great River, abounding with Crocodiles, which Etearchus King of the Ammonians, to whom the Nafamones related this, supposed to be the Nile. This is all we have of Antiquity, and from one single Author, who writ 420 years before the Incarnation, which sufficiently sets forth the Ignorance of the Ancients concerning Africa.

BUT what they knew not, and thought almost impossible to be known, is common; for the secrets of the Deep, and remotest Shores are now beaten and tract'd with continual Voyages, as well known Roads are, since Vasques de Gamma a Portugees Anno 1497. first opened the Discovery, and finish'd, to the no small Honor of the Nation, his intended Design; for that People having got ground upon the Spaniard, widening the breadth of their commodious Sea-coasts, first fell on the Moors in Africa, taking several of their best Cities near the Atlantick; Henry Duke of Visco, youngest Son of Henry the I. encourag'd by this good Success, resolv'd to make this his Business, and sparing no Cost, invited from Spain and Italy expert persons for his purpose, skilful in Navigation and Mathematical Sciences, by whose help and diligence in 1420. he found Madera, in 28. the Isle * Porto Sancto, in 40. Cape de Verd, and in 52. the Coasts of Guinee. After this Prince laid open thus a new Way for Discoveries, having gotten the honor to be the first that made the Portugees Sea-men, being of a great Age, he dyed in 1463. after whose death those Seas lay fallow twenty years; which King John the Second afresh furrowed then up again, and first discovered Angola and Congo, St. Georges Isle, conducted by Diego Con in 1486. next year resolving to try further, hoping to sayl round Africa, and so finde a new Way to the East-Indies, and assisted by Bartholomew Diar, passing Cape Verd first found the Princes Isle, thence steering South-ward reach'd the Great Southern Cape, from thence either daunted by cross Windes, rough Seas, or mutinous Mariners, they returned, leaving the honor of this Great Enterprize to the fore-mentioned Vasques de Gamma; for which, imploy'd by Emmanuel King of Portugal, after the Discovery of St. Johns Isle, and St. Hellens, he attempted the same Cape which Diar durst not, then first calling it Cabo de Bona Esperanza, there being first encouraged, with hopes of finding the much desired way to the East-Indies. Thence doubling this Great Point, they steer'd northward, Africk on their * Lar-board, reaching the Coasts of Quiloa, Mozambique, Mombara, and Melinde, contracting an Amity with the Melindian King, by whose assistance he found the Port Calculo in the East-Indies, from thence returning with unexpressible Joy, and eternal Honor, to Lisbon, in 1500.

* These Names were all given by the Portugees, at their first Discovery of the places.

* The Left hand, or weather side.

The next year after *Alvares Capralde*, with twelve Ships and fifteen hundred men, prosecuted the Design, but suffering Shipwrack on the Coast of *Brazil*, desisted; but the following year the former *Vasques*, and his brother *Stephen*, reassembled the Undertaking with greater zeal and vigour: afterward by *Ferdinand Almeida*, and *Alonso de Albuquerque*, and so from time to time by several of that Nation, and last of all by the English and Hollanders. By this means the Moderns were exactly informed of the particulars of *Africa*, when the Ancients knew no more than the Limits of the Roman Empire, and some parts belonging to *Egypt*, hearing strange Stories of Beasts and Monsters; whence arose this Adage:

Africa semper aliquid apportat novi. Strange Monsters Africk always breeds.

The Roman Division.

THE Romans divided this Region into six Provinces, first the Sub-Consulship, in which were *Carthage* and *Tunis*, called properly and especially by them *Africa*: Next the Consulship of *Numidia*, wherein was *Cyrene*, now *Constantine*, *Byzacena* being a part of that proper *Africa* which contained *Adrumetum*; last the *Tripolitan Consulship*, *Tripoly* being the Head City; and two *Mauritania's*, one Imperial, containing *Algier* and *Telesin*; the other *Mauritania Tingitana*, the Realms of *Morocco* and *Fez*; and *Egypt* which they also possess'd; and these Inhabitants made no further discovery than what was known before, so pinching up *Africa*, that all was comprehended within *Barbary*, excepting *Egypt* and some fragments of *Numidia*; yet *Plinie*, though a *Roman*, mentions many other Nations, as the *Murri* subdued by *Suetonius Paulinus*; and *Garamantes*, by *Balbus*; the *Romans* also possess'd *Cyrenaica*, which they joyn'd to *Creta*.

Mela bounds *Africa* with the *Nile*, and so also *Dionysius* scarce mentioning farther than *Mauritania*, *Numidia*, and *Cyrenaica*, placing *Egypt* in *Asia*; *Strabo* so shrinks *Africk*, that he pities their ignorance that made it a third part of the World, saying that *Africa* joyn'd to *Europe*, would not both quadrary with *Asia*; but *Ptolomy*, knowing further, did better, swelling it to twelve Provinces, as the two *Mauritania's*, *Numidia*, *Cyrenaica*, *Marmorica*, the inward and proper *Lybia*, upper and lower *Egypt*, *Ethiopia* under *Egypt*, inward or south *Ethiopia*; For by his Maps may be plainly seen that what lyes five or six degrees beyond the Equator, he knew nothing of, saying expressly that 64 degrees under the Southern Elevation, were all *Terra Incognita*; so the Ancients did not what they should in its Description, but what they could; they contracting its Limits much more than *Ptolomy*, taking *Egypt* and all betwixt the *Nile* from *Africk*, conferring it on *Asia*.

Marmol, p. 1. l. 1. cap. 2. & 3.

Leo Africanus their most Eminent Author, and curious Searcher of his Native Countrey, in 1526. boasted that he had been through all, yet makes no more than four Provinces, as *Barbarie*, *Numidia*, or *Biledulgerid*, *Lybia*, and *Negro-land*, giving *Nile* for its bounds, not the *Arabian Gulf*, with the Straights of *Sues*, to the Mid-land Sea, so bestowing a great part of *Egypt* upon *Asia* Eastward; and as *Marmol* says, not once mentioning upper *Ethiopia*, or *Abyssine*, nor the nether, nor many other places discovered by the Portugues since; besides all that is now called *New Africa*, extending from the sixteenth degree of Northern Latitude, to the Great Southern Cape, discovered by *Vasques de Gamma*.

Africa as now divided.

Provinces.

THE most apt and usual Division of *Africk*, with the unanimous consent of late Geographers, is, as we shall here in a short Survey present ye. The Main Land, not reckoning the Isles, they divide into * seven Parts, *Egypt*,

Egypt, *Barbarie*, *Biledulgerid*, the Desert *Sarra*, *Negro-land*, Inner, or Upper *Ethiopia*, or *Prester John*, and the Outward, or Nether *Ethiopia*.

Egypt is divided into the Upper, Middle, or Lower; *Barbarie* makes six Divisions, as the Kingdoms of *Fez*, *Marocco*, *Tunis*, *Tremesa*, and *Dara*, and *Barka* onely not Monarchical.

Biledulgerid contains three Realms, *Targa*, *Bardoa*, and *Gaoga*; and four Winderneffes, *Lempta*, *Haire*, *Zuenziga*, and *Zanbaga*; the Desert *Sarra* makes no Division.

The Land of Locusts.

Negro-land boasts nineteen Kingdoms, *Gualate*, *Hoden*, *Genocha*, *Zenega*, *Tombuti*, *Melli*, *Bittomin*, *Guinee*, *Temian*, *Dauma*, *Cano*, *Cassena*, *Bennin*, *Zanfara*, *Guanagara*, *Borno*, *Nubia*, *Biafra*, and *Medra*.

Upper *Ethiopia* makes also nineteen, *Dafela*, *Barnagassa*, *Dangali*, *Dobas*, *Trigemahon*, *Ambiaucantiva*, *Vangue*, *Bagamadiri*, *Beleguance*, *Angote*, *Balli*, *Fatigar*, *Olabi*, *Baru*, *Gemen*, *Fungi*, *Turut*, *Efabella*, and *Malemba*.

Which seven Regions contain in all fifty Kingdoms and but one Republick.

Nether *Ethiopia* contains *Congo*, *Monomotapa*, *Zanciber*, and *Ajan*.

The Isles belonging to *Africa* in the Straights, are *Malta* opposing *Tripoli*, in the Ocean, *Porto Sancto*, the *Maderas*, *Canaries*, the Isles of *Cape de Verd*, or the *Salt-Islands*, the Isles of *Ferdinando Poo*, the *Princes Island*, *St. Thomas*, *St. Matthews*, *Ascension*, *Anbon*, *St. Helens*, the Isle of *Martin Var*, *Tristan de Cunha*, the Island *Dos Picos*, *St. Marie de Angosta*, and the *Trinity*; all which lye west from the Main Land: Northward from the Cape of Good Hope, and towards the East of *Africk*, are the Isles of *Elizabeth* and *Cornelius*, *Madagascar*, or *St. Laurence*, *St. Maries*, *Comore*, and *Mauritius*, and *Socotara* in the Mouth of the *Arabian Gulf*, near the utmost Point of *Guardafuy*, and other less Islands.

Islands belonging to Africa in number twenty four.

THE Hills of most remark, are the Great and Lesser *Atlas*, the Mountains of the Sun, the Salt-petre Hill, *Sierre Lyone*, *Amara*, Mount *Table*, and *Os Picos Fragosos*.

The Great *Atlas*, call'd by the Natives *Aydvacall*, (as *Marmol* tells us) and as *Ang: Curio*, *Anchisa*, and by *Olivarius*, *Majuste* runs thorow *Africa*, as *Taurus* thorow *Asia*; or the *Alpi*, *Europe*; beginning in *Marmarica*, and from thence extended to the west, divides *Barbary* from *Biledulgerid*, and though it hath many gaps, and oft discontinues, yet holds he on from *Jubell Meyes*, to the utmost Mountains of *Cebel*, and the Coast of *Masra*, about twenty miles from *Alexandria*; west-ward the *Atlantick* Ocean stops his course, near the City *Messa*, changing his name *Aydvacall*, which often happens both to him and the lesser *Atlas*, taking new Denominations from the several places they pass by; No Mountain in all *Africa* is more celebrated by the ancient Poets than this, amongst many take these from their Prince *Virgil*, 4 *Aen*.

--- Jamque volans, apicem & latera ardua cernit Atlantis duri, Cælum qui vertice fulsit; Atlantis cinctum assidue cui nubibus atris Piniferum caput & vento pulsatus & imbri: Nix humeros infusa tegit: cum flumina mento Præcipitant senis & glacie, riget horrida barba.

And now the craggy top, and lofty side Of Atlas, which supporteth Heaven, he spy'd: A Shagh of sable Clouds the Temples binds Of Pine-crown'd Atlas, beat with Rain and Windes; Snow clothes his Shoulders, his starch'd Beard is froze; And from the old Mans Chin a River flows.

All Writers affirm his wondrous height, that he seems to reach the sky: That side which views the Ocean to which he gave his Name, is rugged, bald, and dry; that towards the Land, seems hairy with Bushes, and shady with leavy Trees,

Trees, and watred with Springs, so being made fertile, in producing all sorts of Fruit: that by day his Inhabitants not see well, and that by night the Mountain seems to shine and send forth flames, and (as some say) is full of Satyrs, and abounds with Echoes, resounding like Flutes, Trumpets, and Tabors.

The Lesser *Atlas*, call'd *Lant*, coasts with the *Mid-land Sea*, there known by the Name of *Errif*, extended from *Gibraltar*, unto *Bona*; the Spaniards call both *Atlas'es*, *Montes Claros*, or the *Shining Mountains*, because their eminency renders them perspicuous far off, or that their Spires shine above the Clouds; Thus *Diego de Torres*: But the *Moors* (saith *Strabo*) call them *Dyris*.

On the Cape where the *Atlantick* shoots into the *Mediterranean Sea*, opposite to *Europe*, appears the Mountain *Abyla*, now by the Spaniard call'd *Sierra Ximiera*, or *Sierra de las Monas*, that is, *Ape-hill*; against this shews *Calpe* in *Spain*: these are the *Herculean Pillars* so much celebrated with a *ne plus ultra*, by ancient Writers.

The *Chrystal Mountain*, according to *Pigafet* in his *Congo*, shoots to the Sky his spiry and un-inhabitable Towers: on the Eastern skirts of that Province, there are found rich Mines of *Chrystal*.

Near which is the *Mountain of the Sun*, so call'd from its wondrous height, and being barren of all Vegetables.

On the same side Eastward, appears the *Salt-petre Hill*, so nam'd from the abundance fetcht from thence: This Mountain divides the River *Sarbeles*, whose sides are so watered by its parted Streams.

Amara (that gives the vast Kingdom of *Amara* denomination) consists of most high and inaccessible Hills, which stand as Out-works to a strong Fort in the middle, where the Kings Sons have Education, kept with double Guards till their Fathers decease, then the next Heir taken from thence enjoys the Crown.

The *Mountains of the Moon*, which lye betwixt the Tropick of *Capricorn* and the *Great Southern Cape*, are the highest in *Africa*, or *Europe*, now call'd by the Inhabitants *Betsh*, they are Ledges of barren Rocks, always cloth'd with Snow and continued Ice, extending to the Coasts of *Ceva* in *Goyame*. Eminent Writers would prove (though false) that the Head of the *Nile* springs amongst these; And *Ptolomy* hath left on Record, that his Overflowings are fed with the dissolution of these Mountains Snow.

At the *Cape of Good Hope* appears the *Table-Mount*, so call'd from the flatness of its Crown, like a Diamond so squar'd, not far from the Shore on the South-side of a pleasant River, from whence by a Cliff they scale the top, no way else any accession, being very steep and wondrous high, seen from the * *Offin* nine or ten leagues: three or four hours before a Storm it seems to frown and grow fullen, then veyling with more thick and opacous Clouds.

Westward from this is *Mount Lyons*, either supposed their Palace, (being a Receptacle of those Royal Beasts) or that the Hill resembles a Lyon couchant. Near *Mount Table* are those the Spaniards call *Os Picos Fragosos*, and the Italians *Pici Fragosi*, signifying *Sharp*, or *rough*, such being their aspiring tops continually covered with Snow, all ranging in order one by another, at whose foot runs a great and swift River, which comes down from the Country. On the Border of *Guinee* appears another *Mount Lyons*, *Sierra Leona* in Spanish, in Portugues *Sierra Lioa*; there are several other Mountains in *Africk* of wonderful height and wealth in Mynes: but we pass them over till we speak of them at large in their due place, and Descriptions of their several Countreys.

¶ This

¶ This Region abounds also with many great Lakes, the chiefest is that they call the *Zaire*, or *Zembre*, which *Linschot* takes to be the *Old Triton*, out of whose bosom issues two famous Rivers that water the Kingdom of *Congo*, the *Coanze* and *Lalande*: Some affirm that from the *Nile*, *Zambere*, or *Couama* have here their original; of which more at large hereafter.

¶ Nor are here great Rivers wanting, as the *Nile*, the *Niger*, call'd by the Spaniards and Italians *Rio Grande*, or the *Great River*, also *Sanaga*, or *Sanaga*, the *Gambre*, *Zaire*, *Couama*, and *Holy Ghost River*; all which by their flyings out, and overflowings, make more fertile their neighboring Margines: what concerns the *Nile* (best known to us in *Europe*) we will discourse at large, when we make our entry into *Egypt*, and of all his Benefits accrewing to that Country, and so of the rest in their order.

¶ As for the Soyl, it is very rich, producing all sorts of Vegetables, Animals, and Minerals; what ever of these *Europe* or *Asia* boasts, *Africa* hath, besides no small production of its own, which the other have not, unless brought over by Merchants and Travellers, with us presented for strange Monsters in Shews, at Fairs, Markets, and the like. Such as are in common with us I shall not mention, but those Creatures most of them peculiar to that Country, but all strangers to *Europe*, will require an exact Inquisition, and here a room to be set forth in, because of their rarity.

¶ *Africa* abounds with Camels, especially in the Wilderness of *Lybia*, *Biledulgerid*, and *Barbary*, they have them also in *Asia*; the *Bactrians* and *Arabians* use them for Burthens, nor travel they in *Egypt* without them: the Beast is cloven-footed, having a fleshy bunch on his back, onely peculiar to its Species, and another lesser bunch on the bending of his Knees, which seems Supporters to the whole Body; his Tayl is like an Asses, but has four knots like a Cows; his Pizzle which sticks out behind, is so sinewy, that they make of them the strongest Cross-bowe strings. Each Leg hath onely one Knee-joint or bending, though they seem more, because of the trussiness of his Hips, and short Buttocks; his Dung is like that of an Ox, his Gall lyes not separated as in other Beasts, but keeps in certain veins: Nature, as *Aristotle* and *Plinie* write, hath bestowed on him two Maws, because he eats Thistles and Thorns, for the Uval of his Mouth, and the inward Skin of his Maw, are very rough.

Modern Writers, as *Purchas*, *Peter de Avicen*, and others, say there are three sorts of Camels, the first (as *Marmol* tells us) the *Arabians* call *Elbegen*, which is so large and strong, that he will carry a thousand weight; the *Africans* geld them, so making them more hardy, ordering onely one Male to ten Females. The second sort call'd by the *Arabians* *Bocheti*, or *Bechet*, is lesser, and hath two bunches, each carrying Burthens, or a Man; these are onely in *Asia*. The third they call *Raguabill*, or *Elmahari*, are the *Dromedaries*, which are small, lean, and tender, fit onely to carry men; but in swiftness they so far excel, that in one day they will travel a hundred miles, posting seven or eight days through Desarts with little, or almost no food: All the *Arabian Nobles* of *Biledulgerid*, and the *Africans* of *Lybia*, ride on them usually, and when the King of *Tombut* would impart weighty Affairs to the *Biledulgerid* Merchants, he postes one away upon a *Dromedary* to *Darba*, or *Segelmess*, in seven or eight days, which are each from *Tombut* about seven hundred and fifty miles.

When

* From the Sea.

Three sort of Camels.

Of their Burthen.
Of the Dromedary.

Of his Swiftness.

Of his enduring Hunger
and Thirst.

Their Generating.

Their Enmity.

Their Age.

Revengeful.

Learn to Dance.

Elephant.

When they load a Camel, or unload, he sinks down on his Belly, and when he feels that he hath a sufficient Burthen, he rises, nor will take more upon him than he is able to carry: The African Camel far excels the Asiatick, for they travel forty or fifty days without Provender, contented onely with a little Grass, and browsing on the Leaves of Trees: *Solinus* saith, they endure thirst four days, but swill when they come to it, not onely satisfying their arrears, but barrelling up store for the future; puddle-water best suits their palate, for finding what is clear, they will stir up the bottom with their feet, so delighting as it were in the Must, or drink with a flying Lee. Late Authors say, they will endure thirst fourteen or fifteen days, and it is certain in the Desarts of *Hara* and *Biledulgerid*, they never drink if they can finde Grass to feed.

They copulate backward (says *Plinie*.) but *Aristotle* tells us that the Female stoops under the Males embraces, as other Juments, and that in their Amours they spend whole days in dark Recesses and private Retirements, concealed amongst Bushes and the like, none daring come near to disturb them in their commutual Love-fits. They go (as *Snidas* says) ten moneths, producing on the eleventh, and after the twelfth moneth prepare for the like encounters. *Plinie* will have twelve months ere they are delivered, and that being three years old they generate, bringing forth always in the Spring, and so soon as delivered couple again: But *Aristotle* puts twelve moneths to their pregnancy, and that they never bring forth more than one Foal.

They by natural instinct hate the Horse, Lyon, and Gnat, which *Cyrus* King of *Persia* well observing, drew up his Camels against *Craesus* Horse, who cannot endure their smell. *Elian* writes how offensive Lyons are to them; the Arabs point them over with the fat of Fish, so to keep off their Enemy the Gnat: Authors differ much about their age; *Aristotle* says they live above fifty years; *Solinus* a hundred, unless the disagreeing temperature of the Air out of their Native Countrey cut them sooner off; They are docile and vindicative, and extremely fond of their young; They swell if beaten, and conceal how much they take it ill, and study revenge till they finde an opportunity. The Camel Colt learns to Dance, as saith *Africanus*, to a Tabor beaten behinde the door, where he is put up in a room with a hot Stove, which not well enduring, he lifts up lightly one foot after another, which quick and tripping motion, when ever he hears the like Musick, reminding his old lesson, he puts in practice, so seeming to dance: They are driven with great trouble, yet not with stripes, but onely a Song, so that they seem delighted with vocal Harmony. Camels flesh amongst the *Arabians* and *Sineses* is esteemed as a Dainty, but prohibited to the *Jews*. The Arabs count their Wealth by their stock of Camels; for when they Audit their Princes Estate, they reckon not by Pounds and Duckats, but adjust his Revenues by thousands of Camels, for they live in full pleasure, freedom, and safety, because they can remove with all they have into the Desarts, where no Army nor Invasion can reach them.

THE Elephant call'd by the Arabs *Elfill*, is common both to *Asia* and *Africa*, but especially to the last; Amongst the Woods behinde *Syrtis* and the Desarts of *Salée*, in Upper *Ethiopia*, *Guinee*, on the banks of *Niger*, and in the Wilderness of *Atlas*, and other parts of *Africa* they abound, of which there are also of divers kindes; as the *Lybian*, the *Indian*, *Marsh*, *Mountain*, and *Wood Elephants*; the *Marsh* hath blew and spongy teeth, hard to be drawn out, and difficult to be wrought and bored through, being knotty and full of little knobs.

The

The Mountain are stern and ill-condition'd, their teeth smaller, yet more white, and of a better shape; the Field-Elephant is the best, well natur'd, most docile, having the largest, whitest teeth, and easiest to be cut of all the other, and may by bending be shaped into any form, according to *Juvenal*:

Dentibus ex illis quo, mittit porta Syenes From whiter Teeth, which the Syene sends
Et Mauri celeres.— And the swift Moors.—

So it appears the Wealth of *Africa* did as much consist in Elephants Teeth as Corn, by this Crown or Wreath described by *Claudian*:

— Medii apparet in astris Amidst the Stars next *Africa* appears
Africa rescissæ vestes & spica passim Her Garments torn, her Wreath of Wheaten Ears
Serta jacent, lacero crinales vertice dentes Scatter'd about, Teeth brayed on her Crown,
Et fractum pendebat Ebur.— And broken Ivory hung.—

The Wood-Elephants in the Kingdom of *Senega*, especially near the River *Gamba*, feed together in a Heard like wilde Swine in some parts of *Europe*. Of which thus *Petronius*:

Quæritur in silvis Mauri fera; & ultimus Ammon The Lybian Sands we seek, and th' utmost South
Afrorum excutitur, ne desit bellua dente To finde a Monster out, whose precious Tooth
Ad mortes pretiosa suas— Proves its own bane.—

The *Lybian* or *Mauritanian* are lesser than the *Indian*, and (as *Polybius* writes) can not endure the Voice or Cry of the *Indian Elephant*; The *Indian*, though the largest of all, differ in size much amongst themselves; They shew'd one at *Constantinople*, that was eleven Foot betwixt his Eyes, and the utmost of his Trunk, from his Eye eight Foot in length: many are nine Foot high, some above eleven; *Aloysius Canus* saw one whose flesh weighed more than five of our Stall-fed Oxen; They are all black, except the *Ethiopian*, yet the Relaters of the *East-Indian Voyages* say, that the King of *Narsinga* had a white Elephant.

Their Skin is rough and hard, but more on the back than the belly, they have four teeth that are Chawers, besides their Tusks which stick out of their Mandible, and are crooked, but the Females are straight; some of these Tusks are of an incredible bigness: *Vertomanus* saw two at the Isle of *Sumatra* that weigh'd three hundred thirty six pound. *Polybius* says, that in the borders of *Ethiopia* they are us'd for Jaums of Gates and Door-posts, and in Beasts-stalls for stakes.

For a Nose or a Snout, they have a long, small, hanging part, call'd a Trunk, reaching the ground and open, being sinewy and bending every way, it serves him for a Hand, with which he gathers both his Food and Potation, conveying so to his Mouth, through this he also breathes and smells: *Aristotle* says, they have Joynts in their hinder Feet below, but others write variously concerning the flexure of their Knees; some say they have Joynts in their Legs; others the contrary, and that if fallen they cannot rise: *Plinie* says (which experience allows) that they have short Joynts in their hinder Legs, bending inwards like a Mans; their Feet are round like Horses Hoofs, but larger. *Vertomanus* compares them to a round Table, their broad soal being eighteen inches over; their Toes (being five) look as if all one piece, being black and squadded, an unlick'd piece, so little cloven that they scarce make any separation. This creature hath two Teats, not on her Breasts but backwards, and more concealed; His Pizzle little, comparing his huge Bulk, and like a Stallions; his Stones appear not, but abscond about his Reins, which apts him more for Generation.

C

Their

* This grows upon a small Tree with great leaves, and is of the biggest of a Camer, and by the Malumutan Doctors is affirmed to be the forbidden Fruit, because so exceedingly pleasant.

Their sustenance is Water-Herbs, browsing on Trees, * *Musa* fruit, and Indian Fig-Tree Roots; sometimes they swallow Earth and Stones; but such food proves obnoxious to them (as *Pliny* judges) unless well chaw'd; when tam'd, they feed most on Barley, and drink untroubled Water, delighting in Liquors made of Rice, other Fruits, and European Wine: One at *Antwerp* guzzel'd down seven of our Wine Gallons at once, and took such large potations often, yet are they not impatient of thirst, but will suffer eight days well, and not languish under Drowth; Their ingenuity is wonderful, as appears by that Elephant which *Emanuel King of Portugall* presented Pope *Leo*, who seeing him at a Window, made formal Congees to his Holiness with bended knees; *Metellus* says, that in the Isle of *Zeilan* they understand the Language of the Natives. *Pliny* reports that an Elephant he knew, could write Greek, and often set down in that Character this signification, *Εγώ μόνος γινώσκω τας λέξεις, &c.* I myself writ this, and offer'd up to the Celtick spoil. *Elian* tells us that they us'd to eat handfomly, and sit mannerly like men, not tearing or devouring their Victuals: when they drank, they took their Cup, delivering it to the next, draining the Goblet, moderately sprinkling the remainder as in a Joke upon the beholders; when they would pass any water that is scarce fordable, the tallest of them enters first, the rest passing by him, as it were a Bridge, to whom they cast Branches of Trees to help out at last.

Some affirm that they are Religious, adoring the most Eminent Lights, the Sun and Moon; and also hospitable, directing wandering Passengers when out of their way; observe Murderers and other Criminals, and will detect such Guilty Offenders; how they will tofs a Pike, and Fence one with another, playing out their several Weapons, and Dance after a Warlike manner. *Angerius Busbeek* writes in his *Turkish Letters*, how he saw a young Elephant that Danc'd to a Song, and play'd at Stool-Ball, striking and retorting with his Trunk, as we with our hands; one at *Rome* would tye and untie hard knots by Moon-light, so cunningly complicated, that none else could unloose them, and patiently receive correction from his Master when he fail'd, and was out.

The female excels the Male in strength and hardiness; yet *Aristotle* makes the Female more timorous.

Oppianus tells that they will beat down with their Teeth, Beech, Olive, and Palm-trees; and whole Houses, as *Aristotle* relates.

Vertomannus Stories that an Elephant threw down a Tree, whose body four men could not Fathom, and that three Elephants drew a great Vessel on shore. *Aristotle* saith they fight desperately, charging with their Teeth, and worsted, flye the menacing voyce of the Conquerour; an innate abhorring they have to Lyons, Serpents, Tygers, Rams, Swine and the Rhinoceros, and also to some Colours, and Fire.

Authors vary concerning their Copulation: *Pliny* will have the Male fit at Five years, the Female at Ten; but *Aristotle* allows Twenty years to both, of Twelve to the Female, if forwards; if slow, fifteen; they conjoyn usually in the water, which is easier for both, for the water supports the Male, and lightens so great a burthen, and fetches him after the Encounter more nimble off; they deal in love-affairs very private, and but once in three years; choosing every Triennial a new Mistress, which work concluded they grow wild and almost stark mad, throwing down their Stalls and Stables; their time of production is also uncertain, some say they go Eighteen Months, others Three

Years;

Years; a few stretch it to Ten, and these reduce it to Eight years; in Travel their pangs are great, squatting down on their hinder Legs, bringing but one at a birth, though others say, four; their young see and go as soon as born, Sucking with his Mouth, not his Trunk, Eight years.

They are taken several ways both in *Africk* and *India*: The *Ethiopians* knowing the Elephants Night-reposes, where he alwayes withdraws to sleep, catch him in a strong Palisado made of Timber, in a close Covert, a Trap-Door left open lying on the ground, which when the Elephant is in, they sculking in a Tree, draw up and shut with Ropes: when they have him sure in the Trap, they descend and shoot him to Death with Arrows; but if he chance to escape, rending their Gins, he spares none, killing all he meets.

Others Saw a great Tree half in funder, making a pit on the side, then covering it, which the Elephant suspecting nothing, being weary, retires to his old resting place, to which, he leaning, his weight oversets the half-cut Trunk, which failing, he falls into the covered Hole, and finds himself their Prisoner.

In *Zemga* near *Cape de Verd*, the Inhabitants, sixty in a Company, draw forth, each Arm'd with six small, and one great Arrow, so finding his haunt, they stay till he resorts thither, which, by the loud rustling noise he makes, bursting through opposing Branches, and overthrowing whole Trees, keeping his march, they know, then they follow him shooting continually, till their so many infixed Shafts, may bring him to his end, which the Blacks observe by the loss of Blood, and the stronger resistance of his confining Palisado against his feeble charge.

The *African Lyon* called by the *Arabians* *Aced*, is the most courageous and cruel of all other, devouring not only Beasts, but Men: yea a *Mauritanian* Lyon sometimes dares atack a * Troop of 200. Horsemen, and though mortally wounded, will fight it out to the last gasp, defending his young ones. Those which are bred upon cold Mountains are less stout and dangerous, for the hotter their habitation, the more fierce and cruel they are; such are those to be seen between *Tremesen* and the Kingdom of *Fez*, or in the Wilderness of *Anguep*, or *Angad*, and about *Tremesen*: Also between *Bone* and *Tunis* are found the cruellest and strongest Lyons of all *Africk*.

The Lyons forehead, (according to *Aristotle*) is of a middle size and four-square; his Eyes not strutting out, nor yet hollow, his Nose rather thick than thin, his upper and under Jaws meet, yet open very wide when gaping, his Lips or closing of his Mouth thin, his Neck great and rough, moderately thick, his Breast strenuous, Belly slender, Legs strong and sinewy, Hair of a dark yellow, not falling in hard but looser curls, his Feet before have five claws, his hinder but four, the Majesty and Grandeur of his shaggy Mayn, differences him very much from the *Lionnesse*, who more signally may be known by the exuberances of her two Teats, according to the number of her young ones. *Galen* says, that the Lyons temples are very strong, that he may bite the harder, his Tongue rough, strangely red, as if fire, and speckled, having but one bone in his Neck, as *Aristotle* holds: but *Scaliger* maintains, that it consists of many Joyns: his Complexion extremely hot and dry, caused by the sharp boyling of his heart. *Gesner* writes that his foreparts are hot, but his hinder cold and defective; he feeds sometimes on * Catel, especially on Camels, and where straitned for Victuals, foraging he adventures to fall upon men: *Polybius* saith he saw many of them standing there, that had suffered

Crucifixion

* The Empire of these Deers is bound'd, And under me Kings Petty Lyons reign'd; Ours Expedition, Armies I could raise, Nor plotted we for spoils, clandestine ways, Lying whole Nights in silent Ambushades, But took the Field by day in bold Brigades; And like a falling Deluge swept up all, Emptying at once both Pastures, Coats, and Stalls: Nay more, on Skirts of Cities we durst prey, Ships Boarding at Low water in the Bay, Aspic, Androcles, Sect. 11, Gesner, Europ.

* As Mothers in Lyons whom their Mother bred In shady Coverts, by their fury led Kill foldest Sheep, and Catel in the Stalls, Till by revengeful Shepherds Steel they fall, Or Mem. Hist. 1.

Vide Oryx.

Ecclesi. 10.

Apollonius they report to have understood the Language of Beasts and Birds.

Crucifixion to terrify others from the like cruelty and humane slaughter.

Writers differ concerning their preying on the dead, which *Eliau* affirms, saying, that they feed on them and bury the overplus, lest other Beasts should prey after them; They drink little (if *Aristotle* and *Eliau* say true) enduring thirst three days, especially in Summer, but in Winter they drink often.

The Lion loves the Dolphin, but is an enemy to Swine, Wolves, Wild Asses and Bulls: from a Woman that dares shew her Nakedness, and boldly discover her intimacies, strangely abashed at her immodesty and quite out of countenance, he flies, says *Leo Africanus*: The Greeks of old make him afraid at the Crowing of a Cock, but *Camerarius* affirms, that a Lion in the Duke of Bavaria's Court, leap'd up to the adjoining houses a wonderful height seizing the Pullen roosted in the roofs. Some Writers say, the Lion Lowes like an Oxe, which perhaps the Whelps may when they get a prey; a few imagine that they grunt and whine like a Boar; others, and they the most, that they roar, which is most likely; if we will take fancy for truth. Hear the Lion himself Describing his own Language.

Thus formidable grown, being wondrous strong,
I roar'd Leontick, loft th' Egyptian Tongue;
Though Beasts and Birds use several Dialects,
That less than humane voices have defects,
Uttering soul-dictates, both more clear and brief,
Hatred and Love, Fear, Hope, their Joy and Grief;
Yet Leo Lingua who not understands?
Words Edicts are, each Syllable commands;
The Lyons Fiat's quicker than his nod,
Like Angels Tongues, or Language of the Gods.
Æsopic. Androcleus Sect. 11.

His true valor appears, when in most danger, for then, though he neither fears Weapons nor Enemies, contending long in his own defence, yet finding himself overpowred, he makes an honourable retreat, loosing his posts with like courage they were maintained, oft boldly charging on the least seeming advantage; so recovering the Champagne; observ'd well by *Virgil* in the Ninth Book of his *Æneis* on his retreat of *Turnus*,

-----cu sævum turba Leonem
Cum telis premit infensis, ac territus ille
Asper, acerba tuens, retro dedit & neque terga
Ira dare aut virtus patitur, nec tendere contra:
Ille quidem, hoc cupiens, potis est per tela virosq;
Hand aliter retro dubius vestigia *Turnus*
Improperata refert & mens exæstuat ira.

*As when a Troop a Lion hath beset
With cruel Spears, he makes a brave retreat,
Although forbid by Valour and by Rage;
Nor can, though willing, gainst such Power engage.
So unresolv'd, bold Turnus did retire
Step after step, his Bosom swoln with ire.*

When he pursues his prey, he leaps, but in retiring he walks only: he knows whom he receives a wound from, and will single him out from all his Enemies, that spent their shafts in vain, and take his life only in satisfaction, if possible; That these fierce Beasts may be tame, appears by *Onomarchus* King of *Castane*, who entertained and treated them, as his Guests. In the Temple of *Adonis* in *Elemea*, they drest and comb'd such as tamely resorted thither, in civil manner. *Hanno* an Eminent *Syracusan*, was the first that took a Lion, and after

presented him tame and tractable. And *Mark Anthony* after the *Pharsalian* Victory, first brought tame Lyons drawing a Chariot into *Rome*, which was admirable in those days. In like manner *Virgil* brings in the Mother of the Gods.

Virg. Æn. 10.

Alma Parens Idæa Deum, cui Dindyma cordi
Turrigeræque urbes, bijugique ad fræna leones:
Tu mihi nunc pugnaz princeps, tu rite propinques
Whose Chariot Lyons draw, our Cause befriend, &c.

Augurium, &c.
That they are good natur'd and grateful, appears by the Story of *Mentor* a *Syracusan*, but especially by * *Androcleus*, or the Roman Slave, which though among the *Æsopicks*, hath a true ground and sufficient Authority. The Romans used them with a great bravery in their Triumphs. *Quintus Scævola* in his Pontifice shew'd a Battel of many Lyons. *Lucius Sylla* in his Pretorship set forth 100 Lyons with Mains: And after him *Pompey* the Great 600. whereof 350. had Mains. Lastly, *Cæsar* the Dictator triumphed with 400.

They procreate backwards, and at all seasons of the year, but chiefly in the Spring: then are bloody wars commenc'd among them, eight or ten Corrivals following one *Lionesse*: in summe, when the Males are debilitated with the excessive heat, the *Lionesse* is gal-lanted by the *Pard*, whom impregnating, she produces a *Leopard*; but if she joyn with the *Panther*, she brings forth a more biformed race; but if with the *Hyena*, thence is gotten the *Crocota*. Sometime urged by the necessitating Stimula's of Lust, they are forced to engender with Dogs. Their young ones are brought forth seeing, which is only peculiar to them of all *Quadrupeds* with crooked Claws: The sixth Moneth produces them, though ill shap'd and imperfect, not as *Eliau* will, tearing the Matrix of the Dam, but as *Aristotle* saith, for want of Nutrimet: *Pliny* declares that they bring forth six young ones at the most, and sometimes but one only. *Philostratus* relates that one was slain which had eight in her Womb.

IN several parts of Africa are an excellent breed of Horses, term'd by us *Barbs*, strong of Hoof, and extremely fleet: But the swiftest and most hardy either in Africa or Asia, are the Arabian Horse, so call'd because first broke by the Arabs from running Wild in the Woods, and brought thither by them, for till *Xeze Ismael* first took them up, they wandred in Troops, since when the Arabs have stock'd with them all Asia; The most assured proof of their celerity, is, when they can overtake the *Lant* or *Ostrich* in their Flight; if so, that Steed they value at a 1000. Duckets, or else Barter for 100. Camels: few of these Horses are in *Barbary*, but some are bred up in *Arabia*, and abundance in *Lybia*, not enured to Tillage, or Warres, but Hunting. They feed them daily twice with Camels Milk to keep them lusty and quick, but not too foggy: When the ranck Grass flourishes, they turn them in to the Fields, but then they Ride them not: The *Lybian* Horse, hath a Body long, Ribs and Sides thick, and a broad Breast strutting forth: The Mare, as * *Eliau* writes, becomes lustful, and with Foal by † Whistling; of which thus *Virgil* in his *Georgicks*:

Verè magis, (quia verè calor redit ossibus) illæ
Ore omnes verè in Zephyrum stant rupibus altis,
Exceptantque leves auras: & sæpe sine ullis
Conjugiis vento gravidæ, mirabile dictu,
Saxa per, & scopulos & depressas convalles
Diffugiunt, &c.

C 3

-----When heat of Blood returns,
Then all to Courting Zephyre turn their Face,
And plac'd on Rocks, Lascivious Gales embrace.
And oft they Pregnant prove without a Mate,
Big with the Winds, and (wondrous to relate)
Then over Hills and Dales, &c.

If

* From a large *Æsopic* *Androcleus* comes to meet the Lyons rage:
His Breast, his Shoulders, heavy Arms & Thighs, Waile slender, Manly Face, and sparkling Eyes;
In Matrons stirring Fity, kindled flames,
And all, his great Accutir much did blame.
The Lyon then, on pure pole sitting kept
Forth to his Prey, eager with hunger leap't;
A Feall prepar'd, then ready to attack;
His face beholding, suddenly flares back,
When he, his dearest friend pursuing, knew
Then in an humble posture, near he drew,
Kissing his Feet, his Hands, and well-known Face;
Then they each other hug'd in dear embrace;
He knows the Lyon, though so out'd and kemb'd;
And he *Androcleus* guilefully cozen'd;
To see the Monster that should him assail,
Fawn like a Spaniel, wag his bushy Tail;
And him that stood an offering to be slain,
Then clasp his back, stroaking his shaggy Main;
Th' Admiring Host made with applauses rings
And Purle him of Gold and Silver rings.
A hundred thousand hands speak loud applauses,
Gild the Delectant leap't the Lyons jaws.
Æsopic. Androcleus, Sect. 30.

* *Æn. 10. c. 44.*
† This must be understood of the wind, of which *Sylvius Polyhistor*, c. 37. says, it is only peculiar to the Mares of Spain, as *Salmastrius* notes upon *Salmastrius*, but common with Creatures of another species, as *Pliny* testifies in *Partridge*; and *Columella* in *Sheep*.

Wild Horses.

If we may believe *Vertomanus*, the Mares in *Arabia* will run at full speed a Night and Day without resting, and will Travel without stop a hundred hours. The Wild Horses amongst the more Savage *Arabs*, who live in the Deserts, are scarce, they eating them as delicate Venison, being wondrous sweet, when young: They catch them with Trammel'd Ropes lay'd under the Sand, Noosing their Feet; whatever means else is used for that purpose, proves vain, and frustrates the Hunters expectation.

Rhinoceros.

THE *Rhinoceros*, so call'd in *Greek*, that is *Nosehorn*, having one near the Tip of his Nose, hath a Skin speckled in tufts, with a mixture of Black and Grey, his Back looking as if saddled, his Sides and Ribs swell out Doffers-wise, dented down to the Belly with folding panes; his Back is so hard, that a Partizan will scarce pierce it, nor hath it Scales (as with us reported) onely the deep furrows on his thick Hide resembling such: On the tip of his Nose, being like a Boars Snout, onely sharper at the end, there appears a Horn many times different in colour, being one while Black, another while of a lighter Colour: The bigness of this Beast varies, according to his Age: A midling *Rhinoceros* may compare with a midling Elephant, onely the shortness of his Legs, makes him much more despicable: In *Aristotle's* time about 664. years before the Building of *Rome*, neither the *Greeks* nor the *Romans* knew this Creature; Nor is it yet agreed upon by Writers who first shew'd it, though *Dio* says, it first appeared in *Augustus* his Triumphs: for *Pliny* relates, that it was before shewn in *Pompey's* Playes, which *Solinus* affirms, saying, the *Rhinoceros* was never seen before *Pompey's* time: He feeds on bristly Leaves, and sharp Herbs, having a very rough Tongue; in somuch, that *Bontzius* writes, that having cast down a Man and Horse to the ground, as if nothing, (which he never does, unless greatly provok'd) he kills him afterwards with licking, for the roughness of his Tongue, will immediately denude the Bones of their Fleishy coverings: He is at great enmity with the Elephant, against whom preparing to Fight, he whets his Horn upon a Stone, aiming to strike him in the Belly, his tenderest part, that so rending it open, he may bleed to Death; but if he miss that opportunity, the Elephant assuredly kills him with his Trunk and Teeth.

Musk-Goat.

THE Musk-Goat is not onely found in *China* and *Persia*, but as most Eminent Writers affirm, in *Africa* and *Egypt*: There is difference among Authors about its Description; yet all agree that it is a kind of Goat. We find in *Martinus* his *Chinese Atlas*, that in the Country of *Xensi* Musk grows in the Navel of a certain Beast not much unlike a Hart without Horns, whose Fleish the *Chinese* eat: When this Beast is high in lust, his Navil swells like a Tumor, or Bile full of Matter, and taken thence, resembles a thin hairy Purse stuffed with this costly Odour.

Civet-Cat.

The Civet-Cat, called in Spanish *Gonetta*, by the modern *Greeks*, *Zapetia*, and perhaps unknown to the Ancients, hath rough Hair, and is from the Head to the Tayl, a Cubit long, about the size of, and colour'd like a Wolf; near the Cods it hath a Purse, from whence they gather Civet: She eats eagerly raw Fleish and Mice, as also sweet things, Rice and Eggs. The Excrement (which flows out of the Purse-net near the Fundament, being full of small holes) hath at first a strong Scent, but put together and set in the Air, becomes most odoriferous; some suppose this to be the Sperm, which they take daily

daily out of the Purse with a Silver, Copper, or Horn Spoon, about the quantity of one Dram: of which he will yield the more being anger'd or irritated with a limber Twig or Wand, when you are to gather it.

The Leopard, hath a long Fore-head, round Ears, very long and small Neck, little Ribs, a long Back, Thighs and Buttocks fleshy, and flat about the Belly and Hips, which are speckled, his whole Body wants shape and symmetry. On the Belly are four Teats; its Fore-feet have five, the hinder Feet four Claws: his Eyes are more fiery than other Creatures in the dark, but dimmer in the open light; his Skin, according to *Oppianus*, is of a dark Yellow, dappled with Black upon White; 'Tis said he is marked in his Fore-head with a Half Moon, his Tongue is very Red, Teeth and Claws sharp, and his Heart great, considering his bigness; he hath strong Legs, yet by reason of his great heat, is but lean: many of them are bred in *Asia* and *Africa*, in the Countrey of *Comeri* and *Bengale*.

He Courts often the Lionnesse her self, sometimes driving a lower Trade with homely Bitches, and the She-Wolf. *Isidore* fabulously relates, that the young ones anticipate their Birth, tearing their Mothers Wombs: So much he hates man, that he assassinates his picture, though a meer Paper Sketch, yet flies from a Dead Mans head; though some say, he fears onely a humane Visage, which *Gesner* confirms: He bears a great enmity to the Cock, Serpent, and Leeks. *Pliny* saith that a Panther will not venture on any that is anointed with Cocks-blood: and who wears a Panthers Skin need fear no Serpents; such his Antipathy to the *Hyena*, that their Skins hang'd opposite, his will shed the hair, if you dare believe *Pliny*.

THE *Camelopardalis*, so call'd, as springing from the *Camel* and *Pard*, in size resembles the *Camel*; in his Marks or Spots, the *Leopard*, and is call'd *Nabuna* by the *Moors*, says *Pliny*, by the Moderns now *Saffarat*; the *Greeks* and *Latines* call it *Gyrassa*; *Bellonius* in his Observations describes this Beast very exactly, thus: "I saw a couple of them in *Grand Cayro*, each having two little horns in the Forehead about six inches long, between which appear'd a bunch like a third horn, about two inches high: from the Dock to the crown of the Head, was 18 foot; his Legs were much of a length before and behinde, but the upper Joynt or Shoulder-Bone, much longer than the Thigh: his Back slop'd like the ridge of a house, his whole Body is of a Deer-colour trick't up with many, great and square spots; Cloven-footed like an Ox, with his upper Lip over-hanging the under; his Tail little, thin, and tufted at the end; his Mane like a Horses, and seeming to limp in his going, first on the right, then on the left Leg: When he eats Grass, drinks Water, or takes other Food off from the earth, he stretches out his Fore-feet, otherwise he can take up no thing: his Tongue, as *Josephat Barbarus* writes, is two foot in length, of a sad Azure, long and round like an Eel, wherewith he gathers branches, leaves and herbs up into his mouth with an admirable celerity. *Purchas* adds, that a horse and man may pass under his Belly. *Strabo* says, he is found among the *Troglodites*, and *Ethiopes*. *Cesar* first shewed him at *Rome*, though 'tis probable they formerly abounded in *Judea*, being a food prohibited to the *Jews*.

Here also are a kind of Wild Bulls, called by the Natives, *Gualiox*, but by the Spaniards *Vacas bravas*, that is, Mad, or Hectoring Bulls: They are swift as a Hart, but lesser than our Beeves, arm'd with horns black and sharp, but his Fleish is sweet, and his Hide fit for Tanning, making good Leather: In *Barbary* they

they run together in herds, more than 100. sometimes 200. especially in the Countreys of *Duquele* and *Tremisen*, the Desarts of *Numidia*, and elsewhere.

Wild Asses.

Wild Asses also are found in the Wilderneses of *Numidia* and *Lybia*, of a light grey, and for swiftness equalling the *Barb*.

Goats.

In the high Eastern part of *Prester John's* Countrey, on the Banks of *Nile*, are Male-Goats as big as a wean'd Calf; their thick hair trailing on the ground: They have excellent Skins call'd *Xarequies*, which are drest, hair and all, with the Roor of a Tree, stiled *Albanne*: There also are great naked Cows, which the Egyptians call *Dennie*, with Tails trailing on the ground, and raising the dust like our Madams Gowns; and their Necks strip'd with divers colours.

Cows.

Sheep.

In these parts are two sorts of Sheep, Woolly, and Hairy; The first differ from ours, only in their Horns and Tails, the last so round and thick, that the Sheep themselves are but subservient to their own Train, some thereof weigh 15, others 20 l. which happens chiefly in their fattening. *Leo Africanus* says, he saw one weighing 80 l. Others report to have seen some of 150 l. weight: however, true it is, that the people are constrained to bind them upon little Carriages, that they may go with less impediment: All the fat that covers the Kidneys of other Sheep, is contributed upon their Tails; Store of them are found in the Kingdom of *Tunis*, and in *Egypt*, and of late in the East and West of *Africa*, and in the adjacent Islands.

Of their wondrous Tails.

Kine.

The tame Cows in *Africa* are so small, that they seem to be but two year old Heifers, yet the Inhabitants of the Mountain *Galate*, as *Leo* writes, use them for Tillage, being very strong and laborious.

Adimnaim.

Adimnaim is another tame Creature, much like a Sheep, but great as a midling Ass, having long and pendulous Ears; the *Lybians* use them as Sheep, and their Milk (whereof they give much) serves both for Meat and Drink; their Wool is short, but good; the Males are without, but the Females have horns: they are mild and tractable, having strength enough to carry a Man a days Journey; they breed chiefly in the *Lybian* Desarts, and some few in *Numidia*.

Dabuch.

The Arabian *Dabuch*, which the Africans call *Jesef*, is of the bigness of a Woolf, and resembling him in all parts but his Legs and Feet, wherein he is like a man: He hurts no other Beasts, but devours the Dead, digging them out of the Graves, which is no strange thing, the *Moors* usually burying in the open fields; when the Hunters know his recess, they make their approaches Singing and Playing on Musical Instruments, ravish't with the pleasure thereof, he is drawn forth to listen, where they in the mean while snare and kill him. *Leo Africanus* says, they are found in the Woods of *Mauritania*, *Pegús*, *Congo*, *China*, and divers other parts, especially in *Egypt*, where they breed very much.

Dub.

The *Dub* being in the Wilds of *Lybia*, of the length of a mans Arm, and the breadth of four fingers, hath a strange antipathy to Water, so that if any be put into its mouth, he immediately dyes: They lay Eggs like a Turtle, and are harmless; their Flesh roasted, tastes, as they say, like the hinder part of a Meadow-Frog; he is very swift, and so strong, that if his head be in a hole, and his tail out, no strength can draw him thence, except you loosen his hold by widening the passage; it has a kind of trembling Convulsive motion three days after it is slain, if but exposed to the Fire.

The

The *Guarall* is like the *Dub*, but bigger, having poison both in his Head and Tail, which is the cause that the *Arabians* throw them away when they Cook the rest.

Lant.

In *Africa*, especially in *Biledulgerid* and *Lybia* is a Beast, like a little Bull, or small Cow, called the *Lant*; It seems to be that *Bubalus* of old, which *Aristotle* says, is a tumerous Creature, having neither Hair or Wooll: which *Leo* thus describes; The *Lant*, or *Dant*, resembles an Ox, but smaller Legg'd, and his Horns less; with white Hair and black Hooves, and so swift, that no Beast unless the *Barb*, can once overtake; yet easier to be catch'd in Summer than in Winter, because the Parching heat of the Sand softens and loosens his Hooves. But *Scaliger* says: The *Dant*, *Lant*, and *Elant*, (which is all one and the same, though different in name) is white hair'd, tender by the heat of the Sand: *Bellonius* makes another sort, being (saith he) a full grown Beast, smaller than a Deer, but bigger than a wild Goat, and so well proportioned in shape, that it is pleasure to behold; his yellow hair so sleek and shining, as if Curried and Dress'd; his Belly strip'd or dappled with more briik and various Colours than his Back, which is dusky; Cloven-footed, with strong stubbed Legs, a thick short Neck, black and very crooked Horns, Ears like a Cow, Thighs full and plump, his Tail as a Camelopard, hanging down to his heels, full of bristly and rough hair, Lowing very like, but not so loud as an Ox. This they find in the Arabian Desarts, and between the Mountains of *India* and *Catoy*, and divers parts of *Asia*.

Some Writers say, that in *Africa*, in the Mountains of *Beth*, in *Upper-Ethiopia*, breeds the Unicorn: *Garcias ab horto* tells, that he saw one between the Cape of Good Hope, and Cape de *Currentes*, though Modern Authors do not without cause deny, and hold it a Fiction, and that there can be no such Creature as the Antients describe. *Strabo* out of *Onesicritus* saith, it is like a Horse, but *Philes*, that his Tail being ring'd, resembles a Wild Boar, and that he opens his Mouth like a Lyon: According to *Pliny*, he hath a Harts head, Feet like an Elephant, Tail of a Boar, and the rest representing a Horse, with a Horn in his Forehead two Cubits long: *Isidorus* makes him the same with the *Rhinoceros*, affirming his Horn so strong and mighty, that he either breaks or penetrates quite through what e're he strikes: *Marcus Paulus Venetus* tells us, that the Great *Cham* of *Tartary* uses them, and that in the Region of *Lambri*, they are smaller than an Elephant, having a flat head like a wild Swine, an angular Tongue, wherewith they take in what food they can get, and the rest of their Shape agrees with the *Rhinoceros*. One *Lewis de Barthema* of *Bononia* writes thus of it: Near the Temple at *Mecha*, are Stables wherein they keep two living Unicorns; the one having a Horn near four handfuls in length. But the other being of the growth of a Colt of two years and a half old, had a Horn on his Forehead near seven foot long, the Body being of a sad Colour, with a Head like a Hart, short Neck, little Hair, and thinly Main'd, spindle Shanks like a Deer, Feet with Hooves a little cloven; being by nature Wild, and loving solitude: That which we call in Europe the Unicorns Horn, and preserve as a costly and rare Cordial, belongs to a Monster or Sea-fish taken in the North-Seas, upon the Coasts of *Iceland*, *Greenland*, and other adjacent Isles: which we thus describe.

Unicorn.

It is a full and well-grown Fish, near eighteen foot long, and twelve broad; headed like a Perch or Carp; the Horn shoots out of the upper Jaw above his

Sea-Unicorn.

his Mouth, opens very wide, not right in the middle, but a little more towards the left side; its Skin is russet, under which lyes very much fat, whereof are made great quantities of a nauseous and ill scented Oyl, which for that cause hath little esteem. The Back-bone consists of many strong Joynts, ending in a forked tail, armed on both sides with strong prickles: The Horn is streight, hard, white, and so neatly adorned with deep wreathings, as if it were smoothly polish'd, and Artificially turn'd Ivory; in length sometimes nine, ten, twelve foot, or more; whose vertues are not inferior to those ascribed to the Land- Unicorn, as well in driving out the Measles and Small Pox, as in asswaging Malignant Feavers, and tough Distempers of Agues.

Barbary, or Giraffes.

In Nubia and the Kingdom of the *Abyssines*, is a Beast called *Zorafes*, or *Giraffes*, as big as a two-years old Heifer, having a Neck like the Glave of a Javelin, or Half-Pike, and a head resembling a *Gazell*, with Legs short behind and long before, hair'd and brindled like an Ox, the Ears like a Hart, and Breast smooth and shining; which the *Africans* say is generated of two Species; he wanders solitarily through the Woods, flying from men, and not to be taken, but young.

HAVING treated thus far of Beasts; We shall now briefly present you with some Plants and Vegetables, referring their full discourse to the places where naturally produced.

Though *Africa* be in some places very fertile, yet a great part of the Country lyes waste and unmanured, full of Barren Sands, or abounding with Serpents, in such manner, that the Peasant dare not Till the ground, unless Booted; but the manured parts afford a rich crop to the industrious Husbandman, yielding oftentimes an hundred fold increase.

The chief Grain of *Africa*, is Wheat, Rye, Barley, Rice and Maiz, and besides the Trees growing there, that are in common with *Europe*, are divers others not found amongst us, such are the *Cassia*, Egyptian Fig-tree (the Inhabitants term it *Guimeiz*) the Date, Cotton, Coco, and Balsam-tree, Sugar-Canes, and the like Productions, with which they drive a great Trade with us in *Europe*.

Ettalch, a Tree.

Among others in the Wilderesses of *Lybia*, *Biledulgerid*, and *Negro-land*, grows the Tree call'd *Ettalch*, guarded round with Prickles, having leaves like the Juniper shrub: from under the Bark issues a Gum, whose body and smell resembles Mastich, which the Merchants often cheat with, by adulterating, so selling it for Mastich.

Argan.

Of the Tree *Argan* or *Erguen*, an Oyl is made by the Inhabitants; whereof more at large in the Description of *Flea* a Province of *Marocco*.

Aud-Altassavijt.

In the Countrey of *Lyme*, is found the *Aud-Altassavijt*, which is tough like Hemp, and will not break with hachelling, but yields at every blow a pleasing sound.

Other parts of *Africa* afford no small number of Herbs and Plants; all which we shall set forth in their due place, especially in the Description of *Egypt*.

Zifex. A Root.

There is also the Root by the Inhabitants call'd *Tersex*, but *Kamba* by the Physicians, resembling an Earth or Ar-Nut, but bigger and very sweet, gather'd by the *Arabians* in the Desarts of *Biledulgerid*, pleasing their palates like confectioned Fruits. Another Root yielding a very sweet and pleasing scent, is found on the Western parts on the Sea-shore, which the Merchants of

Barbary

Barbary carry to sell among the *Negroes*, who use it as a Perfume, onely by sprinkling it about the house: An *African* * *Mudde*, which in *Mauritania*, is sold for half a Duckett, which the Merchants vend again among the *Negroes* for eighty or a hundred Duckets, and sometimes dearer.

* A *Mudde* is three *Bushels* English, or thereabouts.

There is another Root call'd *Addad*, not unknown to the *African* Women; whose acid Leaves and Root are of so poysonous a faculty, that a little of their water distilled, gives a quick dispatch by sudden death to their Husbands, or any other that they are weary of.

On the West-side of Mount *Atlas*, is the Root *Surnag*; having a special vertue to incite *Venus*. The Inhabitants report, that it will devirginat Maids, couching to Urine on the Leaves, and after will much dis-affect them with Tympanied infirmities. There is also *Euphorbium*, whereof more at large in *Barbary*.

Here are two sorts of Pitch, the one natural, or Stone Pitch; The other Artificial, and thus made: They erect a great Oven with a hole at the bottom, in which they put the Branches of Pine or Juniper chop't in peices, then the Ovens mouth close stop'd, a fire is made underneath, by the heat whereof, the Pitch is extracted out of the wood, running through the bottom of the Oven into a hole underneath it in the Earth, whence they take it out, and put it into Bladders, or Leathern Bags.

All the Salt in the most part of *Africa*, as *Leo* saith, is dig'd out of Salt-pits, being white, red, and gray: *Barbary*'tis true, hath plenty of Salt; *Biledulgerid* is reasonably well stored: but in *Negro-land*, and the innermost Parts of *Ethiopia*, a pound of Salt is sold for half a Duckett: They use no Salt-cellar, nor set it on the Table, but each having a piece in his hand, lick it at every morsel. In a Lake in *Barbary*, near the City of *Fez*, all the Summer is found a well-concocted and coagulated Salt; but such as border on the Sea, make Snow-white Salt of Sea-water.

Atlas on that side, where *Biledulgerid* borders on the Kingdom of *Fez*, produces great quantity of Antimony, and sundry other have veins of Sulphur; but above all, the rich Mines of Gold and Silver, those especially in *Negro-land*, *Guinee*, and *Ethiopia*, deserve admiration.

Antimony.

Mines of Gold and Silver.

Armol relates from *Aben-Gezar*, that certain Stones are found in the Land of *Lyme*, call'd by the Spaniards, *Los Hechizos*, and by the *Arabians* *Hajar Achi*, which have divers signatures, representing several parts of a Man, as a Hand and Foot, Face, Head and Breast, many like the Heart, but some the whole compleat Figure of a Man, in just proportions. The most perfect of these Stones, they assuredly believe, to have an occult and wonderful faculty, irritated by the help of Spels and Sorcery, to introduce and bring the Bearer thereof into the favour of Princes.

In the steep Mountains *Alard* and *Quen*, between *Nubia* and *Zinchamque*, a Stone is found call'd *Beth*, which, as they say, will make those Speechless that long gaze upon it.

The Stone Beth.

Africa also brings forth Eagles, differing in size, colour, and properties, whose greatest, the *Arabs* call *Neser*, and bigger than a Crane, having a very short Beak, Neck and Legs, yet mounts exceeding high, till for want of Feathers, he betakes himself to his Nest, where the Eaglets feed him.

Eagles.

Divers

Parrots.

Divers parts of this Countrey, especially *Guinee* and *Ethiopia*, yield Parrots of several sorts and colours. Whereof more at large, when we come to those parts.

Griffons.
Marmol.

The Mountains of the upper *Ethiopia*, specially that of *Beth*, as *Marmol* says, shew Griffons, which the Arabians entitle *Ifrit*.

Hippo-potamus, and other
Amphibious creatures.

Great store of strange Creatures, some *Amphibii*, as the *Hippo-potamus* or Sea-Horse, the Sea-Cow, the Crocodile, Tortoises, Ambare, and others of the same nature using both Water and Land, are found in the *Lybian* wildes, and Sea-coasts of *Africa*.

Serpents, &c.

Serpents, Venomous Creatures, Reptiles, and strange Insects, are produced in the Wilderness of *Biledulgerid*, *Negro-land*, and upper *Ethiopia*.

Hitherto we have lightly touch'd several things; as first, that *Africa* is for the most part habitable, from the mildness of the weather and the seasons conducing thereunto; next the greatness of the Mountains, richness of their Mines, enumerated their Provinces and Kingdoms, the variety of Creatures, Plants, Grain, and Herbage: now we will say something of the people themselves, their Statures, Complexions, Manners and Religions.

Complexions of the People.

Blacks and White;

Brown and Olivaster;

Some divide the *Africans* into Black and White, but a curious eye may easily observe a great difference in the colours of those people, as not being under the same climate: Such as inhabit in and about *Guinee*, and the *Negroes* Land, between the Equinoctial and Tropic, are Black; who live in *Prestor John's* Countrey, are Brown and Olivaster, but the Natives of the *Cape of Good Hope* (which of all *Africa*, is the most Southward) are the Blackest. Experience therefore clears the vanity of that conceit, that according as people live nearer or farther from the *Equator*, so they are Blacker or Whiter; whence it would follow, those who have the Sun directly over them, must needs be the Blackest; and the farthest therefrom, the whitest: whereas Nature in this case hath frustrated the fancy of the Learned, by a visible contrary, giving diversity of colours to the Inhabitants of the same degree: for the *Patagons*, a great people near the Streights of *Magellan*, are totally white, whereas at the *Cape of Good Hope* under the same Latitude, they are very Black; of the causes whereof are * various opinions, but which carries the greatest probability of truth, we will not here discuss.

* See *Brown's* Vulgar Errors, l. 6. cap. 10, 11, 12, of the Blackness of *Negroes*.

Stature.

Gigantick.

Dwarf-like, and Middle.

Man-warlike.

Nor is there a greater distinction of Complexions, than difference in the bulk of their Bodies, the Natives of the Kingdom of *Negus*, being Giant-like; those of *Mosambique*, Dwarfish; and those of *Barbary*, of a middle Stature. As to their several characters and dispositions, we shall touch them in the Description of each particular Country.

* See *Salust. de bell. Jugurthina*, *consuetudo inter Jugurth. & Marium*; that *Jugurth* and *Marius* were well matched, or equal Captains, but their Soldiers would endure no degree of Comparison.
† *Prestor John*

Barbary Warlike?

For Valour and Courage, they are much inferior to the *Europeans*; neither understanding to handle Arms, nor willing or forward to learn: A great number of them not long since, by their effeminacy were conquer'd by a few *Portugues*: One strong Fort, with a small Garrison, keeps a whole Countrey in awe, and a * Regiment of *English* or *Hollanders*, are able to rout whole Armies: And the *Turks* make continual war upon the King of the *Abyssines*, wresting from him divers places of great concernment, which † he never durst attempt to recover. 'Tis true, in some places, the people are very wilde, savage, and dangerous to deal with, but their ignorance and unskilfulness in Arms, makes their fierceness little avail for defence of so great a Countrey. Among all these Provinces, *Barbary* is the most Warlike; having a long time by the Christians

been

been exercised in Martial affairs, making manful resistance against all invading attempters, with the assistance of her home-born *Turks* and *Arabs*: yet they are kept in awe by the Christian Forts on the Sea-coast, receiving from them no small damage, without hopes ever to recover what they knew not how to keep.

There are in *Africa* divers sorts of people, generally divided into *Arabians*, and *Aborigenes*, sub-divided again into Whites and Blacks; of which two kinds so dispers'd over *Africa*, it will be worth our pains to set down their places of abode, manners, and strengths.

Several peoples

The White *Africans* are by *Johannes Leo*, divided into five Tribes, viz. *Zanbians*, *Musmudans*, *Zenetans*, *Haorians* and *Gumeranians*, which are again sub-divided into six hundred Families, as their Historian *Ibnu Rachu*, by *Marmol* named *Ibni Araquig*, hath Registred: The same *Marmol*, calls the first two *Zinbadians* and *Mukamudans*, in the other three agreeing with *Leo*, who says, That the *Musmudans* dwell East and by South from Mount *Atlas*, inhabiting all the Plains, and commanding the four Provinces of *Hea*, *Sus*, *Guzule*, and *Marocco*. The *Gumeranians* possess the Mountains of *Mauritania*, towards the Mid-land Sea, and the Strands of *Errif*, beginning from the Streights of *Gibraltar*, and extending East-wards to the borders of the Kingdom of *Tremisen*: These two people live apart, whereas the other three live mix'd one among another, but may as easily be distinguish'd by the Air of their faces, and Mien of their bodies, as the Natives from Strangers, being at continual hostility among themselves.

White Africans, their distinction.

Marmol.

The *Zenetans* and *Haorians* inhabit the fields of *Temesne*, but the *Zinbadians* in the *Lybian* Wildernesses, (whereby it appears that in former times they all had their dwellings in the Plains) each favouring his own party, and employing themselves in works necessary for humane subsistence. The Governors are Pastors, or Keepers of Cattel; but the Citizens apply themselves to Trading, the Mechanicks also follow Husbandry. Some Writers imagine that the Kings of *Tumbuto*, *Melli*, and *Agadex*, are sprung from these *Zinbadians*.

The first Planters of the Eastern Desarts of *Africa*, are now term'd *African Bereberes*, descended from the *Sabeans* of *Arabia Felix*, who came thither with their King *Melek Ifriqui*, mentioned before: But those of *Tingitana*, *Numidia* and *Lybia*, are call'd *Bereberes Xilobes*: when these people fell at variance, the Conqueror remaining Master of the Field and Cattel, forc'd the Vanquished to secure themselves in the Mountains, or more populous Cities, who intermixing with the other *Africans*, came at last, as they, to dwell in Houses, and to be equally subject with them: Therefore those which live in * Tents, as the *Arabians*, are counted more noble, because more mighty, and richer in Cattel; yet both preserve their Pedigree and Descent, having their habitation in the strongest places of *Barbary*, *Numidia* and *Lybia*.

* *Abraham* journeyed with his Family and Cattel, as these, he lived in Tents, Gen.

The *Mukamudans* hold four Provinces of *Marocco* in common with the *Zenetans*, with them residing in the Fields of *Temesne*, the utmost westerly part thereof. These are now a mean people, called *Xavies*: But others of them inhabiting part of the Great *Atlas*, bordering on this Kingdom, and *Tremisen*, are very valiant, maintaining continual Wars with the *Turk*: Another sort of them dwell in the Countreys of *Constantine* and *Tunis*, some in the Fields, like the *Arabs*, and a few disperfed in Houses and Towns.

The *Haorians* are mixt with the *Zenetans* : The *Zinhagians* reside behind the Mountains of *Barka* unto *Nesuca*, and *Gueris* : The *Gumeranians* possess the Lesser *Atlas*, where it extends towards the Midland-Sea, and along the bounds of *Cente*, to the utmost part of *Mauritania Tingitana*, bordering on the Imperial *Mauritania*.

Effeminate people scattered in Barbary.

There are another people scattered over *Barbary* and *Numidia*, for the most part Herdsmen : some so effeminate that they Spin and Weave, yet live very poorly in Mountainous Holes and Caves, Tributary to the *Arabians*. Others are War-like, and laborious, enjoying liberty, and not acknowledging any Superior. They claim as their chief Seat, the Provinces of *Temesne* and *Fez* : But those who inhabit that part of the Kingdom of *Tunis* adjacent to the Date-Country, are the most mighty and stout, having dared to engage in a War with the King of *Tunis*, Anno 1509. and gave Battel unto *Mules Nacer* Son of *Mahomet*, King thereof, endeavoring to subject them ; who at this day bear Rule over the Kingdoms of *Canco* and *Labez*.

The *Zenegans*, or *Zanagans*, the *Guanefers*, *Tergers*, *Lempters*, and *Berdoans*, all very poor and despicable, living without Order or Laws in Tents, and rove about with their Horses, like the *Arabs* through the *Lybian* Wildernesses.

Diego de Torres.

The Numidians are Poets.

Some of the *Arabians* in *Africa* are more Savage, wandering over the Mountains, and through the Woods. Others dwell in Cities, and are called *Hadares*, that is, Courtiers ; being indeed Merchants for the most part ; the rest apply themselves to Study, or follow Princes Courts, and are counted less noble, because they mix their blood with others. Those which inhabit *Fez*, are intitled *Garbes*, that is, West-country-men ; such as dwell Eastward, *Xarques*, that is, Easterlings ; which made *Diego de Torres* divide the Country into *Xarquias* and *Garbia* : The *Lybian Arabs* are Savages, but stout and war-like, Trading with Merchandize upon Camels to the *Negroes* Country, and keeping many *Barbary* Horses, oft-times recreating themselves with hunting of Wilde Asses, Ostriches, and other Beasts : The *Numidians* are great friends of the Muses, and highly pleas'd with Poetry, Poets naturally, being much addicted thereunto, having so rich fancy, that on all occasions they set forth their Passions and Love-fits in a smooth and elegant stile : They are also jealous, especially in bestowing their favours, lest they discover their wealth and abilities : The Men go apparelled as the *Numidians*, but the Women differ.

Those between Mount *Atlas* and the Mid-land Sea, are much wealthier than these of *Numidia*, both in sumptuousness of Apparel, richness of Tents, and abundance of Horse ; which are handsomer, and more full and brawny than the former, but want much of their speed. Tillage and Cattel are their chief livelyhood, the later of which are so numerous, that they are often compell'd to remove and seek new Pastures : They are Savage like those of the Wilderness ; some living as Subjects to the King of *Fez*, but others in *Marocco* and *Ducate*, formerly free from Tolls and Taxes, till the King of *Portugal* began to conquer *Asafi*, *Aza* and *Azamor*, when after a civil War, and the miseries of its common Attendant, Famine ; they freely submitted to the *Portugueses*.

They of the Wilderness about *Telefin* and *Tunis*, are rich and stately ; their Rulers drawing great Sums of Money yearly from the Neighbour Kings, which is equally distributed among the people, who pride themselves in comely habits, being ingenious in making Tents, and Breaking or Riding Horses :

In

In Summer they come to the very borders of *Tunis*, to gather Contributions ; and in Harvest furnish themselves from other mens labours, with all Necessaries, as Victuals, Clothing, and Arms, wherewith fully supplied, they return to their old Winter Quarters ; but the Spring they spend in Hunting : Their Tents abound with greater plenty of Cloth, Copper, Iron, and other Metals, than the richest Ware-houses of some Cities ; and no marvel, for under the pretext of courtesie and civility, they steal all they can lay hold on : They are also ingenious Poets, and the best of them, get not only praise, but according to their excellency, have rich rewards, and high honours from their Governours.

Good Poets rewarded.

The Women, according to the custom of the Countrey, wear black Gowns with wide Sleeves, cover'd sometimes with a mantle of the same colour, or blew, fastned about their Necks with Silver Clasps : their Ears, Fingers, Legs and Ancles, are adorn'd with Silver Rings : If any man, except their Kindred and intimate Acquaintance, meet them abroad, they cover their Faces with Vizard Masks, and pass by in silence : In all their Journeyings (which are frequent) the Women ride on Tin Saddles fastned to the Camels backs, big enough only for one ; yea, and going to war, their Wives accompany them, the more to encourage them to fight for them and their Children.

The Women.

The Maids Paint their Faces, Breasts, Arms and Hands ; but the more noble Women content themselves with their own natural Colours and Complexions ; only sometimes out of Hens Dung and Saffron, they mix a Colour, wherewith they make a little round Beauty-spot in the Center of their Cheeks, a Triangle between their Brows, and an Olive-leaf, or long Oval, upon their knees : Their Poets and Amours so highly commend the painting of the Eyebrows, that it is not used above two or three dayes together ; in which time none but her Husband and Children may see her, because they account this painting a great incitation to *Venus*, as thereby supposing themselves much more beautiful and handsom.

Leo writes that the *Arabians* of *Barka* between *Barbary* and *Egypt*, live very miserably and poorly, which happens by reason of their want of Corn ; for there is not in all that Countrey a place fit for Tillage, for that produces ought save Dates, and those too but in a few Villages : wherefore though sometimes they Barter Camels and Cattel for Corn, yet cannot they purchase sufficient for so many people ; whereupon the Parents are constrained to leave their Children to the *Scicilian* Merchants for a pawn or security of payment : And if according to the agreement, they break their day, the Sellers keep their Children for Slaves, whom if the fathers will redeem, they must render treble of the former debt : This misery makes them such barbarous and inhumane Robbers and Murderers, that no Merchants dare approach their Coasts, but rather choose to travel some hundreds of Miles about.

Lib. 6. Hist. Afr. Want of Corn in Barka.

Peter Dan in his Journey to *Barbary*, in the year 1633. hath very exactly described the manners and life of these *Arabians*. They utterly (saith he) abhor labour, glorying in a supine carelesness, and esteem no other people so happy, though themselves be the most despicable and wretched in the whole world ; so priding in their poverty, that they will scarce change their Huts and Rags for the Palaces and Robes of the greatest Monarchs ; They have no secure or settled place of abode, but rove up and down ; where they stay for any short time, they pitch their Tents, or rather Huts, close together ;

Lib. 1. Hist. Barb. Arabian Manners.

but

but divided into several quarters : and this great Troop, or Company, they call *Dovar* ; each single Tent they stile *Barraque* : Here they lye upon the ground intermixed with their Cattel ; the *Barraques* seem like Pavilions, underprop'd with two great Poles, the Door made of branches of Trees, and a place in the middle like a void Court.

The Men.

The Men wear about their heads a kinde of Shafh, hanging down part before, and part behinde : They use no Linnen nor other Clothing for their Bodies, save only a remnant of four or five yards of Cloth, wherein they wrap themselves, casting it over the Shoulder and under the Arms, bare-footed, and bare-leg'd.

The Women.

The Women wear a piece of Cloth hanging from the Breafts down to the Knees, the rest naked : They tie up their Hair, adorning it with Fishes-teeth, and some small pieces of Coral, or Glafs, over which they lightly cast a fine Hair-cloth, or Lawn, to appear the fairer. They pounce their Foreheads, Cheeks, Thumbs, and Calves of their Legs, making various marks with the point of a needle, wherein they strow a black Powder to make them the more visible, and continuing ; and in stead of more costly Jewels, Wear wooden Rings.

Their Household-stuff.

Their Kitchen-Furniture consists in one or two earthen Pots : their daily food is Rice, Cakes, and *Cuscous*, with a little Drink and Milk : they drink fair water, wash their right hands, but never any part else ; using neither Cups or Napkins, but squat crosse-leg'd on the ground on a Mat made of Date-leaves : Each Household carries with it a * Mill to Grind Corn, made of two stones lay'd one upon another, which they turn about with a stick : Every day they bake Bread in great flat Loaves under the Embers, and eat it hot. They are strangers to riot and luxurious feeding, never tasting of two several Dishes at one Meal ; which admirable temperance may be the cause of their so constant health, and freedom from the Gout, Stone, and all other like Distempers, usually living eighty years, and upwards.

* Like a Mustard-Mill.

They greatly delight when they come into Cities, to be presented with Oyl and Vinegar in a Dish, and warm Bread, which broken in small pieces, they dip therein and eat.

Their Habitations.

Each wandering Company chooses a Captain, his *Barraque* or Tent stands in the midst of the *Dovar*, where he takes care of all things conducing to their preservation. Their Arms are a Half-pike or Javelin, they call it *Agay*, or *Agagay*, and use it with such dexterity and strength, that they can certainly hit a man, and wound him dangerously at a very great distance : They use besides a broad Dagger, which they wear in a sheath on their right Arm near the Elbow, for the more ready service : They are so skilful and active Horsemen, that whatever they let fall, they can take up again, their Horses running in careere at full speed.

Their Horsemanship.

Their Visits.

Upon any Visit, if they be equals, they salute one another upon the Cheek at first meeting, but if a Commander, or *Marabou*, visit them, they kiss their hands with great respect and reverence : After salutes, they civilly enquire of the health and welfare, not onely of their Wives, Children, and Relations, but also Horses, Cattel, and Hens ; nay more, strangely inquisitive how their Dogs and Cats do, as a more concern'd Domestick ; for their Dogs are highly esteemed, not as their Play-fellows, nor Ladies Posing-hounds, but as faithful Warders, and a Watch against the incursions of the subtle Fox, preventing all Assaults and Plots upon his Masters Poultry, and also giving notice

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tice of a more dreadful Enemy the Lyon, by their loud and continual barking. But the great estimation they set on their Cats, is not onely that they preserve Victuals from the plundering Rat and Mouse, where ever seizing of them, but their persons from the deadly tooth of the Viper, which there abounds.

Their Marriages are thus celebrated : The Wooer furnish'd by his father with a certain number of Oxen and Cows, wherein their wealth consists, drives them to his intended Father-in-laws residence, who immediatly acquaints his Daughter that such a man must be her Husband : Whereupon putting on a White Garment, she waits till he comes to visit her in the Tent, where the onely Complement is to tell her how much he lov'd her, by declaring how dear she cost him, whereto a customary reply is made, that a discreet and vertuous Wife cannot truly be valu'd at any price : After this first interview, she remains for a while * veyl'd in her Fathers Tent, and there visited by all the Maids of the *Dovar*, which done, she mounts on Horseback, attended by the same Visitants, with great shouting and joy, till arriv'd at her Bridegrooms Tent, where expected by many Women, with his Mother and Friends : At the Bridegrooms approach, they offer him drink, wherein is sopt a piece of the Tent wood, with loud acclamation, wishing happines to the new Married Couple : and that the great God would so blefs their Marriage, that their Cattel might encrease, and Milk flow to the top of the Pavilion : When they alight, they give the Bride a sharpened Wand, which she sticks into the ground, to intimate that as that cannot come out of the earth unless forc'd, so a woman must not forsake her Husband, unless by Divorce, or driven away : These Ceremonies perform'd, they set her to keep the Herds and Flocks, signifying that from thenceforth she must lay her hands to work, and take care about Household-affairs : After her Marriage, she wears a Mask for a Moneth, not stirring abroad.

When one dyes, the Wife or next Neighbour goes out of the Tent, howling in a strange manner with a loud cry, or *Ou-la-loo* ; by which Summons the Women start out from their Tents, and joyning their sad notes, make a hideous and doleful harmony : others mean while repeating as it were in a Song, his Eulogies, chanting forth his Praises and Vertues, till at last they bring him to the Grave, according to the custom of the Mahumetans.

They are so much addicted to Robbery and Theft, that their very name *Arab*, signifies a Thief : for where the Prophet Jeremy saith, *Like a Thief in the Wilderness* ; St. Jerome saith, like an *Arab* in the Wilderness.

The *Xilobes* and *Bereberes*, as *Marmol* says, at this day write and speak all one Tongue, which is called *Quellem Abimalick* ; that is, the speech of *Abimalick*, who was accounted the Inventor of the *Arabick* letters : But besides this, they use also the *African* speech, very much different from the other, and mixt with many *Arabian* words : *Africanus* says, the five white People of *Africa* use this Speech, which he calls *Aquel Marik*, that is, a noble Speech ; This last is divided into three several Dialects, the *Tamazegtans* using one ; the *Xilbans* another, and the *Zenetans* a third ; each varying from other onely in some words, and holding affinity with the *Arabick*.

The *Gumerians* and *Haoranians*, who live on the lesser *Atlas*, and all the Inhabitants of the Cities on the Coast of *Barbary* between the greater *Atlas* and the Midland-Sea, use the *Morisk* Tongue : But in the City of *Marocco* and all its Provinces, the *Numidians*, *Getulians*, and Western part of *Africa*, speak the

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ancient

Their Marriages.

* It is a custom in Spain, as formerly in Greece, that both Wives and Virgins should have their faces covered, whence *Libanius* mentioning the Destruction of Troy. The *Æolians* used to cover their faces with a veil, as the *Æolians* did. The head of the Woman was without a veil, for the destruction of her Country had taken away the consideration of modesty, for it was the custom for Carians to walk open-faced, as may be seen in *Callimachus* Hymn on *Pemphig*, and in the Comedy of *Menander* : whose the *Athenians* made this Caveat : That whoever was taken with any Woman, Wife, or Virgin unweyl'd, should not be counted an Adulterer.

After the *Arab* manner and wont, with a loud cry, or *ou-la-loo*.

Marmol. Their Languages and manner of Writing.

*See the Confusion, lib. 1.
Epith. 71.*

*The mixture of the African
Speeches or Dialects.*

** The African Heretics
that fled out of Italy from
the Goths, and settled here.*

*The Romans utterly ob-
literated all Punick Re-
cords, Books and Histories.*

*Africans skill'd in Astro-
nomy, &c.*

*Had produced many fa-
mous and Learned men.*

ancient *African*, known by the two old names of *Xilba* and *Tamazegt*. Others residing Eastward, bordering *Tunis*, and extending beyond *Tripoly* to the Desarts of *Barka*, speak a broken *Arabick*; Such as live in *Dovars*, or in houses, mingle the *Zenetan* Tongue with corrupt *Arabick*: so that few people in *Afrim* speak pure and true *Arabick*, but use generally in their writings the *Abimulik* Tongue: some have observed, that in the Cities on the Coasts of *Barbary* the Citizens speak *Arabick*, but base and corrupt. The Peasants use the *African* Tongue: But the common Edicts, Commands, Lawes, and Contracts, yea and their very Proverbs, are written in pure *Arabick*.

The *Azengians* and other Mahumetans mingle their speech with *Arabick* and *Barbary* words: the speech of *Gelofe*, *Geneba*, *Tombuto*, *Meli*, *Gago*, and *Galata*, they call *Zungay*: that of *Guber*, *Cano*, *Quefeve*, *Perzegreg*, and *Guangray*, *Guber*, which the people of *Borno* and *Gonga* imitate; whereas in the Kingdom of *Nubia*, they have a Dialect different from all the former; these Countreys lye upon the River *Niger*: In the more Southern, the Languages are as various and differing, the principal are *Zimch*, and *Habex*, which last the *Abyssines* use: In some of these parts the people are so sullen and brutishly inclined, that they will neither speak, be sociable, nor appear to any; and in case one of them be taken, he will rather starve to death, than open his mouth and speak.

Eminent *Arabian* Historiographers affirm, that when the Government of *Barbary* (the choicest part of *Africa*) became subject to the Mahumetans, the *African* and *Roman* Letters were the same, and were used commonly in Writing: so that all their * *Arrian* Histories are Translated out of *Latine*, and abridged with the Names of Princes and Commanders, according to the Reigns of the *Persian*, *Assyrian*, *Chaldean*, *Israelitish*, and *Roman* Kings. But the Schismatical Caliphs who conquered *Africa*, raging with malice, destroyed all those Books of Histories and Sciences, permitting no other to be read, than those of their own Sect. And the beforementioned Writer *Ibnu Alraqiq* sets forth, that the *Romans* after their Conquest, destroy'd all the ancient Records and *African* Books, introducing in place thereof their own name, which in small time so prevail'd with a shining lustre, that their honour and glory alone remain'd, and the *African* Letters so totally blotted out, that without any glimmering thereof, they now write all in *Arabick*.

John Leo saith, that the *Africans* are well skill'd in Astronomy, and other Sciences, and that they have some skill in Architecture and Husbandry: which knowledge they first learn'd out of *Latine*-writers, as appears not onely in that they order their Months by Ides and Calends, as the *Latines*; but that they have likewise a great Book in three Volumes, Entitled, *The Treasury of Husbandry*, which in the time of *Mansor* Lord of *Granado*, was translated out of *Latine* into *Arabick*, wherein are contained the rules of Tillage and Husbandry, the alteration of the Seasons, manner of Sowing, with many the like singularities: Inasmuch that in former times these parts produced divers ingenious and great Wits, such as the Comedian *Terence*, and some Fathers and Doctors of the Christian Church: And others whose valour was not inferiour to the greatest, who by an incredible courage maintain'd their liberty against the most magnanimous of the *Romans*; although the present Inhabitants by a sad change, are so degenerated from that glory of their Ancestors, that they are esteemed the absurdest and most despicable *Clowns* in the Universe.

The

The *African* and *Arabian* Mahumetans reckon by the Moon, allowing to the year but three hundred fifty four days, every year shorter by eleven days than our *European* Account, giving six moneths thirty days, and to the other six twenty nine.

AS *Africa* is thus blest with the extraordinary production of Cattel and Corn, so the infertility of the Desarts is in many places recompenc'd by rich Mines of Gold and Silver. *Guinee*, *Sofale*, *Gago*, *Nubia*, and divers other contain such Mines of Gold; as, *Angola*, *Monomotapa*, and other Kingdoms produce excellent Silver, not without some Gold; the Kingdom of *Neguz* is rich in many sorts of Merchandise; the Coasts of *Barbary* inhabited by the Turks, yields Corral, which they dive for, growing upon Rocks under water; and *Tombuto* affords the finest Gold, and other precious Rarities; so that *Africa* is not to be esteemed the least or meanest part of the World.

If the Valor of the Inhabitants did but equal their number, the united Forces of the rest of the World could little prejudice them; so numerous are the Armies alone of the King of *Marocco* and *Fez*; besides those of the *Arabians*, the bands of the Turks in the Kingdoms of *Tunis*, *Algiers*, *Tripoly*, and *Egypt*, the usual Army of the King of *Neguz*, and the incredible numbers of the King of *Angola*, seeming sufficient to make *Africa* invincible, if they were hardy and courageous, and trained up to the use of Arms. It remains then that we touch thereupon, and their manner of making war.

The *Arabians* of *Marocco* and *Fez* use Lances or Sagayes, Shields, Breast-plates and Helmets: Their Swords generally they have from *Europe*, and are much esteemed by them for the hardness of their Steel and excellent temper. They are, according to their manner of Riding, most expert Horsemen, casting their Javelins (whereof some carry six or seven) very swiftly one after another, and aiming exactly at great distance; All manner of Fire-Arms, whether for Horse, or Foot, or Field-Carriages, Cannon, great or small, wanting experience hitherto, they are not skilful in: They ride with tuck'd up Stirrups, that their heels almost kiss the Skirts of their Saddles, and in Fight cast off suddenly their loose upper Garment, or Mandilion, to ease their Horses, and make themselves free and loose for the Battel.

Those that inhabit Westward, near *Tremesen*, and the Wildernesses of *Barka*, carry sharp, long-pointed iron Javelins, which they cast here and there, forwards, backwards, and on every side at their Enemies, that like the ancient *Parthians*, they do greater execution in flight, than charging in Battel; yea, some of them are so hardy, that one of them so mounted will engage their single person sometimes against a dozen of their opposers: They use no Shields, nor other defensive Arms; some few have Bowes; fewer Gunnes, which they onely carry to terrifie the Wilde *Arabs*, who fly from the report, as Wilde-fowl, not onely fearing, but abominating so base and treacherous an Engine that surprizes at such distance, and kills before warning, the sound not being heard till execution.

All their Wars hitherto have been managed on Horse-back, yet lately those of *Tremesen* have some Muskietiers, but they use neither Ranks nor Files, but fall on in disordered Plumps, so many crowded together, and throng'd up in a narrow circle: And if assaulted, dissipate immediately, endeavoring to break through the Ranks, or else making huge gaps, force their passage to escape by flight, or in so doing break through the imbodyed Enemy.

Some

The Government of *Africa*.

SOME parts of *Africa* are govern'd by Emperors and Kings, others by Vice-Roys, and elsewhere by *Xeques*, that is, Commanders, onely those of *Bravas* have moulded themselves into the form of a Republick, while another sort live without Governors and Laws, like Vagrant Rogues, roving about and robbing their Neighbours.

Barbary, (which was chiefly known to the Antients) was at first subject to several Princes, and after the destruction of *Carthage*, and other *African* Kings, fell under the command of the *Romans*, who planted these fruitful parts with their Colonies, and govern'd them a long time by Sub-Consuls, till the *Vandals* under the conduct of their King *Genferic*, with an Army of twenty four thousand men, in Anno 427. became Masters thereof. In possession of which they continued one hundred and eight years: But *Carthage* in the year 553. was re-conquered by *Bellizarius*, the Emperor *Justinian's* General, and their King *Gelemer* taken Prisoner: by which Victorious proceedings, *Africa* was a Province of the Greek Empire, who sent thither Annual Governors.

The Greeks maintained their Conquests till the year 663. when the *Arabians* invaded the Countrey, and subdued part thereof in the Reign of *Ottoman* the first King of the Turks, under the command of their General, *Occuba Ben Nasick*, with an Army of twenty four thousand men; with which, having worsted the Greeks in divers Battels, he built the City *Cairaven*, since corrupted to *Carvan* or *Cairvan*, thirty Miles Eastward of *Tunis*. Most of the *Arabians*, (say the *African* Historians) returned home laden with rich Booties, but they which remain'd in *Barbary* built more Towns, mixing themselves with the *Africans* of *Zimbagia*, *Barvata*, and *Zenega*, commonly call'd *Berberes*, and by continual conversation speaking * *Italian* or corrupt *Latine*, forgot the *Arabick*, their Native Tongue.

* *Lingua Franca*.

Chronology of *Barbary*.

AND here we may observe, that when *Barbary* was under the *Arabians*, (and the family of *Iris*, who built the City of *Fez*, ruled over both the *Mauritanias*, and the *Abdarhamans* at *Cordova*) one family of the *Zemetans*, call'd *Mequinecers* obtain'd the Government: After that the *Magaroanians* of *Biledulgerid* drove out the *Abdarhamans*, and won many places from them, and also the *Maquenetians* out of *Barbary*; but themselves were soon expelled by other *Africans* of *Zimbagia* (by some call'd *Lumptonas*, by others *Almoravidians* and *Morabitines*) who were the first that embraced the Mahumetan Sect, in the Reign of *Hexin*, son of *Abdumalik*: yet did it not prevail to quiet their possession long, for a *Mahumetan* nam'd *Mehedi*, made War upon them, under the favour of the *African* Hargia's (a branch of the people of *Mukamuda*) and his Successors became in time Lords of all *Africa* by the name of *Movaledines*, from the Doctrine of *Mohavedin*, that is, *The Law of the Writers*: Against these the *Benenerins* arose and expelled them, but were shortly themselves subdued by another people, call'd *Beni-Outaz*, who last of all were bereft of the Government by the *Xeriffes*, or *Cheriffs*: All these together with the Kings of *Tunis* and *Trenisen*, and all the Kings of *Africa* who have reigned since the fall of the *Arabians*, are issued out from these five people.

Religion of the old *Africans*.

THE *Africans* were in former times great Idolaters, worshipping the Sun and Fire, as the *Persians*, erecting stately Temples to the honour of both, and therein preserving a never-dying flame, as the *Vestals* did at *Rome*, by constant Vigils. In this blind Superstition they remained to the year 349. when they embraced Christianity, though some soon after fell into the *Manichean* Heresie.

Their old Religion.

resie. The *Numidians*, *Getulians* and *Lybians* worship'd the Planets: The lower *Ethiopians*, some ador'd the Sun, others the Moon, others the Stars, Water, Fire, and many things besides. Nay, so did superstitious folly lead some, that they worship'd whatever living Creature met them at their first going abroad. They of Upper *Ethiopia* by a natural instinct, honor'd *Guigim*, that is, the * Lord of Heaven: Afterwards, as themselves report, they became Jewish Profelites by means of the Queen * *Saba*, or *Maqueda*, who having heard of *Solomon's* great Wisdom, travel'd thither, and received from him *Moses* Law, with the Books of the Prophets: But in the year 1067. *Yabaia* the Son of *Abu bequer* coming into *Negroland* and Lower *Ethiopia*, some of the Mahumetan Priests insinuated into the minds of the simple people, notions of their false Doctrine, (which suddenly rooted and spread like an infectious Disease, not onely into *Egypt*, but over the Mid-land Sea into *Spain*) thence coming off Victorious.

* Or God Almighty.

* The same with *Saba*, in our Vulgar Translation.

BUT the *Africans* having embraced Christianity, as we said before in the year 349. continued therein, by reason that in those parts which now make the kingdoms of *Tunis* and *Tripoli*, at that time divers Christian Princes (most of them *Arrians*) flying from the rage of the *Gothes* (who harra's'd *Italy*) took up their residence about *Carthage*, with whom, the *Arabians* (invading *Barbary*) waged War a long time, until after various Successes, and tyred out, some went for *Spain*, and others for *Italy*. As an apparent Testimony, how well Christian Religion had thriven and improved here, it is * recorded, that in *Carthage* seven Ecclesiastical Councils have been held; in one of which, viz. that Anno 1411. there assembled two hundred eighty six Orthodox Prelates, besides a hundred and twenty more summon'd, that were absent; Nor was this all, it having produced many excellent and famous Fathers, such were *Tertullian*, *Cyprian*, *Fulgentius*, Pope *Gelasius* the first, *Arnogeus*, with divers others; but above all, the incomparable St. *Augustine*.

Africans when first Christians.

* *Gramm.* lib. 2. c. 2.

They of Upper *Ethiopia* yet remain Christians, though tainted with many Jewish Superstitions, by the residence of some few Jews among them: but the Nether *Ethiopians* continue all in their Idolatry, onely here and there some few, since the Voyages of the *Portugues* into those parts, have received the Gospel.

At this day *Africa* is possess'd by five sorts of Religions, viz. Christians, Jews, *Cassers*, Idolaters, and *Mahumetans*. The Christians in *Africa* are partly Strangers, and partly Natives, whereof some Slaves to the Turks and Barbarians; others are free people: Of these again, some are Orthodox (as to Fundamentals) such are they under the Government of the King of *Spain*, the *Venetians*, *English*, *Netherlanders*, and *Genoese*, &c. Others Heretodox, Superstitious and Schismatical, as in *Prestor John's* Countrey, and some part of *Negro-land*; Others live here and there scatter'd, as the *Armenians*, *Maronists*, *Georgians*, *Thomists*, and *Grecians*: the first acknowledge the Patriarch of *Alexandria*; the last the Patriarch of *Constantinople*; and the rest have their own peculiar Prelates.

Five sorts of Christians, *Africa* by whom possess'd at this time.

Here likewise on the Sea-coast several sorts of people at certain seasons of the year, assemble to Negotiate and Trade with the *English*, *Hollanders*, *French*, *Danes*, &c. who make constant and frequent Voyages over the whole Coast of *Barbary* along the *Mediterranean* Sea, unto the Streights of *Gibraltar*, and from thence to *Cape de Verd*, and the *Cape of Good Hope*: the two first of whom have rais'd Forts and Fortresses in divers places on the Coast of *Guinee*, to secure and confirm their Trade.

Trade and Commerce.

Judaism spread through Africa.

Many Jews also are scatter'd over this Region; some Natives, boasting themselves of *Abrahams* seed, inhabiting both sides the River *Niger*: Others are *Asian* Strangers, who fled thither either from the desolation of *Jerusalem* by *Vespasian*; or from *Judea* wasted and depopulated by the *Romans*, *Persians*, *Saracens*, and *Christians*: Or else such as came out of *Europe*, whence they were banish'd, viz. Out of some parts of *Italy* in the year 1342. Out of *Spain* in the year 1462. Out of the *Low-Countries* in 1350. Out of *France* in 1403. Out of *England* in 1422. These all differ in habit, and are divided into several Tribes, having no Dominion, though both wealthy and numerous, but despised of all Nations, and so abominated by the *Turks*, that they are not admitted to be *Mahumetans*, unless first Baptized: And then no otherwise made use of, than to receive their Customs, and gather in their Taxes.

* Or Heedless Debauchers that make their *ferum dantem*; a dissolute life; having business, and all manner of arguency.

The *Cassers*, or *Libertines*, who hold many Atheistical Tenets, live together promiscuously without Ceremonies, like our *Familiists* * or *Adamites*, following their sensuality and unbridled lust, inhabiting from *Mosambique* to the *Cape of Good Hope*.

The *Idolaters* are numerous in *Negro-land*, *Upper* and *Lower Ethiopia*, and towards the great Ocean, except, as we hinted before, some few, who by the industry of the *Portugueses* and *Spaniards*, have been converted and baptized in several places.

The *Mahumetans* possess at this present a great part of *Africa*; arriving there from *Asia* and *Arabia*; of whom, we will a little enlarge.

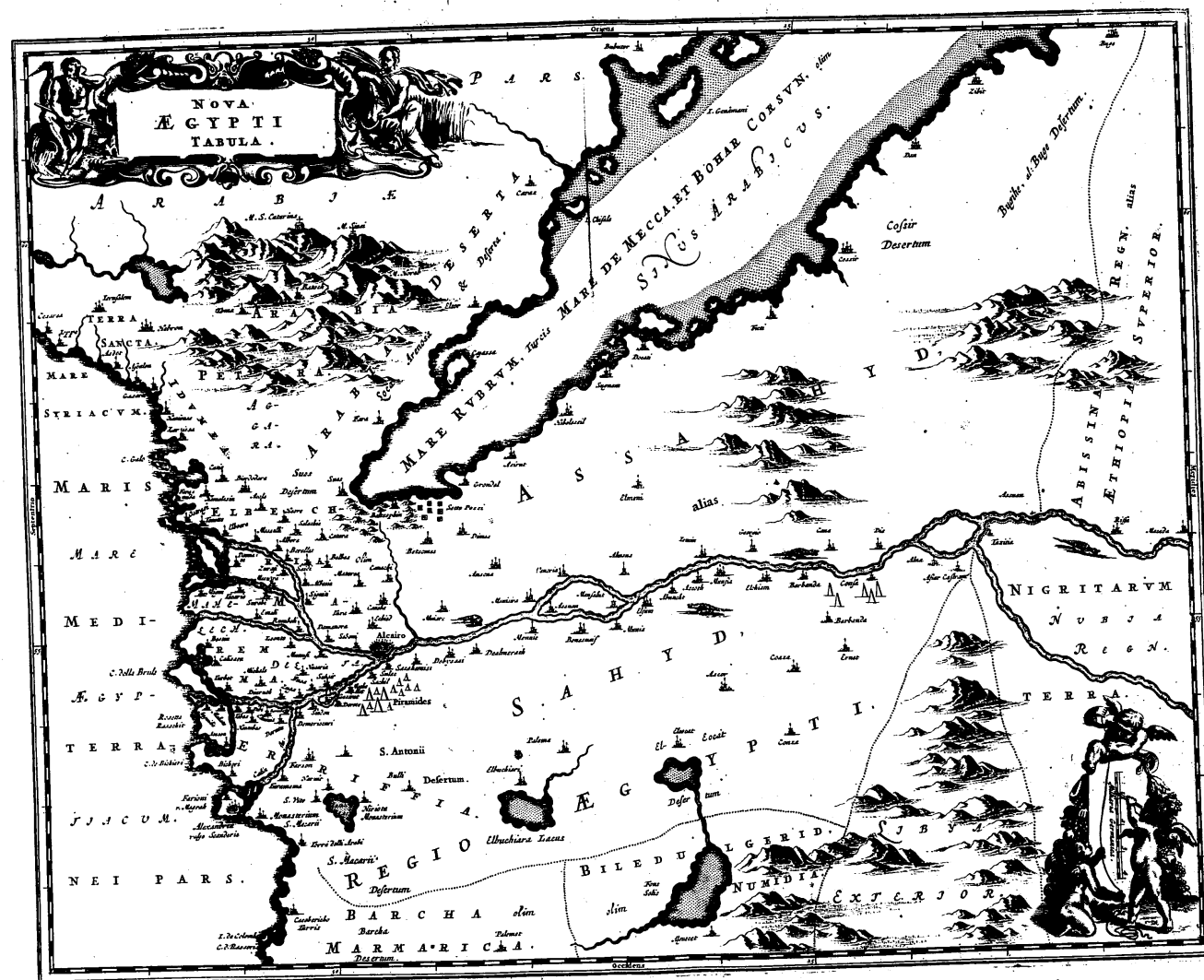
Some of them are *Non-conformists*, living uncontrouled and without Laws, nor acknowledging any Principality, having their Meeting-places in the Wildernesses of *Lybia*, *Barka*, and *Biledulgerid*: Those of *Marocco*, *Fez*, and some *Ethiopian* people, have their Kings; whereas the Inhabitants of *Algiers*, *Tunis*, *Tripoli* and *Egypt*, are govern'd by Deputies and Lieutenants, that is, *Turkish* *Bassa's*.

When Mahumetism began, and *Abraham* born.

Mahomet was born, as most Authors hold, in the Reign of the Emperor *Mauritius*, Anno Christi 592. (though some would have it eleven years sooner, others sixteen years later) at a mean Village in *Arabia* call'd *Irapea*: his Father an *Ishmaelite*, *Abdellah*; his Mother, a *Jewess*, by name *Cadiges*; different you see both in Nation and Religion: They say he was twenty three years in brooding of his Monstrous Issue, the *Alcoran*, dying in the Emperor *Constantinus* his time in 655. at the Age of sixty three years, though some stick not to say he poyson'd himself in the thirty fourth year of his age.

Why Mahumetism so spreading.

The chiefest cause how this accursed Doctrine hath so prosper'd, and from all others drawn Proselytes to it, may be, for that it is a subtle compound of several Religions, tolerating pleasures, and not obliging its followers by reason, but faith: so wheedling both the *Jew*, *Gentile*, and *Christian*; first the *Jews* it draws in by the acknowledging of onely one God, affirming *Adam* to be the first man, and *Abraham* and *Moses* to be Prophets, commanding Circumcision, Offerings, and the Feast of the Passover, also forbidding Swines flesh, and abolishing of Images. The *Gentiles* are not diffident to own it, because they observe them adore towards the Sun rising, admit Polygamy, and some of their Superstitions. *Christians* are inveigled by the great respect they give our Saviour, the Virgin *Mary*, and some of the Apostles, that they fast, acknowledge God the Father, and have great veneration for the Holy Ghost, and many other the like Tenets. These indeed are causes, but the main concern is fear, or the terror of falling into slavery, under the insupportable



portable cruelty of the Turks, for avoiding which, and not furiously possess'd with the spirit of contradiction, no small numbers have forsaken their settled principles of Religion, and espoused theirs. They have also another winning way by bestowing great gifts and favours on those who renounce their own Religion to embrace the *Mahumetane*, carrying them along the Streets in state, and with extraordinary Ceremonies, richly rewarded, and made free from Customs and Taxes.

THe *Mahumetans* have divers Sects, the first follow the *Alcoran* in the literal sense : of this Sect are many *Marabouts* among the *Arabians*. The second follow *Elhefibnu Abilbazen*, born in the City of *Bafra*, and the Father of it, eighty years after *Mahomet's* Decease; he left no book behind him, but taught his Disciples certain Rules and Commands, which *Mahomet* never prescribed, which after was carry'd down to Posterity by Tradition : They are numerous in *Egypt* and *Cyrene*, where they usually spend their time in Poetic, Dancing, glad Acclamations, singing Love-Songs, and the like : The third Sect, had for Founder, one *Elhavi Ibnu Esed*, born at *Bagadat* a hundred years after the former : he left his Disciples some Books, but the whole Fraternity was shortly after condemned by the *Mufti* and whole *Divan* of their Doctors, yet after eighty years it revived again, under another famous Teacher, whose fortune no better than the former, he and his followers were condemned to death; but upon better defence of their Doctrine they were released, and since that continued a hundred years, until *Malikfash*, of the *Turkish* race, descending from the greater *Asia*, banish'd all of this opinion; whereupon some fled to *Cairo*, and the rest sheltered in *Arabia* : Under this cloud they continued near twenty years, to the Reign of *Kasfash*, Nephew of *Malikfash*, when *Nidan Elmule* one of his Council, and a man of a daring Spirit, much inclining to this Doctrine, so restor'd it with the help of one *Elgazulli* (who wrote divers learned Expositions thereon) that he reconciled the Doctors aforesaid to them of this Sect, on condition that the Doctors should be stiled *The Preservers* of *Mahomet's* Law, and these his Disciples, *The Correctors* of it. This Agreement lasted till the ruine of *Bagadat* by the *Tartars*; since which they have dispers'd themselves almost over all *Asia* and *Africa*, accounting all other *Mahumetans*, Hereticks, while themselves by the vulgar are reputed Saints, though guilty of all manner of impieties : They Elect one High-Priest, whom they name *Eloth*.

There are many other *Mahumetan* Sects, as the *Cabalists*, *Sanaquites*, &c. amounting in all to seventy two. By some all these are reduced to two : viz. that of *Lashari*, spreading over all *Africa*, *Egypt*, *Syria*, *Arabia*, and *Turky* : And that of *Imamie* embraced over all *Persia*, and in the City of *Corazan*.

These two Sects differ in many points, for the *Arabian Lashari* maintain, that God is Author of good and evil : But the *Persian Imamie* say, he is onely Author of good : The *Persians* hold God onely to be Eternal; but the *Turks* say, the Law is so also : The *Persians* believe, the Souls in blis see not God, but in his works; whereas the *Turks* affirm, he shall be visible in his * Essence. The *Persians* allow, when *Mahomet* received the *Alcoran*, his Soul was carried by the Angel *Gabriel* into Gods presence : But the *Turks*, that his Soul and Body were both so carried. The *Persians* pray but thrice a day : The *Arabians* five times, besides many other differences about the interpretation of the

Seventy two Sects of Mahumetans.

* That is, corporally; being agreeing with the old Hereticks the *Antiochian* *monophysites*, who ascribed but one figure unto God, after which they conceived he created man in his own likeness.

Alcoran,

Alcoran, as may be read in *Camerarius*, *Bovius*, and others; which for brevity we omit.

What *Mahomet* contrived designing his Foundation for this (as they call it) his Law, appears in the *Alcoran*, wherein speaking of Christ, the Virgin Mary, the Gospel, and himself, he says; That God, Jesus, and Mary, wrought Miracles before men. And in another place; The Word of God, Christ Jesus, the Son of Mary, was sent by the Creator of the World, to be the face of all people in this, and the Ages to come. Elsewhere he confesses, That Christ is the power of God, the Word, Wisdom, Soul, Breath, and Heart of God, born by a Divine inspiration of the Virgin Mary, that he raised the Dead to life, made the Blind to see, the Lame to go, and wrought many other miracles. That he was more excellent than all the Prophets, and that the Jews had no more Prophets after him. He prefers Jesus before all men and Prophets, and

* The Heed of the
Antropomorphites.

Mary above all Women; but averreth withall, that the * Traitor Judas was Crucified in stead of Christ, being changed into his likeness, and apprehended in his likeness in the Garden. Speaking of himself in the *Alcoran*, he useth these words, That he did no miracle, nor should; that he was ignorant of most things; that he was a meer man, though sent and inspired by God, and could not forgive sins. He forbade people to worship him, confessing that the truth of some things extant in his Books may be doubted. He acknowledges the power of the Gospel, in that he calls it a Light, a Guide, and Perfection; And much diminished the Authority of his *Alcoran*, in saying, Every one that worshippeth the true God, and liveth honestly and uprightly, be he Jew, Christian, or Saracen, shall obtain mercy and salvation. His Disciples believe the Creation of the World, that Adam was made of earth, all the Hebrew Histories, and Christs Doctrine in part; They acknowledge a Resurrection of the Dead, the last Judgment, Rewards, and eternal Punishment in Hell; and that Christ shall sit next to God in judgment, which are points so seemingly consonant to the truth, that weak Christians mistaking those general notions, think it no great error to submit to it; but all those fair shews and formal species are quickly overthrown and dash't to pieces by *Mahomet's* assuming too much to himself, where he saith that Christ had profit by him in these words; I declare unto you from the Messenger of God who shall come after me, whose name is Mahomet, that is written from eternity, in the sight of Gods Throne, on his right hand: 'Tis true, he commends Moses highly, and owns Christ greater than Moses, but himself the greatest of all. He further adds, that the Christians have corrupted the Gospel, and the Jews the Law of Moses; But yet both together makes up the same, and as much truth as is in his *Alcoran*. That he was sent and directed by God, to settle his Law by force of Arms, but Christ in the power of Miracles.

Circumcision.

At eight years of age, the time of their Circumcision, the Children ride to the Mosque with a Turbant on their heads, and a Torch carried on a Spear before them. After the Circumcision, the Child by the Priests direction saith aloud, *La Illah Illalla Muhemet re sul Allah*, that is, God is one God, and Mahomet his Prophet; and so after some Prayers and Offerings, returns.

The Mahumetan Law contains eight Commandments; The first commands to acknowledge one onely God, and but one Prophet. The second contains the Duty of Children to their Parents. The third, the love of Neighbors one towards another. The fourth, the times of their Sala, or Prayer in the Mosque. The fifth, their annual Fasts, by all to be observed thirty days. The sixth, the love and alms to the Poor. The seventh, of Matrimony. And the eighth, against Murther.

A

A Paradise of all pleasures is promi'd to the observers of these commands; but for the Offenders a Hell with seven gates is prepared, wherein they shall eat and drink liquid Fire, be laden with Chains, and punish'd with hot seething Water.

The grounds or rise of *Mahomet's* promised sensual Paradice, first appears in *Homer*, which he makes no more but a shady place of quiet retirement; concerning which, *Ulysses* congratulating *Achilles*, seeming to him as great a Prince there, as when alive, and the primest Heroe in the Grecian Camp, he much contrary to his expectation thus answers:

Hom. Od. 11. Thou of the Dead a weak discourse dost make;
I rather would a Rustick be, and serve
As Swain for hire, ready almost to sterve;
And living, be 'mongst all misfortunes hurt'd,
Than Dead, be Emperor of this shady world.

Μῆδ' ἔτι Σάρατον γὰρ περὶ ἄνδρα, φάδιε, Ὀδυσσεύ;
Βυλόμευ καὶ ἐπὶ σαρπη. ἴων ἀντιμένειν ἄλλω
Ἄνδρ' ἐπὶ ἀκλήτῳ, ὃ μὴ βίωται. παλὸς δὲ κῆρ.
Ἢ πᾶσι νεωτέστον χαλεπὸν μένος ἀνείσταιν.

But *Virgil* raises his *Elizium* to a higher pitch, giving them pleasant flowry walks, and shadows of Fruit Trees for delight, passing their time in Singing, Dancing, Wrestling, and such like Entertainments. For which take a part of himself thus described.

Virg. Aen. lib. 6. His demum exactis, perfecto munere divæ
Devenere locos lætos, sedesq; beatas:
Largior hic campos æther & lumine vestit
Purpureo, solemq; suum, sua sidera norunt.
Pars in Gramineis exercebat membra palæstris:
Contentunt ludo, & fulva lætantur arena.
Pars pedibus plaudunt choreis, & carmina dicunt.
Nec non Treicius longa cum veste sacerdos
Obloquitur numeris septem discrimina vocum:
Jamq; eadem digitis, jam pectine pulsata eburno.

This done, they came to Seats of Joy and Rest,
Groves, happy Mansions of the ever blest,
Which larger Skyes cloth with a Purple gray,
New Stars attending their own God of Day:
Some in green Meads, their time in wrestling spend,
And gallantly on Golden Sands contend:
Some graceful footing with a Song present:
In a long Robe the Thracian Poet went
On seven sweet strings, descanting sacred Lays,
His hand now strikes, his Ivory quill now plays, &c.

Tibul. El. lib. 1. 3.

But *Tibullus* drove it up almost to this our *Mahomet's* height, of which he thus says:

Sed me, quod facilis tenero sum semper amori
Ipsa Venus campos ducet in Elysios:
Hic choreæ, cantusq; vident: passimq; vagantes
Dulce sonant tenui gutture carmen aves:
Fert cassiam non culta seges: totosq; per agros
Floret odoratis terra benigna rosis:
Ad juvenum series teneris immista puellis
Ludit: & assidue prælia miscet amor.

Venus her self shall by the hand convey
Me, her Gall-ant, to seats of lasting joy,
Where Revels never cease, where Birds their throats
Extending ravish with delicious Notes:
Cassia unplanted grows: the fertile ground
With beds of Aromaticke Roses crown'd:
There Youth and Virgins drawn, Love-battels fight,
And never fainting, keep up full delight.

These amorous encounters being the top of his Paradise, *Mahomet* by the help of *Sergius* an Apostate Monk, imping the Poets fancies, introduced as the greatest of all allurements, setting forth Beauties most admir'd by the Asiatics with full and black Eyes, who shall alone regard their particular Lovers, not such as have lived in this world, but created of purpose, which daily shall have their lost Virginities restored, ever young and Feasting with all variety of Delicacies.

They have three sorts of *Marabouts* or Saints; The first affirming, that a man by good works and fasting, and abstinence from Meats, may attain the nature of an Angel; the heart by these Duties, say they, being so cleansed from all infection of evil, that although it would, it can sin no more, and that to attain happiness, they must ascend by the steps of fifty Sciences. They live very strictly at first, and torment themselves with fasting, keeping a long

E

Lent;

* Parallel to those Bac-
chanalian Revels mention-
ed by Virgil.

Lent; after which the Scene changing, their abstinence and mourning turns to all Feast and Merriment, and their whole life is a continual * Carneval, which they spend in *Maskings*, and *Serenads*, and all manner of dissolute and intoxicated pleasures; whereof four Books are written by *Esebravardi Schrayarden Sein*, a Learned man born in the City of *Corasan*. *Ibnul Farid*, another Author, hath described their whole Religion in a Poetick stile; upon which one *Elfargari* made an Exposition, collecting the Rules of the Sect, and discovering the steps to attain happiness. These Verses are made in so sweet and elegant a stile, that they will sing no other at their publick Feasts and Merry-meetings; Some of their Tenets are as follow, viz. That the Heavens, Planets, and fixt Stars, are holy; that no Law or Religion is erroneous, every one being at liberty, to pray to what his mind is most enclined to; That all knowledge of God was infused into the first man, whom they name *Elchot*; and that man elected by God, is made like him in knowledge. After this *Elchot's* death, forty men called *Elanted*, that is, the Heads or Chief, choose another out of their own number, and when any of these forty happen'd to dye, then they choose another out of the number of seven hundred sixty five. These Vagabond Sectaries are by certain rules of their order to go alwayes unknown, in poor and despicable rayment; so that whoever sees them, would judge them to be Mad-men, and void of all honesty and humanity, rather than *Marabouts* or *Saints*; for they run naked and wilde all over *Africa*, and force Women publicly (as beasts) without modesty or shame. *Leo* saith, that many of them are in *Tunis*, but more in *Egypt* at *Alcair*, where I (saith he) upon the Market-place *Bain Elkafraim*, saw a Matron-like Woman coming out of a Bath, Ravish'd by one of these Fanaticks, in the presence of many people, who thereupon ran in great numbers to touch her Garment, as a Holy thing; and the Womans Husband with silence, manifested his thankfulness towards the Ravisher, by a great Feast, and liberal Gifts.

The second sort called *Cabalists*, fast very severely, eat not the flesh of any living creature, but have a peculiar Dyet and Clothing. They have Set Prayers for every hour of the day and night, according to the diversity of the Days and Moneths; and wear small square Tablets Engraven with Characters and Figures. They feign daily to converse and discourse with Angels, who, as they say, teach them the knowledge of all things. Their chiefest Teacher was one *Boni*, who set them Rules, and invented those Prayers and Tablets. Their Rule is divided into eight parts, the first whereof is call'd *Elumba Enmonarite*, that is, the *Demonstration of Light*, containing their Prayers and Fast-dayes. The second, *Semful Mebarif*, the *Sun of Sciences*, wherein are the afore said square Tablets, with their use and advantages. The third, *Lesme Elchufne*, and in it a Table of the Ninety nine Vertues, which, as they conceive, are comprehended in the name of God; each other part of the eight having a particular name, and matter whereof it treateth.

The third sort termed *Sunachites*, reside in the Wildernesses like Hermits, living onely upon Herbage, and Leaves. They have a little smatch of *Idolatry* and *Gentilism*, using no Circumcision till the thirtieth year; yet they Baptize in the Name of the living God; so that they have a smack both of *Christianity*, *Judaism*, and *Gentilism*.

Thus far of *Africa* in general; we will now descend to particulars, beginning first with *Egypt*, having obtain'd the pre-eminence and place, both from Antient and Modern Writers; and also being so often mentioned in Sacred Scripture.

Erriff,
containing the
Cities and
Towns of

Plintina, or the Arabian Tower, Moneffor.
Bufiris, now Bofiri, Heliopolis, or Ramefes.
Alexandria, the Island Pharos.
Bocchir, or Canopus, Cafar, and Athacon.
Rofetta, now Raffit, Natumbes, Fuoaz, or Foa.
Gezerat, Eldekab, or the Golden Island.
Mechella, Derota, Michellat, Cays, besides
many Villages.

Elheatrye, or
Beherya,
comprehends

The Cape Brule.
Damiata.
Tenez, or Tenex, and the Lake Stagnone.
Arris, or Ofracine.
Pharamide.
Seru and Rafcaellis.
Masura, or Masur, Demanora.
Fustatio, or Fustat, Meny Cambri.
Caracania, Bulbaite, Abessus, and Souta, besides
many other Villages, and inconsiderables Pla-
ces, not worth the naming.

Egypt is divi-
ded into

Grand-Cair, or Memphis, and therein Bulach.
Charaffa, Old Cair, and Grand-Cair.
Mattaria, or El-Mattharia.
The Ruines of Heliopolis.
The famous Pyramids.
The Island Michias.
Niffrahethick, Geza, Nukullaca:
The Lake Mani.
The City Changa.
Suez, Bethames, Mukaisira, Benefuait.
Munia, Fyum, Manfloth, or Menf-loth.
Azuth, formerly Bubastis, Ichrim, Anthinoc:
Barnaball, Thebes, Munfia; or Munza, with
a Cloyfter of St. George.
El-chiam, now wafte.
Barbana, Cana, Ceffir, a Port-Town by the
Red-Sea.
Conza and Afna, Affuan, Suaquen, Thura.
Sachila, Phogono, Narmita, Nitriota, Elmena.
Libetazait, Saguan, Dakat, Pharaoh's-Angle.
The Seven-Wells.
Menviz and Cofera, Veneria and Anfena.
Cynopolis, or Monphalus.
Heracleopolis, besides 24000 Villages:
The Nyle-River:

Sahyd



EGYPT

EGYPT (as we said before) Antient Geographers, who parted
Asia and Africk with the Nile, established amongst the Asiatick Ter-
ritories; but the Modern, who since difterminated these two
Quarters of the World with the Arabian Gulph, have totally re-
duc'd and carried over into Africa, as no small Region thereof.

Egypt, according to Diodorus, Strabo, and others, had that Appellation
from their first King, *Egyptus* the Son of *Belus* the Assyrian Monarch, who
secluding his Brother *Danaus*, setled the Government of that Realm upon him-
self, and then Reigned sixty eight years, the Countrey before call'd *Nilea*,
Aeria, and *Offerina*, though others assert this Denomination sprung from *Nilus*,
whose antient name was *Egyptus*.

And as this Countrey hath confounded Chronologers with the strange
Vicissitudes and main Alterations of its Government, so hath it puzel'd them
with the numerous variety of its Denominations; *Berosus* calls it *Oceania*, from
* *Oceanus*; *Xenophon*, *Ogygia*, from † *Ogyges*; *Herodotus* names it from the Nile
Potamitis, that is, *River-land*; *Lucian* in Greek, *Melambolos*, from the darkness of
the Soil; several Writers, and the bordering Moors, stile this Region *Ethiopia*,
or the Land of *Chus*; *Homer* will have it to be *Hefestia* from *Hefestes*, or *Vulcan*;
the Modern Turks call it *El-Kebit*, or *Cover'd-land*: the Arabian, *Mesra*;
the Caldeans, *Mesrai*; the Assyrians, *Misri*; the Moors, *Gabara* and *Mesra*; the
Romans from *Augustus Caesar*, *Augustanica*; but the antient Inhabitants call it
after *Ham*, the Son of *Noah*, *Hamia*; Lastly, the Jews stile this Countrey *Miz-
raim*, from *Mizraim* the Son of *Ham*, being there the first Planter.

The later Assyrians call the Egyptians, *Egyptes*; and the Mahumetans call the
Christians there, *El-hibit* and *Elcupti*, sometimes leaving out the Article *El*,
contracting to *Cupti*, or *Ecupiti*; but the Moors call them plain *Giptu* or *Gibitu*.
Herodotus makes *Egypt* a Present from the Nile, (being all Sea formerly) so
conjecturing from the various shells found on Summits and more rising
grounds; from the brackishness of the water, in Pits, Ponds, and Trenches;
from the dusky soil, much differing from the Neighbouring Territories;
but more especially from the Nile Pillar, whereon formerly flowing eight De-
grees, prognosticated fertility, when in his time, rising to * sixteen, gave but
a doubtful conjecture of a plentiful Harvest.

Such and the like instances, not improbable, intimate that the greatest part
of *Egypt* (especially where descending from the Mountains about *Gran Cair*, it
stretcheth down towards the Sea, lying annually under the overflowing of the
Nile) rais'd its depress'd *Morass* from the sediments of these pudly inundations,
the River leaving in his retreat the fertile plunder brought from the High
Lands upon the Low Countreys, which mud and marling slime filling up
stagnated ponds and plashes, when dry'd into a swarf, improv'd the soil for
manuring

The Antient names.

* A Sea-god, or rather
some Amuke Prince.
† An Egyptian King.

The Modern names.

Egypt covered with water!

* Heretofore sixteen Cu-
bits was the most it attain-
ed to, as is to be seen in
that Image of *Xilos*, having
thirteen Children playing a-
bout it, brought from thence
and Dedicated by *Vespasian*
in the Temple of *Fort*, but
since that at *Cairo* it hath
usually risen 23, particu-
larly in 1610. Mr. *Grew* says
47.

It is to be supposed
that much of it was then
covered with water.

The Boundaries.

manuring and better confirm'd for Plantation. Most Writers with *Aristotle* concur in this assertion; and *Homer* also seems to hint the same, mentioning onely *Thebes* of this most rich and populous Countrey.

The Boundaries of *Egypt* according to the variety of Writers, are diversly set forth: *Scaliger*, with some few, placing part of *Arabia* with the *Gulf* on the *East*; the *Ethiopian* Wildes and Mountains to the *South*; the *Desarts* of *Lybia*, *Westward*; and the *Mid-land Sea*, *North*. Others prescribe different limits: But *Ptolomy*, though he would seem not to meddle much in this matter; yet when more nearly considered we may find him in some manner agreeing with the former, bounding it *Westward* with *Marmarica* and the inner *Lybia*; to the *East*, with the *Red Sea*, and part of *Judea*; *Southerly*, with *Ethiopia*; and on the *North* with the *Mid-land Sea*; by which Description he hath rectified the mistakes of sundry ancient Geographers, who accounted *Egypt* (as we have said) a part distinct from the other three, the then known Regions of the World.

The *Africans* themselves, who should know their own Countrey best, bound *Egypt* on the *South* with *Nubia*, on the *North* with the *Mediterranean* (now the Sea of *Damasco*) the *Arabian Gulf* washing the *East*, and *Alvabat* fronting the *West*. But *Maginus* a very able Geographer, gives it for borders, the *Desarts* of *Arabia*, *East*; the *Lybian* Mountains and *Desarts* of *Barka* and *Nubia*, *West*; *Ethiopia* or the *Abyssines* Countrey, the *Wastes* of *Bugie* and *Cataracts* of *Nile*, *South*; And the *Mid-land Sea* *North*. And herewith in effect agreeth *Marmol*: By all which it may appear, that *Egypt* is encompassed with sandy *Desarts*, but where it touches the *Mid-land Sea*; *Easterly* towards the *Red Sea*, lyes the Countrey of * *Thebes*, whose *Wilderness* being of three or four days journey in former ages, becoming a retreat for divers *Recluse Orders* of *Christians*, contained many *Towns*, which were far better furnished with *Monasteries* and *Cloysters*, than *Houfes*.

* The regal *Metropolis* was
also called *Thebes*, destroyed
by *Cambyses*, eighty furlongs
long; and built all upon
Vaults—*Quæ cœcum per-
tarum sunt: ducti autem
per ænigmatumque Viri
grediantur cum capite &
curibus*—*Qui multa in
damibus; operi recedenda ju-
cent*. *Horn*. II. 9.
—*Not Thebes so much
renowned,
Whole Courts with unex-
hausted wealth abound,
Where through a hundred
Gates with Marble Arch,
To bathe twenty thousand
Chariots march.*

Mummies found.

The *Desarts* of *Barka* *Westward*, are a tract of ground of fifteen days journey, where stood the Temple of *Jupiter Hammon*, to whom *Alexander* the Great, affecting the honour to be stiled his Son, gave a Solemn visit. Beyond the *Red Sea* to the *South* from *Caire*, is a great *Wilderness* extending even to *Judea*, and supposed to be the same wherein the *Israelites* made their wandering peregrination of forty years: The ground here is not surfac'd with yellow Sand (as that of *Sabid* in *Egypt*, where the stupendous *Pyramids*, and the *Mummies* so fam'd among us, are to be seen) but with a kind of soil, whose germinating faculty or moisture being utterly exhausted with perpetual and excessive heats, leaves no products, unless here and there an inconsiderable shrub.

Another sandy *Desart* and more dangerous, stretches it self between *Caire* and the well-known Village *Delbogui*, twenty eight days journeys, and destitute of all accommodation, where many casual *Mummies* are found, supposed to be Travellers perishing there under accumulated drifts of Sand, raised by sudden Tempests; but now to avoid such eminent hazards, all that journey those ways, are convey'd in close Wooden Boxes, which neither air nor light transpireth, otherwise than through small crannies.

Egypt, how divided.

The divisions of *Egypt* are as various, as the opinions of Authors are differing; *Jagues Albert* reckons thirteen Provincial Jurisdictions, by the Inabitants called *Kassissis*, or *Meltosemines*; six of which, viz. the *Kassissis* of *Girgio* or *Sabid*, *Manfelout*, *Benesuef*, *Fiam*, *Gize*, *Boubera* or *Baera*, lye toward the *West* from the *Nile*, the other seven, as *Garbia*, *Menoufia*, *Manfoura*, *Kallionbich*, *Minio*, *Cherkeffi* and *Kattia*, wholly to the *Eastward*. The

Kassissis, thirteen

The *Kassissis* of *Girgio* or *Sabid*, the first of the *Western Provinces* is a vast tract, sub-divided into twelve or fourteen lesser Governments, call'd there *Kassissillix*, whereof every one hath its particular Regent or Lieutenant: About a hundred years since this was accounted as a distinct Kingdom; for the Government whereof, a *Bassa* with the title of Vice-roy, was usually sent thither from the Grand Seigneur at *Constantinople*, but of late brought under the *Bassa* of *Cairo*, who sends thither a *Sanjake*, as his Deputy.

The *Kassissis* of *Manfelout*, joyns to that of *Girgio*, having under subjection two hundred and seventeen Villages.

The *Kassissis* of *Benesuef* is adjacent to *Manfelout*, in the way to *Cairo*, exacting obedience from three hundred and sixty Villages.

The *Kassissis* of *Fium*, lyes next to *Benesuef*, *Westwards* of *Cairo*, and commands three hundred (or according to *Zanton Zeguesi*, three hundred sixty) Villages, all whose Territories yield abundance of *Line* or *Flax*, with great variety of pleasant Fruits, especially *Grapes*.

The *Kassissis* of *Gize*, Neighbouring to that of *Fium*, lyes close by *Cairo*, towards the *West* divided onely by the *River*, which, in regard of its low situation, is generally at the overflowing of the *Nile*, covered twenty foot deep, but this is recompenc'd with exceeding fertility, both of *Flax* and *Grain*, and a convenient stock of very good Cattel.

The *Kassissis* of *Boubera* or *Baera* next, stretching from the *Nile* to the *Cape Bon Andrea*, a large Dominion ruling three hundred and sixty Villages, whose greater part lying high, looses the advantages of the inundating *River*, so becoming less fruitful; wherefore those High-landers are watchful of all opportunities of Plowing and Sowing, when any rain happens; however they have store of excellent Sheep-walks, abounding with numerous flocks. Among the inferior governments, subservient to this *Kassissis*, *Tarrana*, wherein lyes the *Wilderness* of *Makairo*, boasts of about sixty three *Hermits Cells*.

To the *East* of the *Nile*, on the *Island* of *Damiata*, the *Kassissis* of *Garbia* appears all *Champaigne*, Mantled and Checquer'd with variety of Herbage. The greater part of the Land is well manured and planted with *Sugar-Canes*, *Rice*, *Corn*, and *Flax*, having three great Cities, viz. *Maala* (call'd from its extention *Medina*) *Demanoour*, and *Sabin*.

The *Kassissis* of *Menoufia* lyes on the same *Island*, divided between this and that of *Garbia*, and although this Jurisdiction hath not so many *Towns* and Villages, yet the extent of its Territories, stands in equal competition.

The *Kassissis* of *Manfoura* on the *Eastern bank* of *Nile*, as *Cairo*, containeth a hundred and ninety Villages, produceth great store of *Sugar*, and is very fertile in the growth of *Flax*, and all kind of *Grain*.

The *Kassissis* of *Kallionbich* on the same bank of the *River* bordering upon *Manfoura*, gives Law to a hundred ninety six Villages.

The *Kassissis* of *Minio* on the same side of the *Nile* opposite to *Girgio*, and *Manfelout*, hath a vast extent, but scatteringly inhabited, shewing onely a hundred and four Villages, occasioned from the rising of the Land being incapable to receive the *Niles* Annual Tribute, unless it rise above two and twenty foot; which happens so rarely, that the greater part lyes uncultur'd, and indeed the fertilest yields no greater reward to the Husbandman, than the pitiful returns of *Fennel* and *Cummin*.

The *Kassissis* of *Cherkeffi* lyes on the same shore, but over against *Benesuef*, having

having onely forty two Villages, scarcity of Corn, some small quantities of Fennel and Cummin; Sugar and Rice denyed them from the infertility of the Soil.

The *Kasiffe* of *Kattia* last, and indeed controverted, whether a *Kasiffe* or not, for the *Divan* (or Council) of *Grand Cair* will not allow it to be numbred with the rest, because it contains but three Ports or Castles of Defence, and is so unfruitful and sandy, that excepting a few Dates, nothing is found.

Here but ten allowed.

But *Zanto Zeguesi*, allows onely ten of these *Kasiffes*, viz. *Saet*, *Baera*, *Garbia*, *Mennia*, *Manfura*, *Giza*, *Fium*, *Ebensuef*, *Manfelat*, and *Minio*, to each of which (excepting *Saet*) he allots three hundred and sixty Villages: To these principal ten, he subjoyns divers lesser ones, viz. *Galiup*, *Mefela*, *Fazackur*, *Elona*, *Kattia*, *Terrana*, *Enfy*, *Acut*, and *Brim*.

Egypt divided in two parts.

Besides the former, some onely will divide as the Nile cuts it, into two, almost even parts of East and West Egypt, to which others have added the *Nether-Egypt*, call'd also *Delta* Δ, from the form of the Greek letter, which the Nile by branching into a right and left arm makes; and the upper Egypt, which is that tract of Land from the South-angle of *Delta* to the *Cataracts*. But another sort of Writers make an Upper, Middle, and Lower; whose first part takes in *Thebes*; the second, *Heptapolis*, (the seven Towns) and the third *Delta*. This *Justinian* sub-divided into the first and second; and *Ptolemy* into the greater, the lesser, and the third Triangle. *Haythen* makes it have five Provinces; named; 1. *Sahyf*, 2. *Demesor*, 3. *Alexandria*, 4. *Resut*, and 5. *Damiette*, or *Damiata*. *Strabo* says that of old it was divided into thirty seven parts, by the Greeks termed *Monoi*: *Ptolemy* enlarges to forty, and *Herodotus* reduces it to twenty eight; but thirty seven seems the most convenient, as agreeing with that * Mysterious Temple or Labyrinth of theirs, which had so many Rooms, and with-drawing Apartments in it: But later Writers say, that since the *Mahumetans* conquer'd Egypt, they made but three divisions; the first, call'd in Arabick *Nabar Allerisse*, or *Erriffe*, extending from *Grand Cair* to the borders of *Bugiba*: The second, *Sabaïd* or *Affabaïd*, signifying firm land, and reaches from *Cair* to the borders of *Bugiba*: The third, *Bechria*, (or according to *Marmol*, *Beheira* *Allards*, that is, * Sea-land) stretching along that arm of the Nile that extends to *Damiata* and *Tenez*.

Five Provinces.

Thirty seven parts.

* On the South-side of the City of *Alexandria* near the Lake *Mariout* wherein the Sepulchres of King *Meris*, and his Wife, were Pyramidally built with a *cadastre* or Stone on each side: and adjoining thereto was the Labyrinth to find, in the midst whereof were thirty seven Palaces, belonging to the thirty seven Jurisdictions of Egypt (whereof *Ptolemy* terms *Ptoleis*, ten in *Delta*, and fifteen in the middle Region) unto which resorted the several Princes to celebrate the Festivals of their Gods (who had their particular Temples Moreover fifteen Chapels containing each a *Kasiffe*) and also to advise of matters of importance concerning the general welfare. The passages thereto, were through Caves of a miraculous length, full of dark and winding paths, and Rooms within one another, having many doors to confound the memory and distract the intention, leading into inexplicable error; now mounting aloft, and again descending, not seldom turning about, and Walls insold within one another in the form of intricate Mazes, not possible to thread or ever to get out without a Conductor. The building more under the earth than above, being all of Massy Stone, and lay'd with that Art, that neither Cement nor Wood was employed through the Universal Fabric. The end at length attained to, a pair of Seats of ivory steps conducted into a stately *Portico*, supported with Pillars of *Elephant* Stone: the entrance into a spacious Hall (a place for their general Conventions) all of *Polished Marble* adorned with the Statues of their Gods and Heroes, with others of monstrous resemblances. The Chambers were so disposed, that upon their opening, the Doors did give reports no less terrible than thunder: The first entrance was of white Marble within, throughout adorned with Marble Columns and diversity of figures: *Dadalu* was said to have inhabited this in which he built as *Ceres*, yet expressing hereof scarce the hundredth part. Who so mounted the top, should feel as it were a large plain of Stone, and within, those thirty seven Palaces, environed with gold Pillars and Walls consisting of Stone of a mighty proportion: At the end of this Labyrinth there stood a square Pyramid of a marvellous breadth, and unmoveable altitude, the Sepulchre of King *Isinadus* that built it. See *Hierodotus*. There were four very eminent Labyrinths, one in Egypt, another in *Tennus*, a third in *Italy*, and a fourth in *Cyrene*, built after the manner of the Egyptian, to whose former end of this Labyrinth there stood a square Pyramid of a marvellous breadth, and unmoveable altitude, the Sepulchre of King *Isinadus* that built it. See *Hierodotus*. Description take this addition: It was all of square polished Stone, every side three hundred feet broad, fifty feet high upon a square base; It had five Pyramids, one at each Corner, and one in the middle of a hundred and fifty feet, with such a top as look'd a *Heaven* Globe upon it, and one covering by it over them all, from which hung down *Bells* in Chains, which fill'd it by the wind, made a sound like oars, upon which Orbes there were four other Pyramids a hundred feet high, and other things: this is deliver'd from *Pausanias* by *Elsey*, lib. 36. cap. 13. * *On Zephirus*.

That

That all Egypt would of necessity be drown'd by the irruption of the Red Sea, which lay higher than that Countrey did) though afterwards *Ptolemy* and others his Successors, made great alterations therein.

Middle Egypt, held *Memphites*, *Heliopolites*, *Bubastites*, *Heracleopolites*, *Crocodilopolites*, *Oxyringites*, *Kynopolites*, *Hermopolites*, *Antinopolites*, and *Latopolites*.

And Upper Egypt, *Thebetes*, *Apollopolites*, *Panopolites*, *Koptites*, *Tentyrites*, *Lycopolites*, *Aphroditopolites*, *Latopolites*, *Abydene*, and *Anteopolites*.

The reason of this division may be two-fold, the first in regard of their diversities of Gods, and various Ceremonies in their Services, which *Sesostris* their Prince observing, to prevent tumultuous Seditions, allotted the Countrey into * thirty shares, according to the number of their Gods and Goddeses, and by this means made Egypt as it were one Universal Temple, wherein were as many Numens, as *Plato* hath divided the whole earth between.

* Rather thirty fifteen, for the reason in the Description of the Labyrinth.

The second cause was the Litigiousness of the people, concerning their bounds or limits, occasioned (as *Strabo* observeth) by the Nile's yearly inundations, whereby boundaries were not onely obscured, but even all Landmarks and distinctions of propriety utterly wash'd away; which necessitated an infinite trouble in Annual Surveys; this was sedled by the afore-mentioned division, each particular Governour apportioning to himself even by inches the Compass of what was committed to his charge.

This division of *Sesostris* totally differed from that made afterwards by *Ptolemy*, and by his Successors established (after the decay of that State by the Persians, under the conduct of their King *Cambises*) which was into forty Dynasties: But this, with the remains of all the rest, were at last by the *Mahumetans*, who trampled all down, utterly subverted, yielding to the Laws and Establishments of the insulting Conqueror.

The Extent of Egypt is from the 21 degree of Northern Latitude, to the 31 degree of the same; and therefore some have judged it to contain in length fifteen days journey, and in breadth but three.

Extent of Egypt.

Others strangely over-reckon, and will have it four thousand Italian Miles, though * *Maginus* will allow but five hundred and sixty common ones, which *Marmol* shortens much, reducing it to a hundred and fifty French leagues, therein somewhat agreeing with *Cluverius*, who from the *Pelusian* mouth of Nile, to the Town of *Catabathmus*, count no more than a hundred and fifty Miles.

* *Maginus*, *Marmol*.

In breadth, as *Marmol* reckons, it hath but twenty six Spanish Miles, an inconsiderable tract of Land between the shore of Nile, and the two great Desert Mountains, from whence the River with wonderful swiftness issueth, and thence descending to *Asue*, and so to *Alcayro*, having scarcely run a course of twenty Miles beyond it, divides it self into two Arms, which afterwards re-unite, till having run sixty Miles beyond *Alcayro*, it branches again into two streams, the one call'd the *Canopean*, passeth to *Resetta*, and the other to *Damiata*, where by a new division, causing a great Lake, through a narrow Streight, it falleth into the *Mid-land Sea*, near the place where of old *Tenesse* was situated.

These two Arms draw or delineate the sides; and the Sea-shore, the basis of a Triangle, giving the name of *Delta* Δ to that most Northerly part of the Countrey, call'd also *Nether-Egypt*, but by the Natives themselves (as *Guilliam de Tyr*, maintains) *Mabetek*. To this part *Strabo* assigns about three thousand Stadiums, which make three hundred seventy five Italian Miles; but this is lessened

lessen'd by *Maginus*, to three hundred, whereas on the other hand *Villamont* will have its Circumference to be seven hundred Miles, setting down a great Lake at the Coast of *Garbia*, Eastward from the River, for one part of its Limits; and another Channel of the Nile called *Katoz*, that goes to *Alexandria* for a second. And this might cause *Ptolomy* to stile it *Great*, and sub-divide it into the lesser and third *Delta*.

The Antients (as *Kircher* observes) named this part *Fium*, which in the old *Egyptian* Tongue, signify'd the Sea: not from its resembling the Sea in the time of its being over-flow'd; but because it is generally believed that heretofore the whole surface of that part was totally covered by the Sea, until by a long Series of time, the Slime and Mud of the Nile came to settle, and at length with great labour, became firm Land. The same *Kircher* in his *Itinerary* from a certain *Rabbi*, affirms, that from the Patriarch *Joseph's* time, many Hebrew Monuments, and old great Buildings were found there; and that after many dayes toyle and labour, by him directed, the same was made fit to be, and was actually inhabited, according to which example, succeeding Princes continually drayning the Marshy parts, made the whole Countrey useful; which thereupon became so populous and wonderfully fertile in all things, that it was named, *The Gift of the Immortal Gods*, as *Diodorus* relates. And the Poets tell us of a great Serpent bred hereabouts, which did much mischief to the people, till slain by * *Hercules Egyptius*, and the memory of his Atcheivement preserv'd, by naming the City (from the Serpent) *Python*.

* Or *Apollon*, *Ovid*, &c.

This proof of *Delta's* lying under water heretofore, makes us rightly to interpret *Herodotus*, *Strabo*, and others, who maintained all *Egypt* to have been in the same condition; whereas they must be understood by a *Synechdoche*, to have taken a part for the whole, for that *Egypt* in general was not drown'd with the Sea, will appear from hence, that it was very Mountaneous, and upon a continual ascent upwards to the Nile, even as far as the *Cataracts* thereof, and *Ethiopia*.

And now the Series of our Discourse, having brought us to the Nile, we will with as much brevity and exactness as possible describe the same, by discovering his first rise and heads, with his several branches and sources, and setting down the Genuine causes of his annual Fluxes, from the crediblest of our Modern Authors.

This River famous for his greatness and fecundity, hath by antiquity, many several names attributed to him. The Hebrews call him *Nahar-Mitzraim*, that is, the River of *Egypt*; the Inhabitants *Nuchal*, (which agrees with *Pomponius Mela*, who give the same to the Head-spring of Nile) and is but little different from the Hebrew *Nahal* or *Nachal*. 'Tis also by the Jews named *Shickor* or *Sibor*, signifying black, from the colour of the sediment; for the same reason call'd by the Greeks *Melas*, black. And the Antients represented his Figure in black stone, though all other Rivers were denoted by white Statues: Some would fancy this to be *Gibon* mentioned in Holy Writ; but with how little probability, may easily be conjectured, if we consider that *Gibon* was one of the four great Rivers that watered the Terrestrial Paradise, and consequently in *Asia*, whereas this is in *Africa*. *Homer*, *Diodorus*, *Xenophon*, and others, give him the common appellation of the Countrey, that is, *Egyptus*; and *Plutarch* names him *Osyris* and *Syris*; *Apollonius*, *Triton*; *Pliny*, *Astraton*; *Diodorus*, *Aquila*; (because of his swiftness it seems) *Cedrenus*, *Chrysorrhoe*; (Golden stream) and *Dyonisius*, *Syene*. In the Reign of King *Orus* there, eight hundred years before the building

According to some the name of Nile is derived from *Nuus*, *new*, *id est*, drawing new life, which may make the Earth fertile. See *Vig. Greg.* 1.

of *Rome*, the same was by his Subjects, known by the title of *Noym* or *Nam*. Upon the Coasts of *Lybia* towards *Syene*, (from the name of a Princes Child there drown'd) it was first call'd *Nilus*, which also the Africans do; The *Abyssines* stile it *Abanba* (Father of Rivers;) The Negroes or Moors, *Takkui*; and from them the *Abyssines*, *Nil Takui*, and the two branches thereof *Tagazi* and *Abanbi*. Lastly, by the report of *Sanutius*, the people of the Kingdom of *Goyame* call it *Gibon*.

This famous River thus severally known by variety of Names, by yearly inundations, doth so fertilize and fatten the earth, that it provides for and furnishes the Inhabitants even with an exuberance of Plenty; which proceeds from three remarkable Prerogatives, wherewith Nature hath endowed him beyond all other Rivers: The first is, that he sends forth no foggy vapors, which makes the Air very healthful and serene, being continually free either from Rain, Clouds, Mists, or Fogs: Secondly, he runs with so even and undisturbed a stream, that there never accreus any danger from his Waves or Billows to any Boats, Barks or Passengers sailing thereon, but a satisfactory pleasure from his continual calm: Lastly, his fecundating virtue, which is so great, that it causeth not only an infinite encrease in all sorts of Cattel that water there; and breeds a prolifick faculty in Men and Women, but produces of all things growing from the earth a Harvest plentiful even to admiration. And this fertility without dispute was the cause why *Egypt* of old exceeded all other Nations almost, for multitude of people, and yet to this day, after so many direful depopulations, may compare with those that boast the greatest number of Inhabitants: As a testimony whereof, *Diodorus* records, that there were once in it eighteen thousand strong Cities; many of which, as it seems, were either by Time or War lay'd waste and desolate, because we find in the Reign of *Ptolomy Lagus*, only three thousand Registred, no more then remaining: which by *Suidas* his account, was in the Empire of *Cesar Augustus*, when *Diodorus* lived.

The same Author reports, that in Elder times, the number of its Inhabitants were seventeen hundred thousand; and that in his own time, they were no less in general esteem, than thirteen hundred thousand; which wonderful encrease might be effected by the constant drinking the water of this River, whose virtue had the power as some believed, to make the *Egyptian* Women bring forth so often, not only two or three, but sometimes six or seven, nay eight Children at a Birth. And this may a little abate the wonder how the Children of *Israel* in so short a time as two hundred years (* which was all the space they sojourn'd in *Egypt*) multiply'd from but seventy souls, to above six hundred thousand men on foot, besides Women and Children; nor may those stupendious Monuments of Grandeur, which even to this day bear the name of Wonders, seem so strange to have been erected by the Ancient Kings of this Countrey, as a Remonstrance of their glorious Greatness and Magnificence, if we lay into the other Scale the infinite number of people that were under their Commands; all whose hands at the Princes *Fiat* being employed, made things otherwise seeming impossible to become facile; according to that of the Poet, *Multorum manibus grande levatur opus*.

From these unusual Excellencies, and rare Qualifications of this River, the *Gymnosophists* of *Egypt* made it one of their chief *Numens*, which they worshipp'd with particular Solemnities, under the name of the Goddess *Isis*, to whose care and kindness, they ascrib'd their continual freedom from the terror and danger

* Broughton.

ger of Earthquakes; and that they were never infested with any Pestilential Contagion, but alwayes enjoyed a Serene wholesomeness of Air, not subject to any impetuous storms or alterations of weather, either from the Clouds or Windes: This was the cause of those many honorable Epithetes bestowed on it by Antiquity; among which, one was the *flowing of Osiris*, or rather as *Abenefius* an Arabick Writer hath it, *Osiris Arm*; because it did as it were reach forth to Mankind so great a Plenty of Provisions: For observing that *Egypt* enclosed with Mountains, did resemble an Arm, and that the several partitions at the end, seemed Fingers, he appointed to the Nile the place of the *Mediana* or *Liver-vein*; This like that in the body, sending forth its quickning moisture, by whose motion and circulation, it fertilizes the whole even to such an height of abundance, as makes Wonder stand amaz'd, to see Nature turn Prodigious. This agrees well with the Antient Poets, who gave to this River many notable attributes: *Homer* the Prince of them, says it fell from Heaven out of *Jupiter's* Bosome; from whence happily sprung the belief, not onely of the old *Egyptians*, but the later *Greeks*, that Heaven was its Spring-head: This made some term him, *The Gift of Jupiter*; others, *The Tears of the Gods*; *The Veins of Paradise*; *The Seed of the Gods*; *The Pond of Proteus*; *The Husband of the Goddess Isis*, and a number of other titles of remark not unknown to the remotest Nations: So that the more ignorant *Moors* and *Negroes*, frequently entitle it *Ankaata Mazat Schamatarri*, that is, *The Fountain of Heavenly Water*: The *Arabian Poets* *Hunfarid* and *Eldeburge*, stile it *Giatellartim*, *The life of the Earth*: And the Prophet *Isaiah*, cap. 23. ver. 3. speaks of it in these words, *By great Waters the Seed of Sihor, the Harvest of the River, is her Revenue*: upon which words, the Hebrew Rabbi *Eliezer* thus Comments; *Sihor* (which is Nile) saith he, in one Moneth, by one onely over-flowing, does more than all other Rivers are able to bring to pass within a Year: Which fertility, the *Greeks* represented by the Word *Νεῖλος*, *Neilos*; their name of Nile, which Cabalistically resolved into Arithmetical figures, maketh the compleat number of the days of the year, thus, N with them standing for sixty, E for five, I for ten, A for thirty, O for seventy, and Z for two hundred; which brought into one Sum together, make just three hundred sixty five, according to the Diary number of the year.

Thus we see the various opinions of sundry Authors and Nations, in reference to the name of Nile; we shall surely find as great diversity of judgments as to the place from whence this famous River takes his first rise; there being hardly any thing mentioned on Record, whose beginning is so abstruse, or hath frustrated more the undertakings of the Learned.

Of his Head, *Lucan* in his Tenth Book thus:

Te vident primi, quatuor tamen hi quoq; Seres	Seres, first see thee, and ask wondering whence
Ethiopumque seris alieno gurgite campos:	Through forrein Channels thy strange waves commence,
Et te terrarum nescit, cui debeat orbis:	The world, to whom they owe for, thee not knows:
Arcanum natura caput non prodidit ulli:	Nature thy obscure Head not any shows:
Nec licuit populis parvum te, Nile, videre,	None see thee shallow, and from banks retir'd;
Amovitque sinus, & gentes maluit ortus	Thy Fountains rather are to be admir'd,
Mirari, quam nosse tuos.	Than known to us.

And in this quest we will cursorily give some reasons why this River is most full of water, even to an overflux, when most others, whether in cold or more temperate Climes are empty, and likewise on the contrary; for the better

better and more clear effecting thereof, without any wandering interloping: *Athanasius Kircher*, and the Learned *Vossius* are worthy to be heard in their proper fence, being such as with the greatest perspicacity, have waded through those depths, wherein others of great and eminent parts have sunk and been gravelled.

Kircher then from a MS. of one *Peter Pais*, (who in company of the *Abyssine* Emperor, in the year 1618. March 21. most accurately searched for satisfaction of the very Point in debate) gives us this Relation.

The Nile rises in the Countrey of Sahala, being a part of the Province Agaos, bordering on Goyam: whose Source or Spring-head, first appears in two Founts, seeming perfectly round, on the top of a Morass or Boggy Plain, upon a Hill sur-rounded with a shady and pleasant Grove; the Diameter of each, though no more than eighteen inches; yet is in depth unfathomable, supposed bottomless; the water keeps within those narrow banks, till breaking forth at the foot of the Hill, it soon spreads into a River, whose Channel replenish'd by the concourse of divers others, swells into a Lake thirty Leagues long, and fourteen broad; whence breaking forth afresh, after several Windings and Meanders, it returns almost to the first Head, and there falling down by great precipices among unapproachable Rocks, shoots into the mid'st of Ethiopia.

The Cataracts of Nile *ibid.* Luc. 1. 10.

—Sed cum lapsus abrupta viarum
Excepere tuos & præcipites Cataractæ
Ac nusquam vetitis ullus obfistere cautes
Indignaris aquis; spuma nunc astra lacessis:
Cuncta tremunt undis & multo murmure montis
Spumeus invictis albescit fluctibus amnis.

When Rocks in ruins fall, withstand thy force,
Stopping in thy precipitated course,
Mad thus to be oppos'd, thy waves more fierce
Roar, and with dashing Foam the Stars asperse;
Thy thundring Voice all parts with terror fills,
Whilst conquering Waves silvers the lofty Hills.

Then passing several Countreys and vast Kingdoms, he visits and enriches *Egypt*, and at last disembogues into the Mid-land Sea. The access to these two Wells is very difficult on all parts, but towards the North, by which whoever desires to view those eyes of the Nile, must ascend.

This is *Kircher's* sense of *Peter Pais* Relation, to whose diligence he renders infinite commendations, averring that all the Learned are hereby alone freed from all the doubts, wherein they were so long entangled, adding withal his own conjecture, that the shaking Plain was once a large open Pool, which by length of time contracted a film or crust of earth, made more substantial and firm by the growing and spreading of Grass, and other dust and slime, by the removal whereof (which he supposes no hard matter) the principal grand source would quickly be seen.

But *Isaac Vossius* excellently well confutes this discovery of *P. Pais*, so applauded by *Kircher*; For (saith he) those pits on the shaking plain, as all others, are undoubtedly replenish'd by Rain, without which the whole Globe of the earth would become barren and unfit for habitation. No River having any peculiar fountain, from which alone it riseth, but for its rise or fall is beholdning, either to excess, or want of Rain: In vain therefore do any seek for a settled Head, since each Brook and drop of Rain that falls upon the sides of Hills or Valleys, inclining downwards to the Channels, are as so many contributing mites to the encrease of a River.

But whether it spring from the one or other, as we see opinions differ, so we are more assured of its overflowing, whereof the *Egyptian* Priests assign'd three causes; One was the great plenty of water, wherewith *Egypt* naturally abounded,

abounded, which they endeavored to prove, because the Nile contrary to all other Rivers) overflow'd his banks in the mid't of Summer,

According to that of *Lucan*, l. 10.

Inde etiam leges aliarum nescit aquarum ;
Nec tumet Hybernus, quum longe Sole remoto
Officii caret unda suis, dare iustus iniquo
Temperiem cælo mediis æstatis erit
Sub torrente plaga, ne terra dissipet ignis
Nilus adest mundus, contraq; accensa Leonis
Ora tumet—

*His Waves at Laws of other Rivers scoff ;
Nor swells in Winter, Phebus farthest off,
That custom scorning, but when scorching beams
Inflame the Air, he tempers the extreams
Under the Line, and when the Lyon raves,
Swells more his torvent with impetuous waves
Drawn up against his rage—*

A second, the Ocean, from whence they supposed that superabundance of water came at that season : The third, was rain, because as *Democritus* writes, at that time in the Southern parts, great quantities of rain pours down ; the Trade-winds driving the clouds that way. *Anaxagoras* a great Naturalist, holds the melting of the snow in the Ethiopian Mountains as a cause, agreeing therein with *Enripides*.

Aquam pulchram deferens
Fluminis Nili, quæ exera defluit
Nigrorum hominum, & tunc tumefacit undas
Quum Æthiopice nives liquuntur.

*Then leaving pleasant streams of Nile
Issuing from the Negro soil ;
Who annually his Banks o'reflows
At Thaws of Ethiopian Snows.*

But *Ephorus* a Scholar of *Isocrates*, says, it proceeds from an abundance of moisture all the Winter retained in Subterranean Caverns, which at the approach of the Summer solstice break forth and evaporate like Sweat by an insensible transpiration to such a quantity, as produces the rising of the River.

Contrary to which, *Lucan* l. 10. says thus :

Vana fides veterum : Nilo quod crescat in arva
Æthiopum prodesse nives, non Arctos in illis
Montibus aut Boreas, testes ubi Sole perusti
Ipse color populi calidisq; vaporibus Austri :
Adde, quod omne caput fluvii quodcunq; soluta
Præcipitat glacies, ingresso Vere vanescit
Prima tabe nives—

*Slight antient Saws, that Nile his banks o'reflows
From melting swoln of Ethiopian Snows,
No Boreas hoars those hills, their people tam'd
With sweltring Southern Windes and scalding Sand ;
No streams in brimmers from their Fountains post,
Till Spring dissolves the boards of Winter frost.*

Kircher in his Enquiries upon this subject, first makes the natural scite and disposition of the Ethiopian Mountains a prime, and the condition of the Channel, a second cause ; but after coming more home to the point, he gives two more probable. One, when their mouths are so obstructed, they cannot discharge their Water ; Another, when the Channels receive more than they are wont or can contain. This later happens either through molten Snow, or the falling of excessive Rain. *Thales* one of the seven Grecian Sages, asserts the former opinion ; *Anaxagoras*, and most other Philosophers, the second ; and in truth the belief that the increase of Rivers proceeds from violent Rains, hath obtained the greatest credit, being manifest not only in Countreys lying under the North-Pole, but even in Mountainous parts, under the Line, such as the Hills of *Andes* in *America*, and the Mountains of the Moon in *Africk*. These great

great Rains come not from the Clouds, driven thither by annual Windes, but from those exhaled in *Ethiopia* it self, which are so much the greater as the Sun-beams there in a perpendicular line, have the greater vigour to attract, for which reason at the Suns coming out of *Gemini*, the matter causing Nile to overflow is only preparing ; but when the Sun enters *Cancer*, then the Nile and other Rivers pass over their Banks ; among whom the great African River *Niger*, then passing between mighty Mountains in *West-Ethiopia*, dischargeth himself into the Ocean.

With this of *Kircher*, agrees *Odoardo Lopez*, saying, there Rains fall from the beginning of *March* till *August*, not by drops, as with us in *Europe*, but pouring down as it were by whole Payls or Buckets full, with such impetuoufness, that they cause all streams to swell above their Banks.

The reasons of the overflowing of Nile being thus shewn, *Kircher* starts up two new Difficulties, viz. Why the mentioned Rains fall, the Sun passing the Northern Signs, and not at any other time ? The second, Why the Rains which fall in the Moors Countrey do not cause the same overflowing ? Or why Egypt only in the overflowing of Nile should so much participate of it, as to seem no Land, but all Main Sea ?

“As to the first, it is to be observ'd, that a constant effect cannot be produced without a certain and constant cause ; Now the Position of the Sun, and natural Situation of the Ethiopian Mountains, are the chiefest and greatest cause of these Rains, and the overflowing of Nile and some other Rivers ; for wise and provident Nature hath made these Mountains (especially those between the Equinoctial and the Winter Tropick in 22 degrees of Southern Latitude, and which encompass the Southerly Ethiopia on the East, South and West) to be as hollow, or concav'd Burning-glasses, which lying to the Sun in his Northern Latitude, fitly gathers and so concentrates his Beams, that they reverberate such a fiery heat, as makes extraordinary Exhalations, by which, abundance of thick Clouds are consequently engendred, which-crowded and thrust together by the Trade-windes, at that time always Northerly, and beaten towards the capacious Receptions of the afore-said Mountain Convexities, are dissipated thence at length by the fervent cold descending from the tops of the Hills ; and so are dissolved and come pouring down in hideous Showres, or rather in Streams, Floods, or Rivers of Rain, from whence it appears that Nature hath set them as Receptacles of Vapors and Clouds : for how much the situation of Mountains, not only in Ethiopia, but also in other parts of the World, conduce to the breeding of Windes and Rain, is not strange to any who have made search into Natural Causes,

“To the second, 'tis answer'd, That the Channels of Nile are the cause of its overflows. For as the Channels of Rivers running between the sides of Mountains are deeper, so they can swallow the greater quantity of waters, because the Mountains hinder their overflowing and running away : On the other side, where the Channels are shallow, and go through flat places and wide extended Grounds, with Banks low, the more overflowing they are subject to : The great Mountains therefore pouring down waters between their narrow Openings and Precipices into the Nile, makes it flow far and near over its shallow Channels, not able to contain that abundance ; And for this reason all the flat Grounds in the Moors Countrey are subject to the like Nilian overflows : As therefore the natural Situation and Position of the Mountains which are so conjoyn'd, as we before said, and the Plains surrounded by

Odoardo Lopez,

Why the Rain falls in the Moors Countrey, when the Sun is in the North.

Why the Nile overflows only in Egypt, and not in the Moors Countrey.

The shallowness of the banks in Egypt, a cause of the overflowing of Nile.

Why it rains when the Sun is in the Northern Signs.

Lib. de Nil, & aliorum fluminum origines.

* Isaac Vossius of the Original of Nile, and other Rivers.

What Weather, and how the Season alters in 33 degrees of North Latitude.

“ them serving for a Laboratory as it were, to make Rain in, is an infallible cause of Showres at set-times: So also must the Natural Position and Constitution of the Channel of Nile be held for a certain cause of his overflowing.

Now the reason why these Rains fall when the Sun is in the Northerly Signs, must be attributed to Annual Winds, call'd by the Portuguese *General*, or *Trade-Wind*, which at the Sun's entrance into *Capricorn*, come blustering out of the North, and turn the Clouds to Rain; but when the Sun passeth *Libra*, the Anniversary Windes coming from the Ocean, and Countreys full of Snow in *Maggellonica*, being very cold, the Vapours not exhaling is the Cause, there is there at that time constantly bright and clear Weather.

We will conclude the whole from the aforesaid *Isaac Vossius*, who saith thus: The opinion of Antient and Modern Writers, is, That the Nile first rises either out the Mountains of the Moon, or out of the great Sea Zaire; both which lye beyond the Equinoctial to the Southwards, and in that part of Africa which lyes under the Tropick of *Capricorn*: But * he from the Portuguese Journal-books, says, That the Spring-heads of Nile lye Northward of the Equinoctial between nine and ten degrees. For the better clearing this Point, something must be said of the Seasons of the Year, and the various Alterations of the Weather in several Climates.

With those that inhabit beyond the Line and the Tropick of *Cancer*, to the three and twentieth degree and thirty minutes of North Latitude, Winter continues as long as the Sun passes through the Northern Constellations; coming on leisurely and by degrees: for when the Sun enters *Taurus* or *Gemini*, the Windes begin to rise, and some stormy short Showres to fall: when it comes into *Cancer* begin the lasting Rains, and continue to the end of *September*, but their greatest violence is while the Sun is in *Leo*; in which time the Rivers under the Torrid Zone swell up very high, and the tops of the Hills are cover'd with Snow: When the Sun passes *Scorpio*, *Sagittary* and *Capricorn*, they have clear and moderate Weather, but their greatest heat is at the Sun's being in *Aquarius*; for then are most of the Channels of the Rivers dry, and a great part of Africa choak'd up with Drowth: On the other side, with such as live between the Line and the Tropick of *Capricorn*, to the three and twentieth degree and a half South Latitude, Winter begins at our *Autumn*, as we said before, from which time till the Vernal Equinox, they have lasting Rains and great Cold: Thence commences their Spring, which continues to the Sun's entrance into *Cancer*, and thence to the Autumnal Equinox makes their Summer, so that the Seasons of the Year hold the same time, though not the same method, both with them and us: And all that travel those parts never finde any other Seasons; onely the Hills sometimes cause an alteration and stop in this Law of Nature: Hence it may be supposed every River hath its Spring-head; for such as lye Northward of the Line, overflow in *July* or *August*, whereas those to the Southward swell principally in *January* and *February*: The consequence of all is onely this, That what River stretches it self from one Tropick to another (if any such one there were to be found in the world) it must overflow twice in a year; but the Nile onely swells immediately after the Sun's being in *Cancer*, and never in the Winter, so that it must be concluded, that his Spring-heads arise from those parts lying under the Arctic Signs.

When the Nile begins to overflow in Egypt, and when in Ethiopia.

The beginning of the Nile's encrease happens, according to the opinion of most Writers, on our seventeenth day of *June*, the Sun passing into *Cancer*. *Prosper Alpinus* would seem to assign the very hour of the day (wherein this encrease was first enquired after) but that cannot be, because it happens sometimes a day

day or two sooner or later: But in *Ethiopia* it begins to swell sooner, because the first Rain falls there in the beginning of *June*: but forwarder towards *Egypt* the Nile encreases but slowly as long as the Waters are low, but in *June* and afterwards, when thick and lasting Rain falls in *Abyssinie*, then his Current is mightily encreased as well in swiftness, as depth: Now when the encrease is at the height, viz. when the Nile rises to eighteen, twenty, and more cubits, then is his Current extream swift, though not so well discernable in a broad Channel, as when the Waters are shut up in a narrow; an Experiment of which may be gathered out of *Francis Alvarez*, who speaking of a certain Arm of the Nile that flows out of the Countrey of *Dobas*, into the River of *Takaze*, says, When we lay here under the shadow of Willows to repose our selves and bait, on a dry and clear day, we heard a great Thunder, whose noise seemed to come afar off, so that we said it thundred as it used to do in *India*: We being then about to pack up our baggage, as we did, supposing no danger, had no sooner taken down and were folding up the Tent, where in we eat our Dinner, but one of our Company began to cry aloud to us, which startling made us look about, when at the same instant we saw coming with a head a great Mountain of Waters, rolling towards us with a horrible noise, and in the twinkling of an eye swallowed up some part of our ungather'd Carriage, and without doubt had swept away the Tent also, if standing, so that we were necessitated with speed to save our selves from that so sudden surprisal, by climbing up the Willows: This Water poured down with such an impetuous force, as carryed with it great stones rolling, and such an amazing fragor, that the Earth shook, and the Skie echoed, but this as soon gone, as come. After this we betook our selves to some poor Cottages we saw scattered in the Countrey, but were driven away with stones by the Inhabitants, so that we were forced to sup, and stay all night under the Canopy of Heaven: Next day we went forward and perceived by the way Rain and Thunder, as we had the day before, but were not troubled therewith.

Francis Alvarez. The great swiftness of the Nile.

Prosper Alpinus says, The Inhabitants to foreknow the greatness of the Rivers approaching encrease, preserve a dry Clod, which at the time of the first swelling grows heavier: How true soever this may be, yet it's no certain nor satisfying Prognostication, for if this or other tokens before-hand could verifie the completion of their hopes, then would they not concern themselves, nor be so solicitous and diligent to mark each days encrease, and to publish it by Common Cryers.

There is a great Contest between Antient and Modern Writers, varying about the Time and Continuance of the increase and decrease of the Nile: The general belief is, that it rises forty days, and falls as many: *Herodotus*, *Diodorus Siculus*, *Ammianus Marcellinus*, and many others, say it encreases ninety or a hundred days: *Aristides*, longer, almost for four moneths time; which differences may easily be reconciled; for the Antients call'd the whole time of his inundation, *The Encrease*; whereas the Moderns say, that time onely is the Encrease, which is between the least and greatest depth of Water; and the other wherein the Water returns into his own Channel, *The Decrease*.

Difference about the time of its continuance.

Herodotus, Diod. Sicul. Ammian. Marcell. Aristides.

The Nile then flows by degrees from the later end of *June*: At the first very little, scarce rising up two or three fingers in twenty four hours, nor much more any day after while the Sun remains in *Cancer*; but when the Sun passes into *Leo*, it rises first half a foot; afterwards half a foot and a palm, immediately a foot, and lastly a whole cubit almost every day, so continuing till the full height: Thus the Grounds lying near the River are first moistened, afterwards those afar off, and at last all *Egypt* over; Then the Earth which a little before was dry Land, becomes Navigable; and the River (whose Channel in

How long the Nile increases in Egypt.

* Above thirty English miles.

many places was scarce broader than a Furlong, enlarges to * three hundred Furlongs; nor would it stay there, if the Hills on both sides did not curb and hinder it.

The Nile in this expansion at his height (which ordinarily happens, the Sun in the middle of *Leo*, though sometimes when in the fifth or sixth degree of *Libra*) doth not presently decrease, but continues many times at the same depth twenty days and more, till the Sun enters *Virgo*, then by degrees lessening and running away; before which time all the Dikes, Ditches, and Damms are opened to receive and detain the water: Then may it easily be perceived how the Waters retire *gradatim*, first from the Grounds of *Upper Egypt*, that border upon *Ethiopia*; afterwards from the High-grounds of *Lower Egypt*; which naturally comes to pass, for the Water glides through the High-grounds, not running off indeed, but kept up in Ditches, that the Mud which improves the Land may be ready to be spread so much the nearer: At length after the Autumnal Equinox, the Water returns into its natural Channel; and that which was thus long by Dikes kept up in the Upper-grounds, let out by Sluices, first in *Upper*, and after in *Lower Egypt*: And although sometimes there is a difference in the rising of the Nile, according to the little or much rain falling in *Ethiopia*, yet the whole Countrey is clear'd, and the Water return'd to its Channel before our eight and twentieth of *September*, whereupon immediately the Grounds are ploughed with small Coulters, and made fit for Sowing, and the Countrey-man (when the Sun enters *Scorpio*, puts his Seed into the Earth; however, though in its own Channel, the River ceases not lessening till the end of *May* the next year.

The Nile almost always either intermits, or decreases.

The Current of Nile sometimes swift, and sometimes flow.

It remains now that from this Overflowing of the Nile, we shew the swiftness or slowness of his Current, and how it varies at several times; for the making which appear, you are to know that in *Ethiopia* it flows up at least twenty days, and sometimes a whole month ere it begins to rise in *Egypt*, at the beginning scarce running a league in an hour, whereas when the Water is come to the highest, it passes so swiftly forward, that if the Channel of the Nile be above four hundred and fifty leagues and more in length, as by reason of its windings and reaches, some running almost point-blank backwards, it may well be, upon an equal calculation it will appear that it may run three leagues in one hour: we must confess it is not so swift in *Egypt*, because the Channel is like a Sea, about ten leagues broad, which causes it necessarily to flow slower, whereas it's circumscribed and confined in narrow limits in *Ethiopia*, and so consequently goes there more swift.

The Head-Springs of Nile where, as supposed, *Vossius*.

It receives all its water out of *Ethiopia*.

But now to return to our quest of the Head Sources or Fountains of this famous River; *Vossius* gives us this account, Although the Head-springs of other Rivers are not only in places far distant from their mouths, in regard, where Rain falls, Brooks and small Channels are usually found, which by their confluence make the great ones full; it is clear otherwise with the Nile, being only indebted to *Egypt* for a passage, not receiving any addition of Waters there: for all *Egypt* (except where bordering on the Sea) is altogether void of Rain, but comes out of that part of *Ethiopia* that now is call'd *Abyssinia*, so that with reason there must we look for the Head-veins of Nile.

Among the many Heads ascribed thereto, the farthest and most Southerly making the rivers *Maleg* and *Anguet*, which joyn in the Countrey of *Damut*, and make the West Channel, retaining the name *Maleg*, till after a course of fourscore leagues, it falls into the middle Channel, accounted the chief, begin-

begin-

The Sea *Zu-Dambea*.

beginning in the Hilly Countrey of *Sakala*, wherein also lies the large Sea *Dambea*, eighty and eight leagues long, and about two hundred over, call'd *Bara-Dambea* by the Inhabitants, first falling in the Countrey of *Bagameder*, thence gliding forward through the Regions of *Amabaram*, *Olekam*, *Gauz*, *Bizama*, and *Gongos*, and increased by the addition of other Rivers, turns towards the North, visiting the Fields of *Fasculo*, at last intermingling with the River *Malget*, where it borders upon *Nubia*.

The third Channel is the rich River *Takaze*, rising from three Springs on the borders of the Kingdom of *Angola*, whence after a Western course between *Daganam* and *Haogam*, it winds towards the North, by the Kingdom of *Tygre*, and dividing the Region of *Syre*, turns Eastward. Afterwards falling into the River *Mareb* or *Marabo*, which begins near *Baroa*, they jointly water the Countrey of *Dengiri*, call'd by the Moors (who enjoy it) *Ballai*, and unites at last with the Nile by the City *Jalak*. There are the three Rivers, which principally make up the Nile, and enrich his Bosome with such plentiful Streams. Thus far have we traced the opinions of *Kircher* and *Vossius*: Now we proceed to declare what the Cataracts thereof be, divers having written strange things thereof.

But first as to the name, it is call'd by *Pliny* and other Latine Authors, and by the people also who live thereabouts, *Catadupe*, and by the present Inhabitants, *Katadbi*, which in their Tongue signifies *A Rushing Noise*: This happens at the Hill *Gianadel*, where his even Current is broken by the sharp rocks, through or over which it makes passage: The place of this Fall, according to the Antients, contains * fifty Furlongs, filled up with huge and inaccessible rocks, over which the Nile making his way, falls with such an impetuous force, and prodigious noise, that as the Antients write, the people who dwell thereabouts were all deaf by reason thereof: But Experience now adays hath taught us, that this Noise hath no such effect, whilst the River keeps his usual stream, but when he begins to rise, the Noise increases, but yet is never so great that people should loose their hearing by it; Though 'tis true, the Waters rush downwards two hundred foot, roaring like the Breaches of the Sea in a Tempest; from hence then sliding in a gentle Current over the Plains of *Egypt* to *Cairo*, where the Haven of *Bulach* towards *Villamont*, carries in breadth two mile, then leaving *Cairo* behinde him, he parts into two, and after into more Branches: The Inhabitants for distinction sake, have call'd the Tract of Land Eastward, *Garbiab*; and the places Southward near the Angle or Point of *Damiata*, *Chargnia*.

These Branches or Arms, make the several Mouthes of Nile, which the Antients have especially noted to be seven; But *Ptolomy* sets down nine, which two are missing: and *Pliny* encreases them to eleven, whereof four are wanting: The names of the supposed seven remaining are these, The *Heracleian*, call'd also *Canopean*, and *Nasocratian*; The *Bolbitian*; *Sebennitian*; *Pathmetian*, by *Strabo* nam'd *Fatniani*, and by * *Herodotus*, *Bucolian*: The *Mendesian*, *Tanitian*, and *Pelufian*: The two wanted, are *Dialcos* and *Pineptimi*: But if we take the † *Nilus* as he is at present, we shall finde nine Mouthes great and small; the chiefest and most remarkable being the *Canopean*, now filed *Rosetta* from its neighborhood: The *Pelufian*, by some taken for the *Ostian*, were *Damiata*, but seemeth rather the *Tanitian*, from its near adjacency to *Tenez*: The *Bolbitian*, known by very few: The *Sebennitian*, now beareth the Name of *Sturioni*: The *Pathmetian* retains the old Name: The *Mendetian* and *Damiatian*, by some are supposed the same, though others call it *Migri*: The *Tanitian*, at this day known to some by

* Above six miles.

† In his *Estupei*.
* What ever was, or is their number, antient or modern Maps vary among themselves; for whereas *Ptolomy* hath set forth nine, *Hondius* in his Map of *Africa* makes but eight, and in that of *Europe*, ten. *Ortelius* in his Map of the Turkish Empire setteth down eight; in that of *Egypt*, eleven: And *Magnus* in his Map of that Countrey, hath observ'd the same number: And if we enquire farther, we shall find the same diversity and difference in divers others. Thus we may perceive that this Account hath been always different concerning the Mouthes of Nile.

the name of *Kalixen*, and to others of *Tenez* or *Tanez*: *Pineptimi* is taken for that which in the Maps in nam'd *Brule*: Lastly, *Diolcos* that is wanting, *Sanutius* files *Damanora*.

Modern Geographers much abate this number, attesting there are but three or four, to wit, *The Rosettian* and *Damiatian*; and two other little Rivulets running between these, but poor in waters.

We come now to the Description of the Countrey, wherein for Methods sake we will begin with the Cities.

Peter de la Valle his Journal.
Ataqum.
Gnil. Syrius.
Babianus.

Description of the Westerly parts of *Egypt*.

E*gypt* (as we declared before) is at present by the Turks divided into three Parts: We will take our view from the Westerly, call'd *Erriff*, extending to the Point of the Sea by *Barca*, a Countrey belonging to *Barbary*, and reaching from thence to *Rosetta*, containing all the places between the two Arms of *Nilus* from *Alexandria*, and *Rosetta* to *Cairo*.

* A Fort or Castle of the Arabians.

Bufris, or *Bofiri*.

* Cap. 30. In our English Translation it is rendered *Bufris*.

† Synagm. Chorograph. *Aegypti*.

There is in this Countrey a Pillar with this Inscription. *Adi. Peter of Saturnus. Decem. junior. sum xro Osiris Rex qui totum praeceps orbem aegypti ad Indum sine: ad cuiusque sum profectus qui septentrioni subiacent usque ad Ipsi fons: & alia pariter usque ad Oceanum. De Broom, Rec.* Now according to the best Determinations *Osiris* was *Atarism*, and *Saturnus*, *Egyptus*, the same with *Cham*, after whose name *Egypt* is not only called in Scripture the Land of *Ham*, but testified by *Ptolemy*, who in his Treatise *De Osiride* says, *Egypt* was called *Chamia*, a *Chamo* *Sine filio*.

† Called also *Ec. 30. 17. don*.

Alexandria.

Its several Names.

Not far from *Bofiri* lyeth *Alexandria*, so call'd from *Alexander the Great*, who built it about three hundred years before the Birth of Christ, chiefly employing therein the famous Architect *Dinocrates*.

Some say it was antiently call'd *Noy*; The Hebrews knew it by the Name of *No-Ammon*: The Romans, of *Pharos*, *Sebastia*, *Augusta*, *Julia*, *Claudia*, *Domitiana*, and *Alexandria*: The Egyptians formerly stiled it *Racotis*, and say it was built by one *Dalucha* an Egyptian Queen, after the drowning of *Pharaoh* in the *Red-Sea*: The European Christians call it to this day *Alexandria*, but the Turks *Scanderoon*, which is the same with *Alexandria*.

* Several Cities bearing the Name of *Alexandria*.

We finde in Greek and Latine Historiographers, eighteen Cities of that Name, whereof this the most famous is chief: Another claiming the same Founder lyeth in *Asia*: A third in *Scythia*, by the River *Tanais*: There is one built, as is said, by Pope *Alexander*, or rather by the *Millanois* and *Cremonois* in *Lumbardy*, by the River *Tanaro*. Another new *Alexandria* built by *Alexander the Great*, at the foot of the Mountain *Caucasus*: A sixth in the *East-Indies*; A seventh

- A. Poort van Kairo.
- B. Nijl-poort.
- C. Poort del Pire.
- D. Twee poort.
- E. Muir St Barbara of Mount.
- F. Nieuw Nijl.
- G. Nijl.
- H. Nijl-waer.
- I. Nijl van Alexandrie.
- K. Kanaal.
- L. Grootste van Sinte Markus.
- M. De Nijl die door grachten in de stad vloeit.
- N. Kolon van Pompeus.
- O. Plaats waar Sinte Katharina onthoofd is.
- P. Kijzel van de Nijl.

De Stadt
ALEXANDRIE
of
SCANDERIK.
The City
ALEXANDRIA
or
SCANDERIX.

- A. The gate of Kairo.
- B. The Nile gate.
- C. The gate del Pire.
- D. The Suez gate.
- E. The Sea of Barbara.
- F. The new Castle.
- G. The Nile.
- H. The Nile.
- I. The Nile of Alexandria.
- K. The Canal.
- L. The grave of St. Marcus.
- M. The Nile that floweth through the City.
- N. The Colon of Pompeus.
- O. The place where St. Catharina was beheaded.
- P. The Castle of J. Niven.



venth in *Troas*; In *Thrace* an eighth, call'd indeed *Alexandria*, but erected seven-
teen years before *Alexander's* Birth: A ninth in *Aria*, a Countrey of *Persia*:
A tenth in the Island of *Cyprus*: An eleventh in *Caria*: and several other
more in divers places which we spare to reckon, all of them through length
of time, or raging War, hath destroyed, leaving them heaps of Rubbish; so
that at this day there is scarce any Tracks or Remains of other than this *Alex-*
andria in *Egypt*, and that in the Dukedom of *Millain*.

The City lyeth on the edge of the *Mid-land Sea*, on a Sandy ground, near
the *Canobian Mountains* of the *Nile*, though *Leo Africanus* placeth it forty Miles
to the Westward of *Nile*, in regard near *Cairo* it begins to divide it self in two
Arms, and so in strictness looeth its name, as he supposeth, and about seven
or eight hundred paces from the Haven, which is very spacious for Ships, but
dangerous because of the two great Promontories of Rocks standing on either
side in the entrance, call'd by the French *Diamant* and *Girofele*, but generally
known by the names of the *Tower Port*, and the *Chain'd Port*: The former
very dangerous, the later more secure than convenient.

Its Situation;

Leo Africanus mistaken.

The City appears in the form of an * oblong Crofs, and divided into the
old and new Town, which being three Miles in length, incloseth two or three
sandy Hills; but *Villamont* makes the City four-square, and saith that it is
encompas'd with two old Walls of a large circuit.

* The form of the City
like a Market-Cross.

The Walls after so many terrible shocks, in part remain standing
which *Alexander* himself rais'd, strengthened with very many Turrets, and
beautified with ranks of stately Pillars: The inserted Draught represent-
ing the antient state of the City to the life, onely mentions one hun-
dred and eighteen; each of which is four Stories high, and built more for
ornament than strength; yet some of them still spacious enough to receive
some hundreds of Souldiers to quarter in.

What manner of Walls
it hath.

In the Walls of the old City, were four principal Gates, all fortified with
strong Iron Bars: One on the East side, call'd *Cairo-gate*: The second to the
West, leading towards the Wilderness of *Barca*: The third named the *Popes*
Gate on the South-side, leads out to the great Sea of *Elbucharia* or *Bouchaira*, for-
merly *Mareotis*, and about half a Mile from the City, shadowed round with
Palm Trees; in this Sea, which is of a large extent, lye several small Islands
to which the Inhabitants for fear of the Enemy, sometimes fly for shelter:
some name this Sea (abounding with various kinds of Fish, yielding a great
yearly Revenue) *Antuca*; from another City near it: The fourth is the *Sea-*
gate, opening to the Sea-side.

The Gates of the City.

The Sea *Elbucharia*;

The new City appears somewhat pleasanter, having on its left side the Old
Haven, now *Porto Vecchio*, and for its defence hath one Castle belonging to the
old Town, which though not of so good use, because of the cumbersome
passage into it, yet affords a convenient Rode and Haven for the *Turks* Gal-
leys, and other small Vessels: And if it were not for the Neighboring Sea, it
would without doubt be quite void of Inhabitants, because of the bad Air:
And as it is, the Buildings are mean and few, inhabited by *Jews*, *Turks*, *Moors*,
Copties, and *Greeks*, who reside there onely for Merchandize, little else invi-
ting them thither.

The New City.

This City hath been several times besieg'd, and as often ruin'd, but never
so fatally as in the year 1624. when the Pyrats of *Barbary*, who in great Multi-
tudes ranged over the *Mid-land Sea*, seizing and enslaving all persons without
difference of Nations, Sex, or Religions, lay'd it almost utterly waste, falling
on

The City often Ruin'd
and Rebuilt.

on like Wolves, whose implacable rage was never satisfy'd till 'twas lay'd in ashes, so that nothing could be seen but Walls decay'd, and Streets buried under the rubbish of their demolish'd Buildings; since which time, 'twas begun to be Re-built, but so tediously, that in the year after its Destruction, there were only four small Huts erected; however not long after, they proceeded with such vigor and diligence, that many new Fabricks were rais'd, and by the *Turks* encouragment at length became a stately City: And indeed the *Turks* endeavor to raise this place to the former lustre, by continual additions of new Edifices, but they take so little notice of the old, that they let them fall down for want of repair, which makes several Houses, Churches, and other Buildings there, seem half destroy'd by their heaps of rubbish, testifying their ancient greatness and glory, contrary to the opinion of *Agathias*, who says, that in his time, the Buildings of *Alexandria* were neither firm nor large.

The Houses are not ridged with Gable ends, but flat, like those of the East-County, for several conveniencies, especially the pleasure of walking; for the Inhabitants after Meals, take great delight to expatiate there, or take repose both Winter and Summer: They all seem to be founded on great Arches, and Marble Pillars, with Vaults and Sluices underneath to receive the Nile water when it overflows, which Flood-gates are so many and great, that the whole City seems to stand on Arches and Pillars: for a branch of the River, from between *Cairo* and *Rosetta*, runs thither through certain Drains, or Common-Sewers, under the City Walls to fill the Brooks: This water when the muddy slime is sunk to the bottom, becomes clear, and is used by many Eminent Citizens and Gentlemen upon all occasions: But that which is muddy and dirty, the common people use and are content with, because in all the City there is no publick Spring or Well to repair to.

There are three small Hills, resembling that named *Tesfacio* at *Rome*, and where many Earthen Vessels, Urnes, Pots and old Medals are found: Heretofore near the old Palace of *Alexander*, were two * Obelisks, each an hundred foot high, and eight broad, of one entire Stone of Theban Marble, intermix'd and speckled with Veins of two other Colours: One of these remains yet entire, but sunk deep into the earth, yet seems to exceed that of *St. Peters* at *Rome*; but the other is quite ruin'd.

Upon a small Hillock about two hundred paces from the City, surrounded with Palm Trees, and from whence is a prospect both of the *Buchairan Lake*, and *Mid-land Sea*, stands *Pompey's Pillar*, by the *Arabians* call'd *Hemaduffenar*, that is, *The Trees-Pillar*; though hewn out of one entire rough Stone, (the same with that of the Pyramids) and of so exceeding height and thickness, that to this day no Artificer could ever be found that would undertake to remove it thence to any other place: It is a hundred and five and twenty foot high, the Pedestal fifteen foot in compass, remaining yet firm and whole: why it is so call'd, we can with no certainty affirm, unless it were erected for a Remembrance of the Magnificence of * *Cesar* or *Pompey*: It is Fabled, that a certain *Egyptian King* set it there to defend the City against Naval incursions, having placed a Magical Burning-glass on the top, that being uncover'd, had power to set fire on all Ships sailing by.

In the Suburbs is a place where 'tis reported *St. Athanasius* hid himself to escape the *Arrian* persecution. Here also between three Columns of *Porphiry*, is shewn the place, where 'tis said *St. Catharine* was Beheaded, to whose Memory the

Turks encourage its Building.

Agathias opinion refused.

Houses.

Three Hills.

* Two Obelisks. Both these were erected by the Egyptian King *Sesostris*, about 1018 years after the Flood. *Dr. Brown*.

* Perhaps from its being hem'd in with Palms.

The height and bigness of *Pompey's Pillar*.

* It is said to have been reared by *Cesar* as a Memorial of his *Pompey* victory. *Mr. Sandys* in his Travels.

the Christians formerly erected a Church, now by the *Turks* converted to a Mosque. In the adjoining Street is a Cross, on the spot, where they say the Evangelist *St. Mark* suffer'd Martyrdom; to whose honour, a Church was built, formerly the Patriarchall See, but now held by the *Egyptian* Christians: within it lay the Body of *St. Mark*, whence the *Venetians* secretly removed it to *Venice*: There they say, also is the Stone upon which, at *Herod's* command, *St. John Baptist's* Head was chop't off: near which, no *Turk* or Infidel can sit, but with great pain and torment: Besides these Christian Churches, the *Mahometans* have several stately Mosques.

Somewhat distant from the City (where now situated) are great heaps of rubbish, through whose very disorder appear marks of Antike Grandeur: Many secret doors and passages may yet be seen, whence not without some shew of truth, they are concluded to have been the Palace of *Cleopatra*: And *Strabo* says, that the Royal House of *Alexander*, with the City prospect on the left hand, stood in the entrance of the great Haven.

Formerly *Alexandria* was the most populous and stately City, not onely of *Egypt*, but of all *Africa*, so priding it self in Magnificent Buildings, as well Private as Publick, that no City, but *Rome* onely, could compare with it. Christianity even in the Primitive times, did here flourish in such a glorious manner, that the ancient Fathers of the Church, call'd it *Paradise*.

When the Emperor *Augustus* after his Victory over *Mark Anthony*, entred into it, he commanded not to spoil it for the memory sake of *Alexander* the Founder, whose reliques he viewed with a serious countenance: then in respect to the beauty of the City; and lastly, for love of the Philosopher *Arrius* chief Reader in the University there, and in high favor with the Emperor: for this indeed was in those days the Parnassus of the Muses: here were the Schools of Arts and Sciences; the beautiful Colledges *Serapeum* and *Iseum*, so call'd from the Goddesses *Serapis* and *Isis*; wherein all the youth, who for their Learning aim'd either at the Priesthood, or other City-employments, were educated: The *Serapeum* far exceeded the other in Beauty, having an exquisitely curious Portico more than a Mile in length, whereto adjoyn'd a Court of Justice, and a Grove: In this the followers of *Aristotles* Doctrines had a peculiar School, whereof the *Alexandrians*, as *Eusebius* and *Nicephorus* write, would needs impose the charge on Bishop *Anatolius* for his extraordinary knowledge in all Arts; Lastly, *St. Mark* the Evangelist was here the first Divinity-Professor, whose Successor erected a School for Theology, wherein for the advancement of Christian Religion, several of the most Learned men, were appointed Readers, who Scholastically handled the main and fundamental Points only: Among whom the famous *Panthenus*, who flourish'd about the year of Christ one hundred eighty one, and other most excellent Pastors of the Church were of great remark: Here also *St. Jerome*, *St. Basil*, *St. Gregory*, and others were brought up: and *Philo Judaeus* became eminent; for in this Academy, the Jews had a flourishing and populous Synagogue.

But what hath much enhanced the glory thereof, was that most wonderful Library of *Ptolomy Philadelphus* Son of *Ptolomeus Lagus*, the second of that Name, of the Line of the *Egyptian Kings*, first established and afterwards from time to time by the following Kings augmented and enriched: This *Philadelphus* was a Lover of Art and Learning, which moved him to advance this most celebrated Library, wherein he placed the Books of *Aristotle* and his own, and not onely so, but with great labour and charge made a collection of all manner of Books

St. Mark's Church, the Patriarchall See.

St. John Baptist's Stone.

Cleopatra's Building.

The Excellency of *Alexandria* heretofore.

Augustus spared this City, and why.

Serapeum and *Iseum* void Universities or Colledges rather.

The Library of *Alexandria*, so famous among ancient Writers described.

Lib. i. c. 2.

Eusebius,
Epiphanius,
Josephus.

Books from all places, as well of Humane Learning, Arts, Sciences, Histories, and the like; as Divine, such as the *Pentateuch*, and other parts of the Old Testament, which he procured out of *Judea*: The other he obtained out of *Greece*, from *Athens*, the *Island of Rhodes*, and other places, according to the Testimony of *Athenæus*. The Copy or Duplicate of his Letter to *Eleazar* the High-Priest is to be read in *Epiphanius*, *Eusebius*, and *Josephus*, and other of their Historians.

When this Prince worthy of eternal honor, had obtained these Books, written in Languages unknown to the *Egyptians*, he burst out into these words: *O hidden Treasures and sealed Fountains, what exceeding benefit is conched in both!* After some consideration, he wrote back to *Eleazar* with diligence to select six honest and antient men of every Tribe, skill'd and experienced in the Greek Tongue, and to send them over to *Alexandria*, that they might Translate those Books for more common use; In the answering this design, *Eleazar* was very careful, and sent over the aforesaid number, whom *Ptolemy* embraced with great care and civility, and in the *Island of Pharos* caused to be erected several convenient Mansions, wherein every one by himself was to Translate the Holy Law, which was so perform'd, that according to the testimony of *Josephus*, *Clement Alexandrinus*, *Eusebius*, *Nicephorus*, *Augustine*, and other Learned Writers; they not onely used the same sense, but the very same words, certainly not without the special grace and assistance of the Holy Spirit. And this is that Translation which bears the name of the *Septuagint*, to this day. Of this Library was *Phalerius Demetrius*, an Athenian exile, famous for his Writings, made Overseer, and promoted also to greater Offices; Furthermore this King sent to the *Chaldeans*, *Egyptians*, and *Romans* for Books, and in like manner commanded to be Translated into Greek.

Josephus, Clement Alex-
andrinus, Eusebius, Nic-
ephorus, Augustine.

Septuagint Bible.

Phalerius Demetrius made
Library-keeper.

The number of the Books.

Agellius, Ammianus,
Diodorus,
Josephus.They are all burnt; and
by what means.Plutarch, Dio, Livy,
Seneca.

Ammianus.

* Caesar being the most emi-
nent for Arms and Admire-
ment, that he is great
a Lover of Books should be
the cause of such an irre-
parable destruction.
Agellius.

Seneca says, the number of the Books in it were four hundred thousand, whereas indeed they were more, amounting as *Agellius*, *Ammianus*, and *Diodorus* alledge, to seven hundred thousand: *Josephus* reports, that *Demetrius* the Library-keeper, being once ask'd by the King, how many thousand Books there were? made answer, Above two hundred thousand, but that shortly he hop'd, the number would be five hundred thousand; whereby it appears how infinitely the number increas'd in short time, which ceased not with *Philadelphus*, but afterwards from time to time were still multiply'd by succeeding Kings: yet this precious and invaluable Treasure of Books (which were all Manuscripts (for then the Art of Printing was far off from being Invented) was totally Burnt in the Civil Wars of *Pompey* and *Caesar*, taking Fire at first from *Caesar's* Fleet fired by the Enemy in the Haven: a dire and irreparable mischance! at which *Caesar*, though it came not by his fault alone, was so much affham'd, that afterwards in his third Book of the Civil Wars he neither maketh mention of it himself, nor the Roman Consul *Hirtius*; But *Plutarch*, *Dio*, *Livy*, and *Seneca*, have not omitted it; of which the last thus writes: *Let another commend this burning Stratagem, like Livy, who said, that it was a work becoming the most Excellent, Wise, and Provident Kings.* And *Ammianus* pathetically: *Among all the Buildings, the Serapeum had the pre-eminence, wherein was that invaluable Library, containing all antient Records of Memorable Transactions in seven hundred thousand Books, by the diligence of the Ptolemies, Kings of Egypt, gathered together, but in the Wars of Alexandria, and Destruction of the City, burnt by that most Pernicious destroyer * Julius Caesar.* All the Books, says *Agellius*, were burnt in the fore-mentioned Wars of *Alexandria*, when the City was destroyed, not wilfully, nor of set purpose, but

but perhaps by the multitude of helpers to save it: He excuses not onely *Julius Caesar*, but also the Roman Souldiers, and lays the fault upon the unruly crew of assistants: But *Dio* and *Plutarch* speak clean otherwise, as may be read more at large in their Writings. Thus had this never to be parallel'd Library its end, in the hundred eighty and third * Olympiade, after it had continued an hundred and twenty four years.

Dio and Plutarch.

* Not much above forty
years before the Incarna-
tion.It is again rebuilt by Cleo-
patra.

Another Library was after re-erected by *Cleopatra* in the *Serapeum*, which by the help of *Mark Anthony*, who obtained the *Attalian* and *Pergamenian* Libraries, was greatly adorned and enriched, and in being to the time of Primitive Christianity, and was there preserved so long as the *Serapeum*, which was a Building of great Entertainment and wonderful Art, continued, which at length the Christians in the Reign of the Emperor *Theodosius the Great*, as a Harbor of Infidelity, threw to the ground.

And at last with the Sera-
peum utterly subverted.

Over against *Alexandria* stands the renowned *Island Pharos*, by the Inhabitants call'd *Magraf*, or *Magragh*, and by the Arabians *Magar Alexandri*, that is, *Pharos of Alexandria*; and by *Ortelius*, *Pharion*, from the *Lanthorn Tower* which stands upon the *Island*, and now call'd *Garophalo*: In the time of *Homer*, *Alexandria* and this *Island* were sever'd by a Part of the Sea about a days sayling from the Land, whereof himself thus speaks, *Od. lib. 4.*

The Island Pharos;

*Pharos an Isle amidst the swelling Deep,
Gainst Egypt lies, from whence a nimble Ship
May sayl' twice Sun and Sun with Sayls a trip.*

Νῆσος Ἰσπερ ἐν τῇ πολυχλύτῳ ἐνὶ πόντῳ
Ἀγυαλίῳ περὶ τὴν εἰσοδὸν, φάρος δὲ ἐκκληῖται,
τίσιν αὖτις, ὅσων αὖ τὰ πᾶν μετὰ γυμνασίου τοῦ
ἡρώδου, &c.

Hom. Od. lib. 4.

But now it is part of the Main Land, the reason whereof is, because the river *Nile* by his evomition of Soyl and Mud, has constantly gained upon the Sea: To this place of *Homer*, *Lucan* alludes in his tenth Book thus:

Tunc claustrum Pelagi cepit Pharon: Insula quondam Then he took *Pharos* circled with the *Main*,
In medio stetit illa mari, sub tempore vatis Where Fate fore-telling *Proteus* once did reign,
Proteos, at nunc est Pelleis proxima muris, But now to *Alexandria* joyn'd—

Pinetus and others will have nothing lye between this City and *Island* but a Bridge; but *Villamont* who hath searcht more narrowly, saith, it is now united to the Continent, and the Walls of the City in such manner, that the *Island* makes two Points, one Eastward, another West, which almost meet in two other Points, running from the Main Land into the Open Sea, leaving two Passages into the Havens; one of which is call'd *Porto Vecchio*, that is, *The Old Haven*, and hath no Defence, as it is said, but the Castle of the old City, by the *Italians* nam'd *Castel Vecchio*: But the other Haven hath two opposite Forts, yet not so far distant, but that they can answer and defend each other, nor can any Ship go in and out between them without leave. The greater Fort is much the stronger, having high Walls fenced with Towers, besides a quadrangular Work of Defence: And in it beneath is a Watch, or *Cour du Gar* for Security, and above are Lights that give direction for Ships coming in to finde the Channel. This great Castle on the right hand the *Italians* call *Pharzion*, and that on the left *Castelletto*, or *The Little Castle*: Both of them are subject to great inconveniences by the want of fresh water, which they are compell'd to fetch from the City every day on Camels backs.

Pinetus;

Villamont.

* It is united to the Main
Land.

But makes two Havens;

Two Castles;

On a steep Hill in this *Island*, King *Philadelphus* caused to be set up an exceeding high *Lanthorn-Tower*, directing Sea-men in their steerage by night, being accounted one of the *Seven Wonders*, whose Master-Builder *Sofstratus*, that ingeniously—



generously-ambitious Architect, who caused these words to be cut in a Marble Stone, SOSTRATUS GNIDIUS DIXIPHANIS FILIUS DIIS SERVATORIBUS, PRO NAVIGANTIBUS, that is, Sostratus of Gnidus Son of Dixiphanes, to the Gods Protectors for the Safety of Mariners: This Inscription he covered with Playster-work, wherein he set the Name and Title of the King, which imagining (as it happen'd) a short time would make to crumble and fall off, then his own written in the Marble, would obtain a perpetual Remembrance.

The Name of the Sycamore
and about Alexandria.

Kalls, a Plant.

Venice Glasses made with
the ashes thereof, and other
ingredients.

The Physical use of the
Leaves and Juice.

The Soyl hereabout, as we said already, is sandy, bearing neither Bush nor Vine, and so barren, that it is unfit to be sown: all the Corn that serves the City comes about forty miles off down the Artificial Channels of Nile: There are some small Orchards, but they onely produce Fruits so unwholesome, that they commonly bring such as eat them into dangerous Feavers, and other malignant Distempers. They have abundance of *Capers* and *Tamarisk* Plants, and *Hameda*, which is a Root they make Wine of, like the Herb *Anthyllis*, by the Arabians named *Killu* or *Kalli*, and is of three sorts; the two first are found in Europe, but the third is peculiar to Egypt, having few Leaves, and very like Field-cypress, but longer: The Stalk is single, and somewhat crooked, out of which two or three small Branches shoot forth, and grow upright, each of which hath a Blade furnish'd with five bending Leaves, or more, as appears ABOVE ENGRAVEN. Out of these three sorts, first dried in the Sun and then burnt, Ashes are made, from thence transported to Venice, wherewith and a mixture of Soap and other Ingredients, they make those most clear and chrysaline Glasses, so well known through Europe for their rarity: It is also said that the Leaves beaten and taken in a convenient Vehicle, cleanse Ephem and adust Chollier; The same vertue is attributed to the strained Juice of them.

Thus much we have thought fit to say of Alexandria, the Seat of the Antient Egyptian Kings, and Birth-place of Ptolemy the Prince of Geographers and Astronomers, from whence it must be concluded, that all the state and ostentation of this City by Historians mentioned, is to be understood of the time before

before

before its first destruction, however notwithstanding the several desolations thereof, yet always hath it driven on Trade and Merchandize by the continual coming in of Ships from several Countreys; insomuch that divers European Princes have their Consuls there, for the Management of Affairs, and Deciding Controversies that may arise between their inhabitants and their Subjects, to this day.

A great Staple of rich
Merchandize still, and there-
fore there are Consuls at
Alexandria or Alexandria,
at this day.

Next Alexandria in the East, lyeth the walled City *Bocchir*, by others *Bicchieri*, and formerly call'd **Canopus*, perhaps from the Egyptian Idol *Canopus*, which in this Precinct of Land was call'd *Phtenuti*, and there antiently worship'd; Of this place thus speaketh that Prince of Latine Poets, *Virgil*, *Georg.* Lib. 4.

Bocchir, or *Canopus*
* This City was so call'd
from *Canopus*, a *Meusant*
his Viceroy, there buried by his
Mother, who on these Coast
had suffered Shipwreck.
Luci. Annal. 2.

Nam quia Pellae gens fortunata *Canopi* Where happy people plant *Canopus* Soyl,
Accolit effuso, stagnantem flumine Nilum And dwell near spreading Streams of flowing Nile,
Et circum pictis vehitur sua rura *Phaefis*. And through their Countrey painted Vessels glide, &c.

Through the World noted for luxurious Practices, and varied forms of Effeminacy, whereof the Satyrists thus:

—Luxuria quantum ipse notavi *Canopean Banquet*; now seem poor and small, *Juv.* Sat. 3.
Barbara famoso non cedit turba Canopo. Rome, beggars boasts at Feasts more prodigal.

For within *Canopus* stood the Temple of *Serapis*, to whose Festivals resorted all sorts of people from *Alexandria*, men and women mixt in painted Barges, chanting down the Nile Love-Songs, behaving themselves with all sorts of looseness, beyond the bounds of Modesty; concerning which *Statius* brings in *Pamphilius* thus excusing himself:

Non ego mercatus *Pharia* de puppe loquaces I bought no Songs, nor pleas'd with boys so vile,
Delicias, doctumve sui convivia Nili That imitate all Vices of the Nile,
Infantem, linguaq; simul salibusq; protervum Chanting with shameless gestures on the Decks.
Dilexi Lib. 5.

Amongst whom, saith *Seneca*, who so avoided vice, yet could not escape infamy, the very place administering suspicion, and therefore worthily buried in its own Desolations.

After that is to be seen the Tower and Cape of *Bocchir*, lying in a dangerous place, where many Ships sayling from *Syria*, are bilg'd in the night, falling short of the Haven of *Alexandria*; adjoining as it were hereto, two Castles appear call'd *The Castles of Bocchir*; here also is the Sea *Bocchir*, and below it the Towns *Casir* and *Athacon*.

The next place considerable is the City and Fort of *Rosetta*, eight miles from the Mid-land Sea, and thirty from *Alexandria*, lying upon one of the Ostiaries of Nile, where the Merchandize brought from *Cairo* arrive: *Strabo* nam'd it *Schedia*, as some say; though others will have it to be the *Metelis* of *Ptolemy*: The Arabians and Turks now call it *Raschit* or *Rasit*; the Egyptians, *Rasit*. The City is small but populous, and as *Belon* and *Jo. Baumgarten* say, without walls, but hath nevertheless excellent Buildings, richly gilt and curiously painted: At the side of the Nile, there are stately Pallaces and a Market-place, where dwell none but Artificers of all sorts, and Merchants: there is an exquisite Temple, one of whose Doors looks towards the Market-sted, another to the Nile, whither they descend upon very near steps; beneath the Temple is the Haven, from whence by reason of small Channels the Citizens from Boats can land

Rosetta.

Strabo.

Gulland, Belon,
Description of the City.



their Merchandize or Goods at their Door, being no small advantage: Without the City in the Suburbs are store of Asses and Mules ready at livery to be hir'd by such as travel to *Alexandria*, or elsewhere.

About this City, but chiefly towards *Cairo*, there groweth in the Ditches a Plant call'd *The Egyptian Plomp* or *Lotus*, in such an abundance, that the Leaves, resembling those of the Water-lillies, cover the whole Channel; The Egyptians call the Flower with its Stalk *Arais el Nil*: the Leaf with the Stalk, *Bush-nyl*, and the Root *Biarum*. This Plant hath the property of growing exactly as high as the Water in the Ditches, and opens his Flowers not underneath the Water, but above it: 'tis certainly true, that it turns about with the Sun, though the Ancients disputed it.

This Plant for its near resemblance to a Water-lilly, *Prosper Alpinus* was deceiv'd in taking it for the very same, though afterwards in his Book of *Forrain Plants*, he retract'd his opinion: Every Leaf hath a single Stalk growing out of the Root, which is thick, long, and round, in shape resembling a small Pear, the biggest sometimes as large as a Hens Egg: On the outside black, and full of Fibres, within yellowish and very pelpy, and hard, and sharp in taste on the tongue: The Flowers are large like white Water-lillies, as we said; whereof every one grows on the top of a green and round Stalk, smelling like a Pink: After the Flowers follow round green Cods, containing in distinct bags a sort of Seed, not unlike that of a Cabbage: After the Earth hath drunk up the Water of *Nile*, and is dried up, immediately the Leaves, Flowers, and Fruit, wither and dye.

The use of the Lotus as well heretofore as now.

The Flowers of this *Lotus* were in former times, as *Heliodorus* writes, wreathed in the Triumphant Garlands of Conquerors: Now adays the Juice of the Flowers and knobby Cods, mixed with Sugar, by the Arabians call'd, *Sharbet Nufar*, is used against all inward heats: Thus made, they mingle Sugar and Water, which hang'd over the fire, they suffer to boyl till it come to the consistence of a Syrup, then taken off and cooled, the pure Juice of the

the *Lotus* is put into it: The Egyptians in the Summer eat the raw Stalks with the Heads, being very sweet, moistening, and cooling very much.

A little further up in the Countrey, there is the small City *Natumbes*, half a days journey from *Rosetta*, and lying on the opposite shore. Next is the old City *Fuoa* or *Foa*, formerly call'd *Nicy*, seated on the Banks of *Nile*, five and forty Miles Westward of *Rosetta*, very populous, but the Streets within are narrow, having great Suburbs, famous for Beautiful Women, Ladies of Pleasure residing there, assuming to themselves so much more than the usual freedom allow'd to modest Women; they Entertain, and are Entertain'd publicly by their Gal-lants, at Night returning home to their always indulgent and kind Husbands, without the least rebuke, or once questioning *Where hast thou been?* About a Mile from *Fuoa*, lyes the Island now nam'd *Gezirat Eddebeeb*, but formerly *Nathos*, or *The Golden Island*: Here are many Villages, and stately Palaces, but not to be seen at a distance, by reason of the shadow of surrounding Trees: Here also is the rich, but ill fenced City *Mechella*, or *Maquella*.

A little forward on the River, stands the un-walled City *Derota*, as also *Michellat Cays*, on a high Hill. In *Derota* was heretofore a stately Church, and the Citizens flourish'd in wealth and abundance; The Countrey so abounding with Sugar, that they pay yearly to the Sultan for the freedom of making and refining it, a hundred thousand Gold *Saraffies* or Turkish Crowns: But within the last Century of years, this place is much decayed, and the Citizens impoverish'd.

THE *Leahrye* or *Beheyra*, the second part of *Egypt*, extends from the *Mid-land Sea* to the Easterly Arm of *Nilus*, running to *Damiata*, and beginning from the Borders of *Rosetta*, and ending at *Faramide*, wherefore the Egyptians call it *Sealand*, and the Italians, *Maremma*.

In this Quarter of *Egypt*, is, first on the East of *Beheyra*, the Cape or Point of *Brule*, in former times known by the name of *Pineptimi*, and by *Ptolomy* taken for one of the *Nilian* Mouths; it is enclosed in the form of a Haven, and receives the water, shooting out of the Eastern Arm of the *Nile*.

Not far from thence lyeth *Damiata*, or *Damiette*, by *Nicetas* in his Journals of *Emanuel*, taken for *Tamiathim*; but by the Antients for *Pelusum*, and by *Stephanus* for *Tamiatas*: *Guilandinus* will have it be *Tanis*, spoken of in the Holy Scripture; but *Auchard* distinguishes *Tanis* and *Damiata*, making *Tanis* the same with *Tenex* or *Tenez*, which hath given the name to the *Tanitian* Mouth. Others will not onely have *Pelusum*, as we said, but also the antient *Helopolis* to be the now *Damiata*; which error and mistake is very great, since *Pelusum*, according to general consent, is seated near the *Mid-land Sea*, whereas *Helopolis* lyes up within the Land, many Miles from the Sea.

Damiata lyes in a bottom, about two Miles from the *Mediterranean* on the shore of *Nile*, which runs through and waters it on both sides, on whose Banks there stands a Fort upon one side, but on the other are onely Houles, for having no Walls, the lowness of its situation, makes it strong and tenable enough, by reason thereof it becomes also most delightful and fertile; the Inclosures and Gardens abounding with Trees of *Cassia*, Limons, Vines, Musæ, and all manner of other delicious Fruits, which here according to their several kinds, are more delighted with the soil than all the rest of *Egypt*; for by the Trenches here (which is so no where else) after the retreat

of the Nile, the waters are let in to moisten the thirsty Lands, in the time of Drowth. In these Trenches grows a Weed that moves to and fro upon the water, resembling that we call *Ducks-Meat*, or *Ducks-Madder*, without Stalk or Root, shooting downward, onely many small strings and threds: The Leaves are of a pale green, like those of Dogs-tongue, but shorter, broader, thicker, whiter, more bristly and stinging. This Plant is the true *Stratiotes*, *Milfoyl*, or *Souldiers-Herb* of the Antients, having Leaves like *Houfeleek*, and is therefore call'd by the Egyptians, *Huy-alem-Emovi*, that is, *Water Houfe-leek*: It has no smell, and in taste is choaky and dry: The Egyptians use the Leaves for the same Diseases, for which we take Mallows: The *Bedori*, or Countrey-women, use the Juice or Powder of the dry Leaves, daily a quarter of an Ounce, against all immoderate Fluxes of Blood: The Countrey-men cure all Wounds with the Leaves, which they apply stamped or crushed in a strange manner.

Water Houfe-leek.

The Juice or powder good to stop Blood.

The Leaves cure wounds.

Tenez.

The Lake Stagnone.

Next in the East stands *Tenez*, or *Tenex*, by *Burchard* call'd *Taphnis*, and taken for *Tanis* in Holy Scripture, being in the Land of *Goshen*: Adjacent thereto is the Lake by Mariners (as *Pinetus* reports) call'd *Stagnone* or *Barathra*; by the Inhabitants, *Bayrene*; and by *Montegarze* in his Travels, *Mavera*; This Lake is very dangerous, because of the Sands, whereof some appear above, and others treacherously sculking underneath.

Arise.

The next in course is *Arise*, formerly *Ostracine*, and in many old Maps *Ostraca*, and *Ostraci*: then comes *Pharamide*, by some stil'd *Pharamica*, and formerly *Rhinocura*, and by *Strabo* placed on the Coast of *Egypt* and *Syria*; *Burchard* thinks it is *Pharma*, which he saith is large and well built, but in a manner deserted by the Inhabitants, overpowr'd by the encrease of Serpents.

Seru. Rascaillis.

Masur.

Fustat.

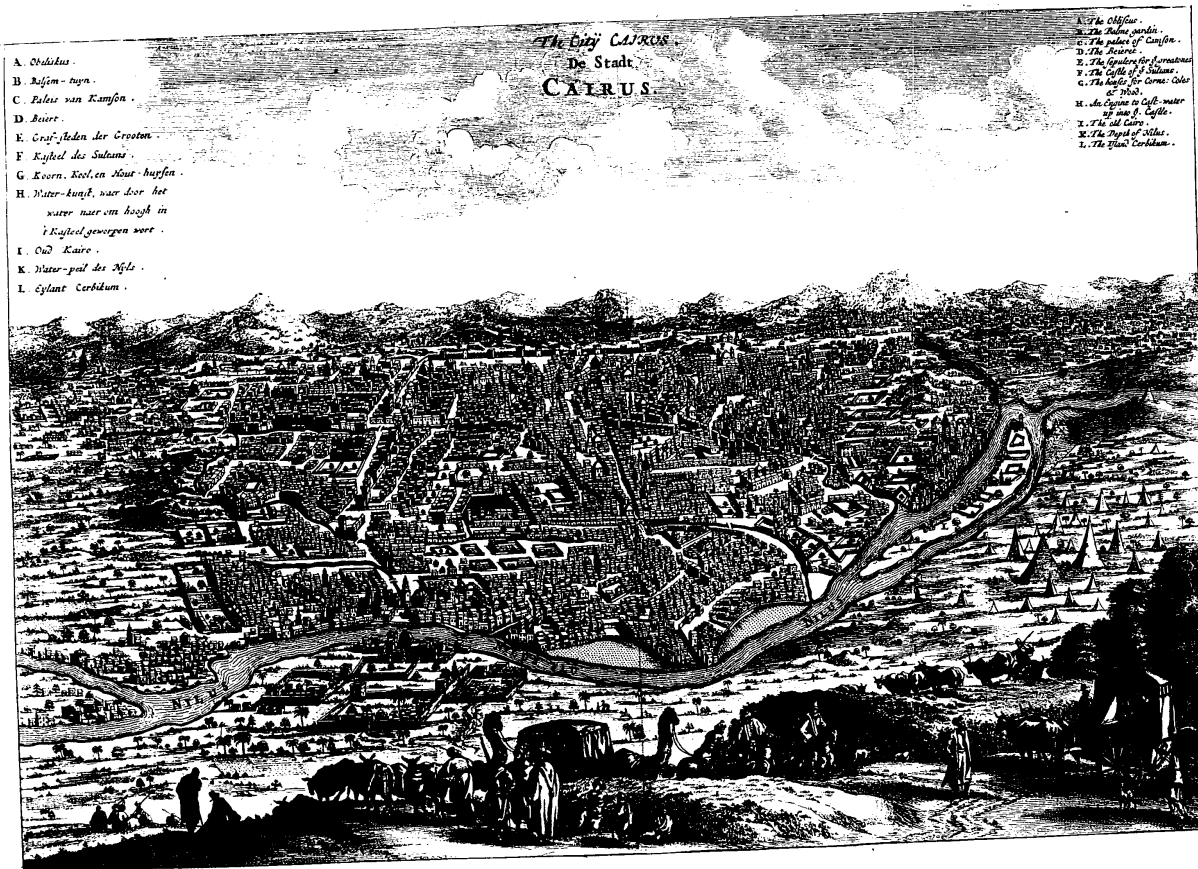
Masy Camiri.

From thence passing Southward by the point of Nile towards *Cairo*, there are two ancient places call'd *Seru* and *Rascaillis*, near Neighbors. There is here *Masura* or *Masur*, formerly *Miscormus*, near a branch of Nile, call'd by the Inhabitants *Batseguer*. Here *Lewis* the Ninth, King of *France*, was taken Prisoner in the Battel which he fought against the Soldan of *Egypt*. After *Masura* followeth *Demanora*, and many other places, of which the most worthy of note, is *Fustatio* or *Fostat*, that is, *A Pavilion*. It is a small place lying on the Nile, and call'd by the Inhabitants *Misreatichi*, that is, *The Old City*, which name by good right it challenges in respect of *Cairo*, whose Founder was an Arabian Commander, named *Hanier*, sent thither by the Califfe his Master; on the side of *Chargui*, lyes *Mevy Cambri*, betwixt *Damiata* and *Grand Caire*, after which may be reckon'd *Caracania*, *Bulgaite*, *Abeffus*, and *Souba*.

Having passed the forementioned places, we now come to enter the third part of *Egypt*, call'd *Sahyd*, otherwise according to *Sanctius*, *Thebes*, from *Thebes*, once the Court and Seat of the Egyptian Kings, who afterwards removed to *Memphis*, and from thence to *Alexandria*, and afterwards to *Cairo*. This Province extends it self from the borders of *Buchieri* to *Cairo*, and so to *Assue*.

Grand Caire is the Metropolis, not onely of *Sahyd*, but of all *Egypt*, and is by many supposed the ancient *Memphis*; some distinguish it into the Old and New; understanding by the Old, the Egyptian *Babylon*, and by the New, the present *Cairo*, but this determination is not without some scruple; for that first the ruinous heaps of the ancient *Cairo*, seem too old to belong to this place; and secondly, the Egyptian *Babylon*, by the testimony of *Strabo*, and other Antients, lyeth upon the edge of *Delta*, to the left hand by the Eastern shore of Nile, almost opposite to *Memphis*, which *Hierodotus* and others, placed on the West;

besides



besides the near lying of the Pyramides, which belonged to *Memphis*, and the nearness of the edge of *Delta*, where *Babylon* stood, according to *Strabo*, clearly evince that the Egyptian *Babylon* could not lye otherwise than over against *New Cairo*, on the East side of *Nile*, in that place where are seen the ruin'd heaps of *Old Cairo*. Others on the contrary place *Memphis* on the East of *Nile*, and will have that old City to have stood, where at this day, *Cairo* stands, but we will not undertake the controverſie, but leave it to be diſputed.

Cairo then, taken for *Memphis*, which was reputed the moſt ancient of all Cities, is call'd by the Egyptians or Coptiſts, *Monphta*; by the Armenians, *Meffor*; by the Chaldeans, *Cabra*; by the Hebrews one while *Moph*, otherwhile *Noph* or *Migdal*, that is, *Wrath*: then again *Maphéz*, but commonly *Mizraim* (which laſt name alſo the later Hebrews, as we have ſaid, have given to the whole Countrey.) The Turks call it *Mitzir* or *Miſſir*, and *Alcaire*: *Marmol* and others ſay, that *Cairo* is deriv'd from the Arabian word *Elcabira*, which ſignifies a Society or Cloiſter: ſome will have it from the Arabian and Perſian, *Mercere*, or rather from the word *Meſre*; adding moreover that an Egyptian King nam'd *Mobez*, on the higheſt place of *Mercere*, made a Bulwark, and built a Caſtle to ſtrengthen it againſt all incurſions of Enemies, and call'd it by his Daughters name *Caireth*: This place at length grew ſo great, that the firſt name *Mercere* was utterly forgotten, and the name *Caireth* received, and now known to us in *Europe* by no other name than that of *Grand Cairo*. *Leo Africanus*, *Marmol*, and others conſent in one opinion, that this City is not antient, being founded by *Geboar-El-Quitib*, the Subject of a nameleſs Caliph, from all which it may be concluded that the old *Memphis* is either quite ruin'd, or had another ſituation.

Memphis is an Egyptian word, and has its derivation from *Monphta*, as we ſaid, which in the Egyptian Tongue ſignifies, *The Water of God*, and by the Grecians chang'd into *Memphis*: For what cauſe, or how the City got this denomination, Opinions are various; one, not improbable may be this. When the Sons of *Cham* began to ſend Colonies into theſe parts, ſome ſay they pitched their firſt Tents upon the *Memphian Hills*, the Lower parts generally, as afore-mentioned, lying under water as a Lake, but afterwards as the Ground became more dry, the City was Built by *Mizraim* the Son of *Cham* upon the Shore of *Nilus*, calling it by his own name, *Mizraim*: afterwards the Countrey and City by the fruitful overflowings of the River, becoming more fertile, they conceive it was call'd *Monphta*, that is, *The Water of God*, and by variation of Diſlect, corrupted to *Memphis*. *Herodotus* affirms in his ſecond Book, that *Memphis* was Built by the firſt Egyptian King *Menes*, who is held to be the ſame with *Mizraim*.

This *Memphis*, now *Cairo*, was divided into four parts, viz. *Bulach*, *Charaffa*, *Old Cairo*, and *Grand Cairo*; the two firſt were generally accounted among the Suburbs of *Grand Cairo*, but are now, (as alſo *Old Cairo*) ſo ill furniſh'd with Houſes, that they ſeem rather Villages than Cities. It containeth in its circuit, the mentioned places, with their Suburbs, according to *Beauvau*, is thirty Leagues, though others extend the Limits further.

Bulach, by ſome ſuppoſed *Babylon*, a Port belonging to *Cairo* on the Eaſt, having formerly four thouſand houſes: There dwell now Artificers and Tradeſmen, eſpecially ſuch as deal in Corn, Oyl, and Sugar: The ſtately Churches and Palaces fronting the *Nile*, yield a pleaſant and delightful proſpect, although its beauty is much diminifh'd and impair'd by the ſeveral Wars, in which it had no mean ſhare of Suffering.

Zifbrechi.

Between *Bulach* and *Grand Caire*, lyeth a great place by the Inhabitants nam'd *Lesbrechi*, frequently drown'd with the Nile, which a little below *Bulach*, divides into many branches, whereof one runneth to *Alexandria*, another to *Damiata*, and others to several other places: From *Bulach* to *Grand Caire*, the Land is all flat, and the way very pleasant, being much frequented with Travellers; but the most beautiful part, is a place call'd *Ufbeckia* in the Suburbs, near the City gate; this *Ufbeckia* is a round piece of Land, encompass'd about with Houses, which yield a prospect infinitely pleasant, not onely when the Fields are deck'd with Flowers, but also, when by the recess of Nile, it seems like a drayn'd Pond, full of various sorts of living Fishes.

Charaffa.

Charaffa, otherwise *Caraffar* or *Maffar*, another part of the Suburbs, lyes two Miles from *Cairo*, it contained formerly two thousand Houses, which extended seven Miles in circuit; but long since, this place where formerly the Sultans kept their Court, hath lyen waste: Here were many Monuments built with high and stately Arches, and within adorn'd with several carv'd Images, which the superstitious people worshipped, as Consecrated Reliques of Saints, covering the Floors with Tapestry: Here also is a Custom-house, whence the Wares which come from *Sabid* pay their Duties, and there at this day, *Joseph's* seven Granaries for Corn, so suppos'd, are shew'd to Strangers.

Old Cairo.

Old Cairo stands conveniently towards the East, but un-walled, although *Dryfus* bestows upon it a Wall of four and twenty Miles: At this day, as *Belloon* says, there are scarce Houses enough to make a small Village, which is inhabited by Greek Christians and Armenians. This *Old Cairo*, *Peter de la Valla* supposes to be the antient Egyptian *Babylon*, now lying full of ruinous heaps; the Houses few, and standing every where at distance one from another, wherein now some few Christians inhabit; here were according to the same *de la Valla*, several Churches, whereof one dedicated to St. *Barbara*, with some Reliques of her and other Saints; another of St. *George*, built upon a Hill, so as it may be viewed both from the Old and New *Cairo*, and the Countrey round about with great delight: Another was heretofore probably the Church of the *Coptists*, built upon the ruins of a small House, wherein they say the Virgin *Mary* dwelt a long time, while she was in *Egypt*. The Reliques of this Holy House are yet to be seen under the great Altar of this Church in a deep dark place, with some small Pillars, whereupon the Altar rests: and some remainders of pieces of Timber: Besides these Suburbs lying without *Grand Caire*, there are three other Suburbs, as *Beb-zuaila*, or *Beb-zuila*, *Gemetthailon*, and *Beb-ellock*.

St. Barbara's and St. George Churches.

The Suburb *Beb-zuaila*.

The Suburb *Beb-zuaila*, otherwise *Missuletisse* or *Missuletich*, lyeth at the going out of the Gate, bearing the same name, containing about two thousand Houses: and from West to South about a mile and a half, and towards the North about a mile to the Suburb *Beb-ellock*. Here are many Mosques and fair Halls for Guilds, especially one built by Soldan *Hefen*; as also a Castle of the Soldans, at this day the Court of the Turkish Bassa's, lying at the foot of the Fountain *Mochattan*, surrounded with strong and great Walls: The Palaces being many and large, are pav'd with various-colour'd Marble, and the Rooms rarely Painted and richly Gilt. The Windows curiously made with Painted glafs of several colours, and the Doors of excellent Wood, carved and wrought with all sorts of Artificial work, and gilded. Here formerly resided the Soldans Wives, Children, Attendants, Waiters, and Life-guard;

And

And in times of Feasting they shew'd here their Magnificence, at the State-Receipts and Entertainments given to Ambassadors, when brought to Audience, or otherwise admitted to more private Courtly invitations.

The great Suburb *Gemetthailon*, reaching Westward to some decay'd places of *Old Cairo* was founded before the erecting of *Cairo* it self, by one *Tailon*, a Subject to the Califfe or Governor of *Bagdet*, a Commander in *Egypt*, who left the old City, and came to dwell in this Suburb, where he built a Stately Palace, and a Magnificent Mosque: Here also dwell Tradefmen and Artificers, who for the most part are *Moors* of *Barbary*.

The Suburb *Gemetthailon*.

The Suburb *Beb-ellock*, which is none of the least, stands about a mile from *Grand Caire*, having in it near three thousand Houses, inhabited severally by Artificers of all sorts: In a void and spacious part whereof is a great Palace, with a Court of Justice, founded by a *Mammalucke*, nam'd *Jasbach*, then one of the Sultans Councillors, from whom it took the name *Jasbachia*. The common people hereof, after the *Mahumetan* Publick * *Sabala* is ended, give themselves up to all lasciviousness and Debaucheries, and seeing of vain Sights, and idle Shews, for out of the City, Stage-players, Juglers, and Morrice-Dancers present themselves, shewing many Camels, Asses, and Dogs in a ridiculous manner Dancing to make sport: Fencing Masters also and Singers, who by their Gestures and Songs, seem to act to the life, *Egypt Conquer'd* by the *Arabians*.

Beb-ellock Suburb.

* The Turks Divine Service.

Grand Caire, lyeth very near the middle of *Egypt*, about two thousand paces to the Eastward of Nile, between the ruins of *Old Cairo*, and the *Circassiers*-street upon a plain below the foot of the Hill *Elmucattant* or *Moncatun*, where is a strong Castle, giving to the City the repute of a most remarkable Fortification. In this City are, and reside persons of almost all Nations, coming thither to Trade and Merchandise: But the principal inhabitants are *Moors*, *Turks*, *Jews*, *Coptists*, *Grecians* and *Armenians*: At this day it is the prime of all the Egyptian Cities, exceeding in bigness, *Rome*, *Constantinople*, and most others by us accounted the greatest, being in circuit according to *Villamont*, two and twenty Leagues, so that a Horseman in full speed, can scarce ride about it in ten hours, but *Grand Caire*, *Old Cairo*, and the Suburbs, are three Dutch Miles long; but *Villamont* says, Old and New *Caire*, together with *Bulach* and *Chatafat*, are thirty Leagues long, and twenty broad.

The situation of *Grand Caire*.

How inhabited.

Villamont, its compass.

The City is Walled round, except on the side next Nile: *Villamont* says the form of it is Oval; but *Belloon* Triangular, of which the Castle lying upon a Hill makes one Angle, whence the Walls are the second, and thence going to the North shapes the third, wherein is a Fort and Castle: And whereas both the City and Suburbs are close built, with a great number of Sumptuous and Stately Edifices, which hinder the sight of the Walls, therefore such as have but superficially viewed it, have taken occasion to say that *Cairo* is without Walls, whereas in truth it is encompassed with strong Walls and Gates, of which, the last are all plated over and strengthened with Iron; below the chief Gate on the East side, is that call'd *Beb-Nansre* or *Beb-Nansre*, the Gate of Victory: Then *Beb-zuaila* leading towards Nile, and *Old Cairo*: Next *Beb-el-futuch* or *Beb-el-fetoch*, the Gate of Triumph, beyond which lyes the Lake *Esbici*.

The form of the *Villamont*, *Belloon*.

The Gates.

The Houses.

The Houses by some accounted thirty thousand, but with those in the Suburbs, about *Cairo*, in *Bulach*, and adjoining, are little less than three hundred thousand: Each of them is on the top flat, as most of the Houses in *Egypt*;

Egypt; the Doors are narrow and low, so that none can go in or out, unless they stoop, and this is the custom not onely here in *Egypt*, but in all Turkish Countreys, that they might avoid quartering of Horse in time of Wars: The Locks of their Doors are of Wood, but as curiously wrought with variety of wards, and fit for use, as ours in *Ewope*: within, the Houses are trimmed and embellish'd with Carved work, and Painting, and inlay'd with Ebony. A wood growing by the Lake *Mareotis*, whereof *Lucan* in his Tenth Book thus:

—Hebenus *Mareotica* vastos —Nor the huge Pillars made
Non Operit Postes — Of *Mareotic Ebony*. —

And in the Island *Meroes*, as *Lucan* in the same Book.

—Nigris *Meroen* fecunda colonis —Meroes Black people proud
Læta comis Hebeni — Of *Ebon Treffes*. —

a Tree being cut down, almost equallizing Stone in hardness.

Most of the Houses stand upon open Vaults, either of ordinary Stone or Bricks, bak'd in the Sun, and lay'd in Clay Mortar, onely some few by the water side, are rais'd about the height of a man with Hewen Stones to withstand the overflowing of *Nile*: A great many are built onely of Reeds, others both built and cover'd with them.

The Mosques, and their
pamper,

Beauvais reckons here six thousand and eight hundred remarkable Mosques, besides the ordinary ones, which together amount to the number of four and twenty thousand; but *Villamont* lessens the number to eleven hundred: of all which the Mosque *Bemasar* having thirty curious Pillars, surmounts all the rest in Beauty.

There are also several Hospitals and Almes-houses, one of which hath the yearly Revennue of an hundred thousand Sultanies or Turkish Crowns, where all manner of Wounded Souldiers and Sick people are received, and with great care attended by Skilful Chirurgeons and expert Physitians, for the recovery of their healths.

The number of Streets:

Within the City is a great piece of Land, containing about ten Acres, so fruitful that it is yearly sown, and never lyes fallow: There also is the *Beseftan* or Market-place, where all sorts of fine Wares and Merchandize are sold: Some Writers say the Citizens reckon about eighteen thousand Streets, which others encrease to six and twenty thousand, all which have several names, and in the Evening for preventing Tumults and Uproars, are lock'd up by their own attending Porters; they are very long, but narrow: The Houses are small, but stand so close in some places, that there is scarce room to go between them, much less any convenient passages, and in the Evening are shut up with the same care and diligence as the City gates.

Circassiers Street.

Without the City runs a long Street, taking name from the *Circassiers* or *Mamalukes*, who formerly therein us'd to exercise the Riding of Horses, and to present other Shews: This opens into a plain inclosed with Walls within, which is a stately walk adorn'd with Flower Pots and open Spaces, whereby whatever's done in the Street or Plain, may be seen: The Windows in stead of Iron Grates, have Stones with several holes made in them, for the convenience of Women, who then, may peep through and see all that passes or is done in the Street, without being seen.

Another Street with
Mosques,

Moreover, there is another long and broad Street, wherein are convenient and handfom Mosques, though small: Adjoyning to every of which, stands a Garden,

Garden, on one side appearing stately Monuments made after the Turkish manner, which they say, the *Circassiers* built for their own private Devotion, and there each set forth his Burying-place for himself and Family: This Street is one of the most stately Remarks in *Cairo*, being very broad, and above a thousand paces long, and all the Palaces and Mosques adorned with high Towers; but lying so far distant from the City, 'tis not inhabited, but as it were utterly waste.

The Castle.

Over this City, a Castle or Fort raises his head standing upon a Rock, to which the ascent is by a great and wide pair of Stairs: The form of it is circular, but so capacious, that it seems almost a City of it self, encompassed with slight old-fashion'd Walls, with Turrets and Battlements betwixt: The Dwellings within afford a most pleasing Retirement, because from every quarter may be seen all within and without the City, and from the top, as from the height of the Pyramid, the Eye may sport it self over the low and level Plain: And the stately Chambers, Banqueting and With-drawing Rooms, yet to be seen, plainly evidence the Pomp and Grandeur of the Soldans and Mamalukes: For so long as their Kingdom flourish'd, this was a most beautiful place, the Califfe or Soldan having therein his Throne of Massy Gold, himself seldom or never seen, except a little while to some Embassadors, round the Wall runs a Marble ledge a foot broad: The Gates and Windows enchain'd with Mother of Pearl, Ebony, Chrystal, and Coral, and all the rest very Artificial painted, and richly gilt.

The Pilgrimage to Mecha.

From *Cairo* also set forth the Turkish Pilgrims, which annually travel in Caravans to *Mecha*, to visit *Mahomet's* Sepulchre. This is the Head City of *Arabia Felix* lying by the Red Sea: Eight days Journey from which is *Medina*, where is *Mahomet's* Tomb; to which out of *Egypt* once a year in November, go sometimes twelve or fifteen nay, sometimes forty thousand Pilgrims to offer according to their ability, Sacrifice and Burnt-Offerings to their Prophet. Over the whole Caravan, one Superior Commander is appointed, call'd *Hamirag*, who leads them under the conduct and safe-guard of three hundred Souldiers, furnish'd with Bows and Musquets to *Mecha* and *Medina*, and without much delay and hindrance brings them back to *Cairo* (except sometimes assaulted, hurt, plundered, and slain by the Arabians in the Wilderness.) The number of Camels attending this great Company, are accounted by some sixty, and by others ninety thousand. The Grand Seignior, alone, bestows upon this Pilgrimage without accounting particular expences of the people, six hundred thousand Duckets, a fourth part of the whole Revenue of *Egypt*; for many poor people and Beggars go thither on foot without any Money or Provision, for whom the Grand Seignior causes many Camels to be furnish'd, to be ready in case of sickness, faintness, or weariness.

The order of setting forth.

Each person must provide himself of all Necessaries, even to Water, because in the whole way there is scarce any to be found: Before the Caravan sets forth, all the Pilgrims and Waggoners are to be viewed and searched, which in good order passing quite through *Cairo* from the Castle where the Bashaw dwells, draw forth out of the City-gates into an open Field, where they wait one for another, and sometimes above eight days are spent before they are all gotten together.

Before the Caravan, march the Troops of Horse, or Cavalcade, follow'd by the chief Bakers, Cooks, Smiths, Sutlers, and other Artificers, each having a Camel laden with Necessaries needful for their Journey. Then follow

follow the Horses of the *Hamiragh*, or Superior Commander, some of which carry Vessels of water, others several necessary things to be used on the way : After these Horses, two Camels, who are to draw Waggon or Chariots, accompanied with a great number of other Camels, some with Burthens, and some without, in time of need to carry the poor and those that are Sick, as we mentioned before ; after that a great number of other Camels belonging to persons of Quality, and many Musquetiers and Pilgrims on foot, following the Janizaries that are bravely set out with Musquets, and with Plumes in their Turbants; then the Commander of the Caravan, and other Voluntary Votaries : Last of all, a small Pavilion of Silk stich'd with Gold, is carried upon a Camel, by which he so becomes enfranchis'd, and for ever after freed from bearing burdens, and honored with a stately Caparison thrown over him at the Tomb of *Mahomet*, from thence attended with many other Camels in great number, all in a rich and curious manner Equipped and Harnessed.

In this Order these Volary Travellers set on together, under the conduct of the *Hamiragh*, towards *Mecha*, and from thence back to the Grave at *Medina*, which they perform in threescore days time : Beyond *Mecha*, which is under the Turks obedience, an Arabian Prince rules by the name of *Seriffe*, which all assume that derive themselves from *Mahomet's* Stock, and by Records and Writings can shew their Relation by Consanguinity. This Prince commands ten thousand Horse, and twenty thousand Foot Souldiers, wherewith suddenly upon report of the Pilgrims approach to his Borders, he goes out to the Mountains, and there stays till the Pilgrims return, which is twenty days after, which flying of this *Seriffe*, is for fear of the Turks, by this means preventing any snare that may intrap him, or otherwise.

The Grand Seignior has from this *Seriffe*, several Presents every year sent to himself, as a Golden * *Panfer*; and to his Children and Brethren, a hundred and fifty thousand Duckats; In return whereof, the Grand Seignior bestows upon him four hundred pieces of very fine Silk Cloths, and three or four pound of Balsam; the Governor of *Cairo*, and the Commander or *Hamiragh* of the Pilgrims, each of them half a pound : There are also two other *Hamiraghs*, with many Pilgrims; one from *Damascus*, and the other from *Arabia Felix*, to whom he gives some Balsam, but very little : From *Mecha* all these Pilgrims Travel to the Mountain *Arafat*, at the foot of which lyeth a place by them call'd *Maura*, where they Sacrifice, in remembrance of the Sacrifice of *Abraham* made there, as they believe.

¶ The Soil, especially about *Cairo*, produces great variety of Plants; and the Gardens and Orchards are full of many fruitfull Trees of all sorts.

In the Fields about *Cairo*, grows the Plant *Bammia* : It shoots forth four or five Stalks aloft, resembling *Cassia* in Leaves and Flowers, though somewhat differing in bigness and hardness : The Flower hath five Leaves of a pale yellow colour; the Fruit is five, and sometimes ten corner'd, and not much unlike wild Cucumers : The common people, when it is green, boyl it Seed and all, with some Flesh in Broath, and eat it; the Seed is dressed like Pease and Beans with us : the Leaves are very cooling, and used in Physick against several Diseases.

Another Plant like the former, is *Mosch*, whose Seed the vulgar call *Abel-Mosch*, because it smells like the Eastern Musk; from the likeness of which

Presents sent from the *Seriffe* to the Grand Seignior.
* *Panfer* is a Baganine or Coat of Mail.

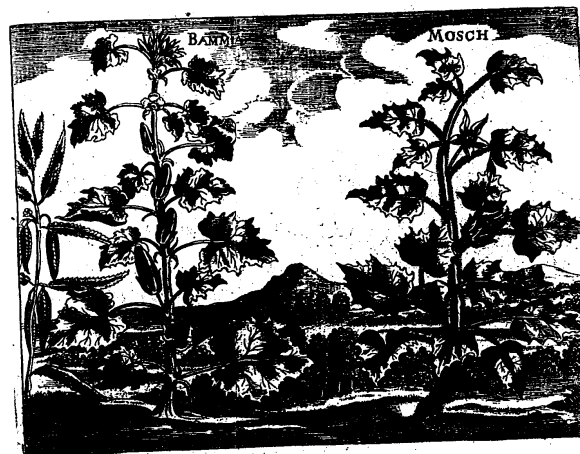
The Place where the Pilgrims Sacrifice.

Supposed to be where he Offer'd his Son Isaac.

Bammia.

The Fruit, Leaf and Seed, of what use in Dyet and Physick.

Abel-Mosch.



smell it has the name of *Mosch*, the Seed answering the best Musk in colour, taste, and smell, as we have said : The Arabians herewith so well can counterfeit the Eastern Musk, that expert Merchants very hardly discover the cheat; but a small time makes it plain, for the lovely smell of the Seed in the counterfeit soon fades and vanishes.

This Plant shoots forth upon strait, round, and hairy Stalks, where from one and the same joyn grow two Leaves, one small, the other great, having long Stalks beset with whitish hairs : The Leaves in shape resemble *Loufy-weed*, and different from those of *Bammia* onely in bigness : The Flowers are almost like the *Bammian*, and shoot forth between the Body and Stalk of the Leaves, succeeded by round blackish Cods, which include a small, black, bitterish Seed, smelling as strong as Musk.

The whole Plant is hot almost in the first degree, having a slimy Moisture; the Leaves boyled in water, and applyed in form of a Plaister or Pultis to a Wound or Sore, though it makes the party faint and weak, yet hath good Operation : Of the Seed which is more hot and drying, are made Purging Pills for Women to suppress the rising of the Mother ; But put upon the fire, and the vapor taken up into the Body, draws down the Menstrua.

About *Cairo*, and in many other places of *Egypt*, grows the *Tamarinde Tree*, which in brief, (although the *East-Indies* and *Arabia*, is the proper Countrey thereof) for its manifold uses in *Egypt*, we will here describe. The Egyptians call it *Develfides*; the Arabians inhabiting *Egypt*, *Tamer-bendi*; that is, the *Indian Plant*, because it is brought over from the *East-Indies* to *Arabia Felix*, or from *Ethiopia*, or the *Moors* Countrey.

This Tree is as big as the *Damefin Tree*, full of Branches, and has Leaves like the *Mirtle*, the blossoms are white, resembling *Orange Flowers*, out of the middle of which shoot forth four white thin strings, whence proceed thick Husks, first green, but when ripe, of an ash-colour, where are rugged thick Seeds, with a black tartish pelp : The Leaves always follow the Sun, and therefore are call'd *Heliotropes*, or *Sun-followers*; for when the Sun sets, they up

The use of it.

Tamarinde.

The form of it.

The Leaves turn after the Sun.

So do the *Acatia*, *Abrus*, *Abfus*, *Sesbus*, and this *Tamarinde*.

of themselves, and at its rising open again : This turning of the Leaves is observed in many Egyptian Plants, viz. The *Acatia*, *Abrus*, *Abfus*, *Sesbus*, and this *Tamarinde*.

Their use.

These Leaves, which fall not off in Winter, are somewhat sharp, and not unpleasant to the taste, us'd to kill the Worms in Children : Moreover the same infused a Week in Spring water, maketh a Purge ; the Arabians conserve the small and green, as also the large and ripe Husks, and their Pelp in Sugar, which Travellers take with them when they journey through the African Wildernes, and therewith, when they are by the heat of the Sun inflamed and thirsty, it admirably cools, comforts, and quenches their Drowth ; (a special Blessing!) nay, sometimes they cure burning Feavers : The Liquor wherein these Leaves have been steeped a Week, sweetned with Sugar and drank, is good against Malignant and putrid Agues : Lastly, they use them in all Inflammations of the Liver and Reins, and also to cure the Gonorrhæa.

Calaf.

In these parts about *Cairo*, especially in moist places, grows a little shrubby Tree, like a Willow, the Egyptians call it *Caleb* or *Calaf* ; The Leaves are of a fingers length, and two fingers broad at full growth : The Flowers grow in form of a little ball, between the Body and Stalks of the Leaves, they are white, of a pleasant smell, grow plentifully, the Flowers commonly equalling the Leaves on the Tree.

The use of it.

From the Blossoms they extract a water call'd *Macabulaf*, accounted very powerful against all Putrifaction and Poyson, and also a great Cordial ; whence happily the Plant gained its name, *Caleb* or *Calub*, in the Arabian tongue, signifying a *Heart* ; The water of it is also specially commended against all Malignant or Quartan Agues, and is given to young Children, with some Graines of the *Bezar* Stone, to drive out the Small Pox and the Measles.

Joan. Vesling. in lib. *At-plu* : de Plant. Egypt.

El-Mattharia.

About seven thousand paces from *Cairo*, lyeth a Hamlet or Village call'd *Mattarea*, and *El Mattharia*, by some thought to be the ancient *Hermopolis*, but untruly, yet by consent of most Writers is esteem'd to have been the Residence of the Virgin *Mary* and *Joseph*, with our Saviour, when they fled thither from the persecution of *Herod* : There is still to be seen a Wall with a little Window, where the Christian Priests celebrate Mass upon a small Wooden Altar, and on the right side of the same Wall, the Turks have erected a Mosque : There also springs a Fountain, wherein, they say, the Virgin washed our Saviours Swadling-cloths ; the water whereof is yet in great esteem, having as they say, a special power for the Curing of Agues : Close by this Village is a Tree known to the Antients by the name of *Sycamore*, and by the present Christians of *Egypt* is call'd *Tin El Pharaon*, *Pharaohs Fig*, but by the Natives, *Giamex*. The Body of this Tree is low and broad, parting it self into two or three spreading Branches, from which again spring others strong and large, close one by another, which in Summer afford Travellers a pleasant cool shade, to keep off the scorching Sun-beams : The whole Tree in its Stock, Branches, Fruit, Milk, roughness of Leaves, and Colour, resembles our Fig-tree, but in form and bigness of Leaves, which never fall off all Winter, like the Mulberry : It is, as many aver, so fertile, that it's never without Fruit, it growing on the Stock and thick Branches, and never on the uppermost, as *Dioscorides* hath mis-reported. This Fruit they call *Figs*, growing out of a Milk that issues from slits in the Bark, without which it would be barren, for each slit sends forth a small Branch, bearing sometimes three, five, seven, or more

The place whither the Virgin *Mary* fled with Christ from *Herod's* persecution.

Sycamore Tree, or Pharaoh's Fig.

* *Sux* in Greek signifies a Fig, and *Mai* a Mulberry.

The Fruit of it call'd Figs.

more Figs, hollow within, and full of a yellowish small dust, which commonly turns to little Worms : These Figs eaten are very hurtful to the Stomach, making it faint, weak, and subject to vomit ; but they are good to cool and moisten such as walk in the heat of the Sun, being moderately taken ; they have a purging quality, and cure all heat and hard Swellings, if applied by way of Plaster, or Pultis.

The Learned *Wpian* speaking of the Mis-carriages of strangers, says, It is commanded that none should presume to pluck up a *Sycamore* by the Roots, because growing upon the Trenches at the foot of *Nile*, they binde the Earth fast together with their Roots. It grows not of the Seed, for the Fruit has no Seed in it, but is propagated by Slips set in the Earth, suddenly springing up and growing in a little while to great largeness, and continues very long.

Wpian. It is not to be pluck'd up by the Roots.

That which now grows in *Mattharea*, the Inhabitants believe and held to be the very same, in whose Concave formerly the Virgin *Mary*, flying from *Jerusalem* to avoid *Herod's* Persecution, hid her self, and her Child, our Savior, for some days, and ever since it is held in great esteem, especially the Hollow of that Tree wherein Christ lay conceal'd, which the Turks themselves say proceeded from the Spirit of the great God ; whereupon they also shew great Devotion at this Place and Tree, accounting Christ, next *Mahomet*, for a great Prophet. Others affirm, that this Tree by a Miracle was split in two parts, between which the Virgin *Mary*, with her Child *JESUS*, and *Joseph*, put themselves to dis-appoint the Persecuting Pursuers, whereinto they were no sooner entred, but it immediately by like Miracle closed again, till the *Herodian* Child-slaughterers passed by, and then suddenly re-open'd to deliver its charge, so as at this day is to be seen : They report also, that none unlawfully begotten can walk along under this Tree ; It is encompassed with a low Ditch, on whose edge a bank of Earth is cast up for the ease of the Beholders : the top-branches are still green and lovely, though the Body toward the Root is miserably spoiled ; it having been observed that who ever comes out of zeal to visit or kiss this Tree, commonly cuts off a piece of the Trunk, to keep it in remembrance.

A *Sycamore* in *Mattarea*. *Mary* the Virgin, and *Jesus* hide themselves therein.

These kinds of Trees grow in several other places of *Egypt* in great plenty : some of that largeness, that three men can scarce fathom them about. They are found also in the Island of *Cyros*, *Tripoli*, and at this day in several Gardens of *Europe*, being brought hither out of *Egypt*, though our *Sycamore* never bears Fruit, but onely puts forth flourishing Branches and Leaves.

It was this kinde of Tree upon which *Zacheus* climbed to see Christ, by St. *Luke* in his nineteenth Chapter and fourth Verse, call'd in Greek *Συκομορῖα*, that is, *Sycamore* : and the same which our Translation renders a *Fig-tree*, which seeing fruitless he curst, that it should never bear Fruit more, whereupon it presently withered.

By St. *Luke* it is call'd *Sycamore*.

Close by *El-Mattharia* in a Marthy and moist place, caused by the long lying of the water of *Nile* upon it, groweth a Plant call'd *Beid-El-Offar*, but by Arabian Physitians *Offar* or *El-Usar* : It hath been brought and planted in *Europe* in several Gardens, where it groweth very great and blossometh, but never beareth Fruit. The Roots grow in great clusters, out of which sprout Stocks up to the height of a man. The Leaves stand in couples, being thick, firm, broad at the Stalk, and oval at the end ; As well from the young Leaves as the ripe, which are of a pale, light Green, and also from the Stalks and Branches broken, there drops an exceeding sharp and bitter Milk, which in those Countreys growing hard, from its whiteness is call'd *Manna*, or *Saccar El-Usar* : The Saffron

Beid-El-Offar.

Vesling. in Lib. *P. Alpin*. de Plant. Egypt.

The form of it.

The reason of the Name
Offer.

from coloured and purple Blossoms grow in bunches at the tops of the Branches, and hang by tufts on long Stalks bowing towards the Earth, and yielding Bees a pleasant food : The Fruit when ripe is large, resembling the Cods of a Camel, whence it might possibly take the Name *Beid-El-Offar* ; *Offar* in the Arabian Tongue signifying the *Cod* of a Beast.

The use of it.

Alpin. de Plant Egypt.

In the Seed is Wooll as soft as Silk, which is used in stead of Tinder, being apt to take fire from the least spark : The outermost Skin is overgrown with a thin hairy Wooll, call'd by the Arabians *Efcera*, and *Scerara*.

The Balsam-tree grows
in Arabia.

Theophrastus, Dioscorides,
Pliny, Justine, Strabo.

The stamped Leaves unboyled, or else boyled in water, and applied in form of a Plaister, cure Diseases coming of Cold ; of the Wooll are made Beds and Quilts : The Milk, which many keep in Vessels, fetches off the Hair from the Hides of Beasts, lying awhile steeped therein : Dried, it makes a violent Purge, causing a deadly Bloody-Flux ; but it is an excellent Remedy for the curing all Freckles and Spots in the Skin, the parts affected being anointed therewith.

In some Gardens or Orchards of the same *El-Mattharia*, grow several Balsam-trees, though their proper Countrey is onely *Arabia the Happy*, as *Theophrastus*, *Dioscorides*, *Pliny*, *Justine*, *Strabo*, and other ancient Writers, have asserted. The Balsam-trees are strangers in *Egypt*, onely preserv'd in those Gardens, never growing wilde, but brought from *Mecha* in *Arabia* beyond the *Red-sea*, by the Turkish Pilgrims visiting *Mahomets* Tomb there : They continue not long, but fade or wither by the alteration of the Soyl, or negligent looking after, in whose room others of the same, brought over the same way, are planted anew : These Trees, say those Pilgrims, grow in vast numbers close by *Mecha* and *Medina*, upon the Mountains and flat Grounds ; as also in sandy and barren places, though indeed such as grow in barren Land produce little or no Balsam, but much Seed, which is sold into *Europe*, and the Inhabitants to make them the more fruitful, remove them into fatter Soyls.

Josephus lib. 8. Hist. Jud.

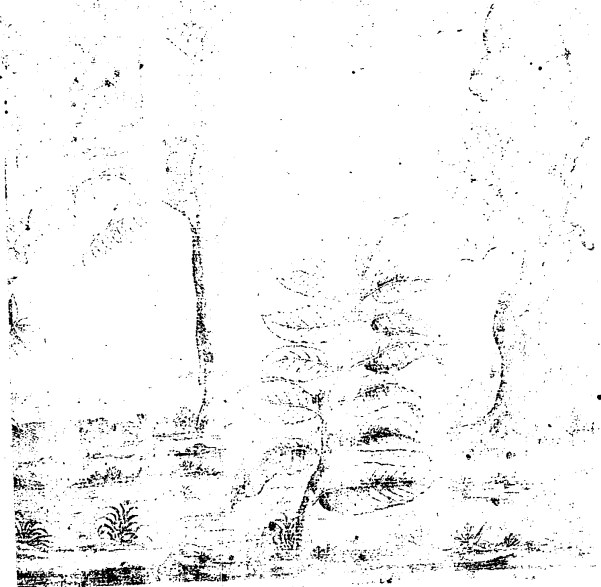
That *Arabia* is the native Place, and proper Countrey of Balsam-trees, is not onely testified by the said Pilgrims, but many ancient Writers, especially *Josephus*, in his Eighth Book of the *Jewish History*, who says, *That the Queen of Saba brought out of Arabia to Judea, a Balsam-tree, and presented it as a Gift to Solomon, whence afterwards others were produced.* But *Homer* celebrates *Egypt* for a Countrey abounding with all sorts of Medicinal Plants and Herbs ; among which, take this his wondrous Cordial :

Hom. Od.
4 Lib.

Joves Daughter Hellen, then her self bethought,
Straight sending for a Cordial to compound,
Would Rage and Grief both in Oblivion drown'd ;
Who ere drinks this commixt with Wine, though dead
He saw his Parents, not one Tear would shed
In a whole day ; nor him his Brother more,
Or Son would trouble, weltring in their gore.
On her this Medicine to appease all woe,
Did Polydamna, Thonus Wife, bestow,
Rich Egypts Product : many Simples there
Make wondrous Compounds, some that deadly are ;
The Natives great Physicians prove, and all
From * *Pxon* boast their high Original.

Εἰς δ' αὖτ' ἄλλ' ἰόντα ἰλάνη διὸς ἐκχευαίης
Αὐτίκ' ἄρ' εἰς δῖνον βάλε φάρμακον ἔνθεν ἔπιοντο
Νηπενθέϊ τ' ἀχολοίῃ, κακῶν ἐπιληθόν ἀπαλλῶν
Οἳ τὸ χεῖρας ῥοῦσαν ἐπὶ λυγρὴν κρητῆρα μίγναι,
Οὐδ' ἂν ἐφημέριός γε βάλοι χεῖρ πατρὸς περὶ αἶν
Οὐδ' εἰ οἱ χερσὶν αἶν κήτηρ τε πατήρ τε
Οὐδ' εἰ οἱ φαρμάκων ἀνδραφόν, ἢ φίλον υἱόν
Χαλκὸν δίδωσιν, εἰ δ' ὀφθαλμοῖσιν ὀρώσιν.
Τοῖα δὲ δυνάστηρ ἔχε φάρμακα κηπόεσσα
Ἐδλα, τὰ οἱ Πολύδαμνα πορεύοντο περάκοντες
Ἀργυρίῃ, τῇ πλεῖστα φέροι ζείδωρον ἄρουρα
Φάρμακα, πολλὰ μὲν ἔδλα μεμυγμένα, πολλὰ δὲ λυγρὰ.
Ἰντροὶ δὲ ἱεῖατο ἐπιτάμενοι, πᾶσι πάντων
Ἀνθρώπων, ἢ γὰρ Παιάμενος εἰσι γυνήλῃ.

And not onely heretofore, but to this time, in those Parts such Trees propagate, and their Balsam in great quantities carried into many Eastern Countreys,







treys, where by the report of the Arabians, it is in esteem and very dear; the profit whereof the Arabians finding so extraordinary, they all began with great earnestness to remove the young Trees from the sandy and mountainous Places, and transplant them in Gardens upon fat grounds, by which means there are a multitude of Balsam-gardens: It being also further provided by Authority of the Law, that none but the Magistrates should sow, or set this Plant; neither may any man without license pluck off the Balsam Blossoms, Branches, or Fruit.

The Balsam-tree shoots very high with few Leaves, which as *Discorides* saith, are of a green colour, whitish, and do not fall off in winter: The Wood is gummy, cleaving to the fingers, smelling well, and light, outwardly of a reddish colour; the Branches are long, straight, rough, and full of Leaves without order, and some like the Leaves of a Mastick-tree: The Blossoms are small, growing in form of a Coronet, five on every Stalk, of a pleasing Scent, though fading in a little time: After the Blossoms follow yellow sweet-scented Seeds, inclosed in a reddish-black bladder, wherein is a moisture like Honey; It is bitterish, and a little sharp upon the tongue, and of the same shape and bigness with the fruit of the Turpentine-tree, in the middle thick, and at the ends pointed.

Opo-balsamum in the summer drops from the slit of the infected Barks of these Trees; as soon as it cometh into the Air it becomes whitish, afterwards green, then of a Gold Colour, lastly paler: The strained Balsam is at first clear, but becomes instantly thick and cloudy, and when old, groweth like Turpentine; when it first drops it is of so strong a smell, as causeth in many the Head-ache, and in some causes a sudden bleeding at the Nose; but this sharp and strong favour at length changes into a pleasant scent, which in old Balsam is so weak that you can hardly discover any smell at all.

Observe here; That all the Balsam brought over from *Cairo* in Flasks and Leathern-bottles, though it be very odoriferous, yet it is no pure Liquor or Gum issuing from the bark of the Tree, as aforesaid, but is drawn out of the Wood and green Branches by boiling, which yet is not all retained pure, but frequently adulterate with *Cyprus Turpentine*. They press another sort of Balsam out of the Seed, which is many times sold for right, though not so strong-scented and bitter in taste.

There is no Medicine in more esteem, or greater use with the Egyptians than this; for they apply it almost against all Diseases proceeding from Cold, Moisture, or Poison, curing with it all Wounds that are not deep, and accompanied with fractured Bones or cut Sinews, in a short time.

It heals also all venomous bitings of Serpents and Scorpions, either taken inwardly, or spread upon the Wound; It is an extraordinary Preservative against the Plague, taking half a quarter of an Ounce inwardly. It drives away all inveterate Agues and Feavers that proceed from Putrification, cleanseth all unconcocted and cold Humors and inward Obstructions, if daily a quarter of an ounce be taken inwardly: Very operative in opening Oppilations and concocting indigested and superfluous Humors: It restores lost Sight, and Hearing, if it be dropt warm into either of the offended parts: It is a very powerful Medicine against all Cramps derived from Cold and Moisture, against the Vertigo or dizziness of the Head, the Falling-sickness, Lameness, Palsie, shaking of the Limbs, Cough, stoppings of the Chest, Consumption of the Lungs, a weak Stomach, difficulty of Breathing, Fits of the Mother, stopping of the Courses, the Whites, stopping of the Urine and the Collick; the Stone

This Balsam a Remedy for
women.

in the Bladder and Reins it powerfully breaks and dissipates.
Those Women that will anoint themselves go first into a warm Stove, and when with this thoroughly heated, they dab and spread this Unguent on her naked Breast and Face many times, continuing an hour or longer in the Stove, till the Skin hath drunk it in and is become dry: then she comes forth and doth her accustomed business, her Breast and Face remaining so befucus'd at least three days without washing or cleansing; the third day after she goeth into the same Stove again, and anoints her Face and Breasts in the same manner many times over and thick; Thus sometimes, they anoint themselves ten times or oftner in a day, staying so long between each anointing till the Skin is become so dry, that the following Balsam may the better take place: This some of them continue at least thirty days, in all which time they never wash or wipe the Skin, as we said, then at length they wash it after being anointed with Oyl of Bitter-Almonds mixt with Water extracted from Field-bean-flowers, and so cleanse themselves many days successively.

The Seeds and green Branches also are used against all Distempers that the Balsam it self is: The same Virtue is ascribed to the Wood, but the Balsam works most strongly, term'd by the Greeks *Opo-Balsamum*; The Seeds or *Carpobalsamum*, more gently; and the Wood or *Xylobalsamum*, the weakest of all. The Arabians also use Balsam, both the Fruit and Branches in many Medicines, and against many Diseases.

An Obelisk or Pyramid,
near Mattara.

Near *El Mattharæa*, where the ruins of *Heliopolis* are yet to be seen, stands in a great Lake a straight Obelisk or Pyramid, with several Hieroglyphicks upon all its sides; to which none can come on foot, but when the Water that from the overflowing of the River Nile falleth into this Lake, is dried up by the heat of the Sun.

Who erected them.

Pliny.

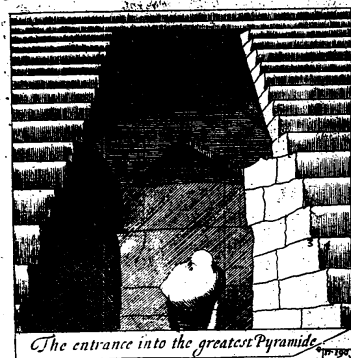
Who was the Erector of this Pyramid is a difficult task to finde out, though we may guess it to be one of the eight built, according to the relation of *Pliny*, in *Heliopolis*: Afterwards (says he) other Kings erected Obelisks or Pyramids, in the City of the Sun, viz. Sothis four, each eight and forty Cubits high: and *Ramefes*, under whose Government *Troy* was subdu'd, four also, each forty Cubits high. This Testimony of *Pliny* plainly evidences that this Obelisk is one of the four of the height of eight and forty Cubits.

On each side are one and the same Characters which have a peculiar and mystical Exposition; they are carv'd but coarsely and with a rough hand, which makes some suppose they were not erected by *Sothis*, because all his were more curiously Adorn'd: *Artesius* an Arabian Writer mentions two yet standing in *Heliopolis*, engraven with the Celestial Scheme.

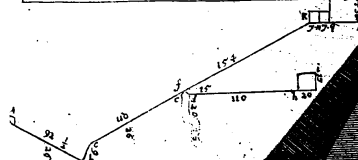
Ruines of Heliopolis

Titus Livius.

Two hundred and fifty paces from *El Mattaræa*, the Ruines of *Heliopolis* are to be seen: It is call'd *The City of the Sun*, from a Mirror or Looking-glass, which here in the Temple was consecrated to the Sun, and set with such Art, that all day long it reflected the Sun-beams direct, so as they enlightened the whole Church: Of the aforesaid Pyramid in this City, *Titus Livius* hath written; And the King of *Poland's* Architect, or Surveyor of his Buildings, who saw the Pyramids, and took their Sketches, after drawing them very exactly, gives this account thereof to *Athanasius Kircher*: Two miles from *Mattaræa*, a Place famous for the Balsam-tree, the Marks and Ruines of a very great City may be seen, on the Market-place whereof stands a Pyramid with Hieroglyphicks, the Arabians call it *Ain Schemps*, that is, the Sun's Eye. It lies Eastward of Nile, as they say antiently *Heliopolis* did. This agrees with



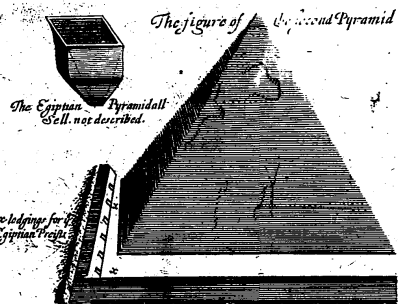
The entrance into the greatest Pyramid



A The entrance into the Pyramid
 b The ascent to the first Gallery
 c The first Gallery
 d The Well
 e The passage leading to the vaulted chamber
 f The vaulted chamber
 g The second Gallery
 h The first antichamber
 i The second antichamber
 k The chamber where the Tomb stands

633 English feet

The exterior face of the first and Greatest Pyramid



The figure of the greatest Pyramid

The Egyptian Pyramidall Well, not described.

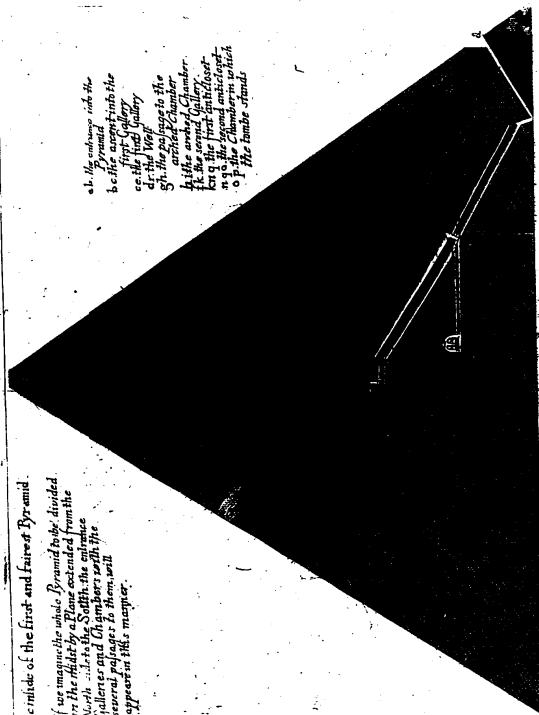
helpings for Egyptian Wells



The figure of the Well of the greatest Pyramid according to Father Eleazar

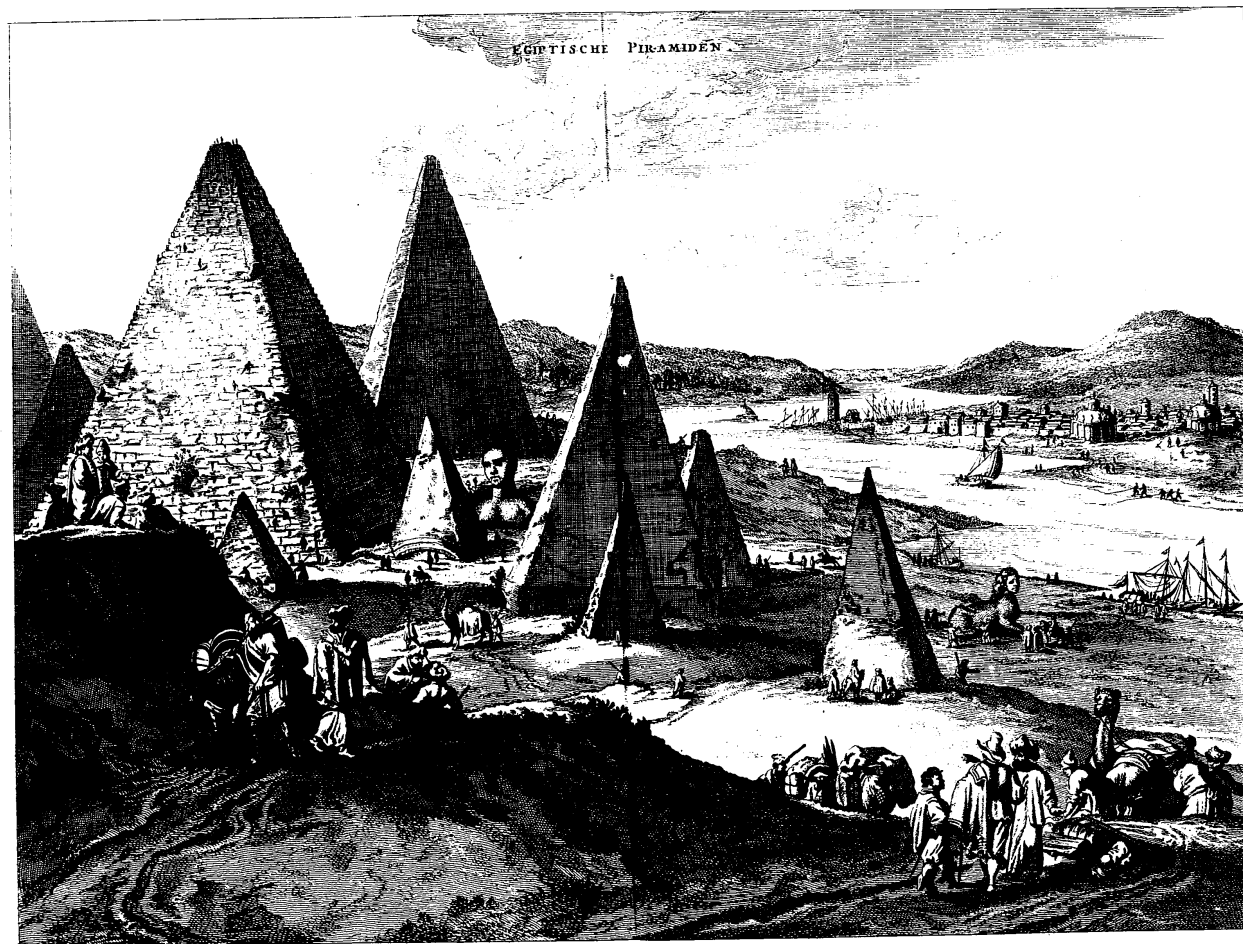
The entry into a great cave or within the body of the Pyramid not down right but somewhat resembling the letters S.

The entrance into a decent a foot and a half high.



The inside of the first and greatest Pyramid. If we imagine the whole Pyramid to be divided in the middle by a wall, the passage will appear in this manner.

a The entrance into the first Gallery
 b The ascent to the second Gallery
 c The second Gallery
 d The passage to the vaulted chamber
 e The vaulted chamber
 f The first antichamber
 g The second antichamber
 h The chamber where the Tomb stands



with *Abulfeda* an Arabian Geographer, whose words are to this effect: *Ain Schemps* or *Heliopolis*, known by the name of *The Eye of the Sun*, is in * *our times* waste and void of *Inhabitants*; they say it was the City and Court of *Pharaoh*, wherein are yet many *Excellent* and *Memorable Antiquities*; amongst other, a four-square Column call'd *Pharaoh's Monument* thirty Cubits long.

* The time he wrote in, which he calls ours, was about the year 724, which was the only time *Africa* made great expeditions, and over-ran *Spain* and several parts of *Europe*.

About four miles from *Grand Caire* within Land, are those famous Structures of Stone, the *Pyramids* built four-square of great Marble Stones, broad below, very high, in manner of a pointed Diamond, becoming smaller and smaller, till it runs almost to a point at the top. There is no curiosity of workmanship in them, aiming only at firmness, not so much to make them pleasant to the eye, as to preserve them from decay, and that they might endure even to a perpetuity, wherein they have answered expectation; these Structures, having outstood Ages already, and without doubt may yet continue many Ages more, for such is the firmness of the Materials, and the Stony ground, upon which they stand together with their Spiring, that they are preserved not only from all injury of weather, but made free from Earthquakes.

The Pyramids.

The three first and greatest very handsomely described by *Prince Radzivil*, and *Peter Beloon*, are seen in the way to *Cairo*, together with many other, standing about twelve thousand paces from *Nilus*, on the West side in the middle of a barren and sandy Plain. *Mr. Greaves* from *Pliny* says, these three are very conspicuous to those that sail upon the *Nile*; they are seated on *Africa* side upon a rocky and barren Hill, from the *Nile* less than four, from *Memphis* six Miles.

The first and greatest Pyramid, according to *Beloon*, hath on every side at the ground from one corner to the other, three hundred and fifty paces: If we imagine the square sides of the Basis, four equilateral Triangles mutually propending, till they all meet on high, as it were in a point; then we shall have a true notion of the just Dimensions and Figure of this Pyramid; the Perimeter of each Triangle comprehending 2079 feet, and the Perimeter of the Basis 2772, whereby the whole Area of the Basis (to proportion it to our measures contains 480249. square feet, which make 693. by the English Standard; eleven English Acres of ground, according to the Measure taken by *Mr. Greaves* with a Radius of ten feet, most accurately divided: In the Circumference twelve hundred paces; in height six hundred foot. The altitude of this Pyramid is something defective of the Latitude, though in *Strabo's* computation lib. 17. it exceeds; but *Diodorus* lib. 1. rightly acknowledges it less: which if we measure by its perpendicular, is 499. feet; but if we take it as the Pyramid ascends inclining, then is it equal in respect of the Lines, subtending the several Angles to the Latitude of the Basis, that is to 693. feet, with reference to which great altitude, *Statius*, l. 5. *Sylv.* 3. calls them

Mr. Greaves's Pyramidographia, 61. 70.

— audacia faxa

Pyramidum

From the Basis up to the top, two hundred and fifty steps, according to *Belonius*. lib. 2. *Observ.* c. 4. others more, some less: But that which by experience and diligent calculation, * I, and two others found, is this, that the number of degrees from the bottom to the top, is 207. though one of them in descending reckon'd 208. each Step being somewhat more indeed than two handfuls broad, and little less than four hands high: though the Steps cannot well be told, because they are so broken in several places. All

* *Mr. Greaves's*, 61. 77.

the Stones of this stupendious Fabrick are of one bigness, viz. three foot long, and two foot broad and thick. The North side is much more worn out by Time, than the rest, because the North-wind, which in other places is dry, is moist in Egypt, by reason of the Night-dews, in so much that it is hollowed or eaten in, whereas the other parts to the East, South, and West, are plain: The Spire or Top, which seems to end in a point, is plain and square, each side containing two and twenty foot, so that fifty men may stand upon it with ease: Pliny indeed makes it twenty five; but Diodorus Siculus, Lib. 1. makes it but nine feet; by * my measure it is thirteen feet, and 280. of 1000. parts of the English foot: The sides toward the Base, spread so far out, that the * ablest and strongest Bowman standing on the top, cannot shoot an Arrow into the Sand beyond the foot of it, as hath been often tryed. From hence is a most excellent and delightful prospect of the Sea and whole Countrey, far and wide, yielding great satisfaction to the beholders.

Plin. l. 36. c. 17.

* Greaves ibid. 72.

* Rollin jun. Obfer. lib. 2. cap. 43. and divers others.

The form of it within.

A steep way.

In the mid't of it is an Arch'd Entrance, consisting of eight great thick Stones cut with singular curiosity, and close cemented together to the admiration of all beholders; From this Entrance proceeds a four-square Passage like a Well to the mid't of the Pyramid, where the Corps for which it was erected, was put: This way goes down sloping so steep, that it is scarce passable, which the Egyptian Kings did to preserve their Burying-places from violence, and that the Dead might remain undisturb'd: The Door where these bodies lay, was very neatly clos'd up with great Stone like the rest, in such manner that none could see or finde it without breaking up the Pyramid.

This way is not to be pass'd without Torch-light, there being no Windows or Loop-holes to let in the light, descending almost two hundred paces, cut out between four even ranges of Stones, each five and twenty or thirty hand-fuls broad, whereof one row makes the Vault; the other the floor, and the two remaining, the sides of the Walk.

At the end of this way, which is so low, that whoever goes in, must stoop, is a small Chamber, wherein the weary Visitors commonly rest and ease themselves; for the continual stooping and difficulty of breathing in this close place, causeth no small faintness: Nor is there any fresh Air, other than what they find there; nor light, than that of the Torches they carry; so that the narrowness and the heat, which is no less there than in a Stove, causes a faint sweat on all that enter.

Out of this Chamber runs up another way, by a very steep ascent, wherein is a Vault, after the manner of Italian-Vaulted Stairs, arch'd over. 'Tis square, and made of great and smooth Stones, the upper sticking out a little beyond the lower, till by degrees they almost meet, leaving only a small passage: This way they climb up by Stones, that stick out in several places, upon which laying their Hands, and setting their Feet in gaps made on purpose, each distant six hands breadth from the other, the Visitors with incredible labor and pains creep up.

At the end of this steep way is another Chamber with a lofty Roof, and a Burying-place therein, standing across the mid't: This Room according to Mr. Greaves, is seventeen feet and * somewhat more broad; and thirty four feet and † three inches long, cover'd with seven very great and large Marble Stones, which with the corners and sides, lying one against another, make a flat Roof: The Grave lyeth open without any Tomb-stone, as if it had been broken up, or rather never had been cover'd, because the Inhabitants say,

Another Chamber with a Burying-place. Pyramidographia Mr. Greaves, pag. 64.
* 150 parts of 1000 of a foot.
† 380 of 1000 parts of a foot.

the

the Kings who built this Pyramid, were not Inter'd there: There is in that Chamber, a very great Tomb, cut out of one entire Marble Stone, hollow within; such Beloon calls Theban Stones, so hard and firm, that they cannot be broken by any force; but being struck upon with a Hammer or another Stone, it sounds as loud as a great Bell; Some that have seen these Stones, say they are hollow within, four fingers thick, twelve hand-bredths long, five broad, and five and a half deep.

The second Pyramid is much less, having no steps on the outside, so that men cannot climb upon it. At a distance these lesser Pyramids, standing on the advantage of an higher ground, seem greater; but the contrary is experienced as you approach nearer: This, as the first, is square with a pointed Spire so sharp, that one man cannot stand upon it: The North side hath suffer'd much by the unkindness of the weather.

The third is much less than the two first, upon which appear no signs of decay: It is a third part bigger than that standing upon the Hill Testaccio at Rome, by the way from Ostia: The whole Structure stands yet so handsome and undefaced, and free from cracks or flaws, as if it were new made.

Nor far from the greatest Pyramid appears a Head of a wonderful form and greatness: Ancient and Modern Writers call'd it Sphynx; Herodotus, Andros Sphynx; because it had the Face of a Man, and the Body of a Lyon, as Antiquity us'd to set forth this Monster: Many have endeavour'd to undermine this Statue, but without success; because the Sand round about rising, the Sphynx is sunk into it, almost up to the Shoulders: It is of one entire firm Stone, and the form of the Face, Nose, Eyes, Mouth, Forehead, Chin and other parts so well done, that it may be conceived to be wrought with great Art and Skill. Pliny writes of it thus: Near the Pyramids stands a Sphynx, heretofore a rural Deity to the Inhabitants, who suppose King Amasis was Buried therein. Which happily might occasion and give authority to the forming its Body into the shape of a Lyon; because as Gesner relates, the said King Amasis was transform'd into a Lyon; Of which Transformation of his, hear himself speaking thus:

Then first I call'd to minde, what her so scar'd	My self I did next in the Mirror view;
My dreadful Shape, rough Main, and horrid Beard.	And from my own reflecting shadow flew;
So went I to slip off my Lyons case,	Though I had seen all sorts of Lyons store,
Began t' untye, unbutton, and unlace:	Nere such a Prodigy I saw before:
Striding to shift, the more my self I hurt;	I call'd for help, my Voice grown strangely loud,
The Shape stuck close, like Deianira's Shirt;	Like Thunder rung, broke from a Prisoning Cloud;
I found then, I no property was in,	Like Mouthing Tempests, or a Water-breach,
No Monsters Fur, but my own Monstrous Skin.	Or Battels join'd, ten thousand men in each.

This Sphynx, the supposed Sepulchre of King Amasis, is of one entire natural Stone, smooth and polish'd, the Head taking up in Circumference a hundred and two foot; the length of the Body an hundred and three and forty, and in depth from the Neck to the Crown, sixty and two.

Writers concerning this Structure, feign wonderful things; as first, that it gave Responses to Inquirers like an Oracle, though many say, the Priests feigned and delivered them in manner following: They made a way under the Earth to the Belly and Head of it, by which going into the Image, they spake at set-times out of the Head, whatsoever they would, giving answer to such as came to ask Council in difficult matters: The inward hollowness or cavities were made

The second Pyramid.

The third Pyramid.

The Sphynx.

Plin. lib. 37. c. 12.

Gesner. Hist. Antiquit. Scit. 10.

made with such subtilty, that the Voice therein finding no other passage than the large gaping of the Mouth, first rumbling, at last with great force burst forth, whereby the credulous Heathens, who stood before it silent and amazed, took it for no less than the voice of a Deity, and by that extraordinarily led on to the adoration of it.

Sphinx represented in a two-fold manner.

What it signifies.

Many in Egypt.

Sphinx was represented in a two-fold manner by the Egyptians, to wit, either in the shape of a Couchant Lion upon a Throne, or in the form above-mentioned: By the first was signified *Momptra* an Egyptian Deity, ruling over the Waters, and the Tutelar Guardian for the over-flowing of Nile: And by the second, the increasing of Nile itself; they made these shapes, not that they did believe such manner of living Creatures were ever in being, but to signify how much harder than we can express are the several Dictates of the minde: *Sphinx* then so formed, signifies Nilus watering and fertilizing Egypt, while the Sun passed through *Leo* and *Virgo*; which the Egyptians, being very Learned and naturally addicted to Hieroglyphicks, observing, were easily induced under that bifurmed shape, which they call'd *Sphinx*, to represent their meaning, and in course of time they became adored Idols, signifying Nilus.

There were according to *Pliny*, many of these *Sphinxes* in Egypt, standing in the most famous places; those especially, which were watered by the River, as in *Heliopolis* and *Sais*, and the Wilderness of *Memphis* or *Cairo*, where that by us described the greatest of all remains yet to be seen. *Aben Veschia* an Arabian speaking of these *Sphinxes*, says thus: For the signification of the fruitful nature of Nilus, they set that Structure representing a Lion, because that overflowing, that fructifies their whole Countrey, they receive from the bounty of the Constellation, the Lion every year: And from them it is also by a pretty mistake, looking at them onely as Ornaments introduced here in Europe, to make or adorn the Pipes, Spouts, Conduits, and Pumps, with Lyons heads.

The *Sphinxes* were set by the Antients before their Temple Gates, to signify their teaching Divine matters consisted in Wisdom, which lay hid under Enigmas, or Mysterious Parables.

Pyramids call'd Mammies.

Distant from these Pyramids about a thousand paces, lye others call'd *Mummies*, because situate in a Sandy Countrey where the Mummies are found; the greatest of all lying in this place, Spires high into the Air, and much more beautiful than any of the rest there, though almost of the same form; the outer part by length of time is much defaced, so that the steps thereof being broken, it is almost impossible to climb up to the top.

The Entrance of this Pyramid lyes open from the upper part downward, but the way within is so ruinous and choak'd up with Stones, that it is scarce passable without creeping, which to the Visitors, because of the falling down of other loose Stones, often proves dangerous.

Below there appears a very spacious and high Chamber, appointed as they say, for a Burying-place, in which is a little Door opening into another as large Chamber, built after the same manner: Neither of these have any Inter'd Corps, either perhaps because none were there Buried, or else the Burying-places are totally defaced: Out of these two Chambers, wherein a decayed Gate lyeth, goes a rising way, not to be ascended without a Ladder, and herein, the people say, is a Burying-place.

Of several that travelled into Egypt to see the Pyramids, and have described them, *Prince Radzivil* merits the chief place, having written thereof in his Book of Travels, exactly to this effect.

An

An hour before break of day we went out of our Lodgings, and walking continually along by Gardens, we came into the Old * City, distant from the New half a mile, two hours after Sun-rising we cross'd the Nile, where having gone about two Furlongs, we came to the Pyramids; whereof, because much hath been written by others, I will in brief set down what I my self have seen.

Most Writers affirm, that the City *Memphis* mentioned in Holy Scripture, was formerly seated in this place, whereof all the remaining Tokens are but some ruinous Heaps to the south, cover'd over with dry & barren Sand: there may be seen still undefaced Pyramids, whereof two greater, and a third less, erected, as they say, by that famous Lady of Pleasure *Rhodope*, which is singularly fair, but not above sixty or seventy cubits high; these three are very handsome and undecayed, accounted among the Worlds Wonders, even by the Romans, as *Martial* the Epigrammatist observes:

Barbara Pyramidum sileant miracula Memphis. Thywondrous Pyramids Memphis boast no more.

The two least are of an incredible bigness, yet exceeded by the third, which is said to have in height, breadth, and length, three hundred Cubits; it hath within artificial and broad Steps, by which you may, as also by Steps without, climb to the top; There are likewise places fit for Visitors to retire and ease themselves in, two whereof more large were the Burying-places of the Kings; in the lower of which there stands yet extant a very great Sepulchre.

Also by what Kings, how great Cost, in what way, or by what strange Art, and whether by the *Israelites* during their bondage in Egypt, (which is the opinion of * some Writers) these Structures were erected, or by others who dig'd the Trenches & Passages wherein Nilus runs (for it appears that all these works were not by Nature, but made by Art) I leave to Historiographers to determine: We may rather wonder why they were erected upon a rising Rock consisting of one sort of Natural Stones, whereas they, for as much as is discernable, are made up of many kinds: Neither is it easy to apprehend, or conceive from whence, or by what means so great a quantity of immense Stones, each more than a Cubit and a half, and two Cubits broad, could be convey'd thither, Nilus lying distant little less than four miles: The greatest of them is built of quadrangular stones, rising *Instar Montis*, like a Mountain, by singular Art: and although it appear in a square form all along to the very top, yet these four-square stones are set in so uniform an order, that the whole Structure seems to represent the form of a Picked Hill: The going up, by reason of the thickness and bigness of the stones, is difficult and toylsome, yet feasible; for though I my self used a competent endeavor, I could not in an hour and half ascend to the top, which is flat, and ten Cubits on each side.

The second Pyramid is a little less than the first, and about two Bowes shot from it, without any entrance into it: On the out-side you may climb halfway up, the stones being so fitted on purpose, as in the former, but a little levelled and smaller: Near the middle way they lye so even, that it is impossible to climb any higher; and this smoothness which seems to be done on purpose, reaches to the height of several cubits, which if it could be passed, from thence to the top, being one third part of the Pyramid, the stones lying carelessly and uneven, you might as well be able to climb up to the top of it, as of the aforementioned Pyramid.

The third lying next *Cairo*, was erected, as we said, by *Rhodope*, made wholly of sloping stones, so that there is no climbing up: Three Bowes shot from it, on the one side toward the City standeth a Head, suppos'd of that Concubine, with

Prince Radzivil.

* *Cairo.*

Memphis here thought to be situated.

* With how little reason it may be imagined, that the *Israelites* should build these Pyramids, may appear, in that they are built of stones, whereas their employment was all in Brick-work.

The first and greatest Pyramid.

The second Pyramid.

The third Pyramid.

with a long Neck and large Arms, seven Cubits high, and cut out of one entire Stone. Some imagine that out of the first great Pyramid which we entred, by a hollow Passage under ground through a firm Quar, which we saw arch'd over with stone, a small and secret Entrance came into this Head, and from thence (so is the common fame) by the mouth of that Head Oracles delivered.

Guardian Idols call'd Serapes.

In the Pyramids were Tutelar or Guardian Images, by the Egyptians call'd *Serapes*, and by them placed there for the protection of the Corps, and to carry the Souls to their Heavenly Mansions: They were graven from the bottom to the top with various *Hieroglyphicks*; Among others were found two such Images of a Man and a Woman, both adorn'd with Caps and Ear-lappets, made of black *Theban* Stones, thick above, and small beneath: They stood upon a broad Pedestal in the Countrey of *Sabid*, not far from the *Red Sea* in a Pyramid, wherein Age on one side had made an In-let, through which some Turks climbing had taken them out, each of which weighed almost Eight hundred Pounds: The Turks opinion'd that formerly the Kings of this Countrey worship'd these Images, and had commanded the like to their Subjects, who after their death here buried their Princes together with their Idols: They were both heretofore graven with Egyptian Letters, which according to the Exposition of those who understand that kinde of Learning, signifie several Deities (of which the highest call'd *Jynx*) stands clothed in the uppermost place) whose sole power preserves the Bodies from all Accidents, and brings them to their, they suppose, Celestial Abodes.

Famous Sepulchres under ground.

Amongst the most notable Remarks in and about *Cairo*, or within four miles, the Marble Sepulchres under ground, by which the City *Memphis*, and many places round about it stood, and yet stand upon Arches and Vaults, breeds most admiration, far exceeding in greatness and curiosity the Monuments of the *Romans*.

Egyptians held the Pythagorean Metempsychosis.

The Learned Egyptians of old, which held the *Pythagorean Metempsychosis*, or Transmigration of the Soul from one Body to another, took care not only for their dead Corps, with great Preparation of several Spices to preserve them from corruption, but endeavor'd also by laying it in a convenient place to keep it quiet; therefore with wondrous pains and curiosity they neither disposed them in places over which the *Nile* flowed, nor in the open Fields, but either in long-continuing Pyramids, or Stone Caves under ground, which with great labor were cut out of entire Rocks: These Caves serv'd in stead of Church-yards, parted into several Vaults, or arched Apartments, like great Dining-Rooms, with so many turnings out of one into another, that they seem to be a perfect Labyrinth.

Convenience of the Priests in the Subterranean Vaults.

There were, as the Egyptians themselves report, so many of these, that they extended many Miles off, even as far as the Oracles of *Ammon* and *Serapis*; this was no small advantage to the Priests, for that they could by these avenues without hindrance from the heat of the Sun, or stifling of the Sands, meet and converse together: From hence it would seem that the whole Sandy Desert should be hollow, or vaulted underneath, which none ought to think strange, if he observe the many other stupendious Works of this Countrey, and shall mark considerably what is written by Antiquity of the vast Extent, and exceeding Populoufness of *Memphis*. Moreover, some Arabian Writers in their Books stick not to aver, that *Memphis* and *Heliopolis* by hidden Passages under ground, were united together, being divers miles distant.

Most of the Inhabitants of the Village *Saccara*, lying nearest to these underground



How they find out the Subterranean Sepulchres.

ground Sepulchres, maintain themselves by breaking them up, and digging out the Mummied Bodies; for since from ploughing the Land by reason of its barrenness they can scarce feed themselves, therefore they hire such as are willing with Money, either to search Caves under ground within their Jurisdiction found already, or cause to be sought and digged up new, and not yet discover'd ones, in the dry and barren Sands, where, as is supposed, are many never yet found, so covered some depth under the Sands, that no stranger, no nor the inhabitants themselves, can know whether any such things lye underneath, or not: When they are discover'd, the trouble is not all over, the greater difficulties follow; for the Searchers do first make a small Well about two foot broad, and sixteen or eighteen foot deep, into which with a Rope, a servant from above is let easily down, with a Torch in his hand; true it is, in some few of them they climb up and down without Ropes, by setting their feet in certain gaps of the Wall: At the bottom of this Well they come to a four-square Passage of the same wideness with the Well-mouth, but of several lengths, for in some places it is ten, in some fifteen, in some less, in some more feet long, but so low that they stoop to go in it.

A Description of the Egyptian Vaults for Burial.

At the end of this they come to a four-square Vaulted Repository, four and twenty foot long on either side, and at the end of each stand Tables, cut out of the same Rock, about five foot long, two and a half broad, and one foot high, opposite to each other, whereupon they set their Dead in Chests or Coffins of Wood or Stone: In some Caves in the Wall above the Chests or Coffins of the Dead, are certain Hieroglyphick Characters; and there stand, besides the mentioned Eminent Coffins, more and other flat ones upon the Floor round about those, which seem to be Childrens; Oftentimes there lye five and twenty such Caves near one another, as in the PRINT above, wherein these Caves are represented to the life; All of them come out at one Passage or Descent, and because there is no light, nor any other Entrance than the first, within it is utterly dark, so that without Torches and a Leader, it is dangerous to venture into them.

The

The Ground-plan of this FOREGOING PRINT, is the fashion of the Cave, together with the Tables, whereon the Bodies shut in the Coffins are set, which here are to the number of nine, all of equal bigness; one of which is marked with the letter D. Each Cave hath on the four sides of it Marble Tables so big that the Coffin may conveniently stand thereon; these Tables, together with the four Walls of every Cave, stand in the Draught or Platform, with the numbers 1. 2. 3. 4. as the letter X sheweth the Ground, or Floor of the Walls: All this appears clearer in the Draught where S and T are two Vaulted Caves: Between the four Walls of the Vaulted Cave S, four Tables are to be seen, on which are four Chests, as A. O. P. K. denotes every of which has inclos'd *Mummies*. Commonly there are at the Head, Images set representing Children in Swadling-Clothes, with Figures of the Tutelar Gods, and at the Foot sits a Hawk; for they believe that the Body by their presence shall be freed from all violence. The second Cave T contains the like number of Tables, marked with the letters L M N B. whereupon the Embalmed Corps, with their Tutelar Gods by them are set: The letters Q and R shew the Ground or Floor of the other two Caves, and the letters G and H the place of the Tables. The letter G. denotes the Entrance into several other Caves, the number of which is so great, that they reach several miles, as they say: On each Wall of some Caves are seen Hieroglyphical Figures of the Guardian-Gods, which appear directly over against them, as the letters E F, and Y Z shew.

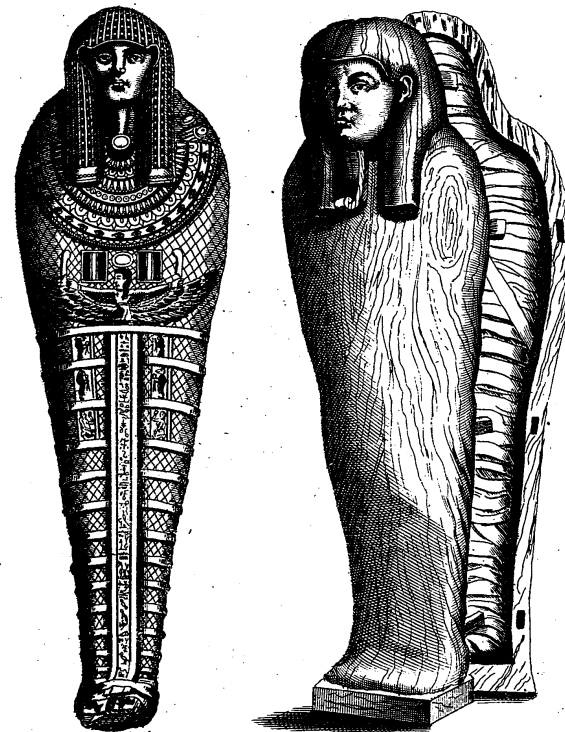
Now wherefore these Hieroglyphicks are Graven over against them, and not at the end, is by a hidden Myltery signified, that the inclination and kindness of those Gods was the same which themselves had to the Corps: for the Egyptians believ'd that such kind of Figures had a great power and operation in them, and therefore they are set by them as Guardians to the Body: Thus we have given a Description of the Stone Caves under-ground, wherein the Egyptians Buried their Embalmed Bodies, now call'd *Mummies*.

*Mummies, what they are,
and the manner of their
Hieroglyphical Signatures.*

As to the *Mummies* themselves, two things are to be considered, first the Chests or Coffins, wherein the Bodies are lay'd, and afterwards the Body it self, only call'd *Mummy*. The Body or *Mummy* it self, void of all Hieroglyphicks, is Embalmed with Spices and *Bitumen*: But the Chests or Coffins wherein the *Mummies* lye, and the Winding-sheets wherein they are wrapt up, be richly gilt, streaked with several Colours, and curiously depicted with Hieroglyphicks.

Every Corps lyes in a smooth or costly Chest or Coffin according to the state and ability of the person, when living, made either of Stone or Sycamore wood, which is not subject to Worm-eating. This Coffin is gilt all over, and always hath carved on it either the likeness of some Deity, to whose Protection it was committed, or the shape of those who lay Buried therein; the Hieroglyphick Figures expressed thereon were several, and sometimes these: that is, the Image of the Deity or Person as we said before: The Figures of an Altar, an Owl, a Semi-circle, a Paper-Pedegree of the Family with an Inscription, a Pitcher with one Ear, a Water-pot, two Pillars divided into four halves, a Snare, a Balsam-Vessel or Urn, a Goose, an Egyptian Ship, a Branch of the Plant *Papyrus*, with several other Characters, which have all some peculiar signification, aiming at the preservation of the Body.

The Chest or Coffin wherein the Female lay, represented the shape of a Woman, and had upon the Head a Cap with Ear-lappets hanging to it, and very curiously



curiously wrought with Seams and Edgings, as it were Embroidery : On the Breast were several Edges and Seams in Trayle or Net-work, between which stood the Image of a Woman with out-stretched Arms, a Wreath or Chaplet on the Head, one long Feather in each hand, and a three-folded or doubled wing of a Fowl : The Body of the Image was so cut or hewen, that all along from the upper part to the lower, it was smaller and smaller, cover'd with several Veils like a Net, very artificially and curiously expressed : In the three upper Network rows, stood the Images of the tutelar Gods to avert evil, on each side three with Cords in their hands, without which no adorning of *Mummies* are prepared; under these Hieroglyphicks, lye hid deep Mysteries, says Father *Kircher*, who, as he avers, had such a one to shew : His words are to this effect.

A. Kircher.

The whole Image represents the Goddess *Isis*, together with the tutelar Gods : The seven trailing Streams upon the Breast, signifie the seven Planets : By the Bodies cover'd with a Cloak or Garment like a Net, is imported that Nature by hidden and hazardous adventures, makes Life a Snare, and full of entangling puzzle and continual struggle : The Image of a Woman with out-stretched Arms signifyeth the Egyptian * *Iynx* : The long Feathers in both Hands, import the swiftness or suddenness of their Operations; the Wreath or Chaplet upon its Head, shews that it is the greatest of all Deities; to the ruination of the six Lares or Tutelar Gods, viz. *Horus*, *Anubis*, *Nephte*, *Cynocephalus*, *Osiris* and *Arveris*, is the Body committed. The Cords in their Hands import that they stop and binde up the powers of contention and strife. *Horus* upon the mentioned Chest or Coffin, was in the shape of a Child; *Anubis*, of a Dog; *Nephte* (which with the Egyptians is *Venus*, with the Hebrews *Astaroth*) of a Woman upon her knees; *Cynocephalus* of an Ape; and *Osiris* of a Hawk : These in the opinion of the Egyptians carry all Souls to the Heavenly abodes, and therefore not without reason represented on most of the *Mummies*.

Isis is the eternal Divine Image according to which all was Created by God; say they.

Within the Coffins also in the Winding-sheets or Wrappers, are Earthen Images, some as big as a Finger; others as a Foot; put there to defend the Bodies against evil Spirits, in several shapes of Men and Women, and other Creatures : On their Head they have commonly a Cap with Ear-lappets, on the Breast many fine Winding-Clothes : they hold the Hands across, with a Hawk in the left; they are all cloathed almost in one fashion, as the *Mummies* themselves; that is, bound up in Swadling-clothes after the manner of an Infant.

Images within the Coffins.

Round about them both before and behind, above and beneath the same Characters are written, which are also upon the Grave-clothes of the *Mummies*, and are to this purpose : *The Spirit of this Body, Blessed by the Life of the favourable and gracious Deity, shall by the Worship of the Tribe or Family of Horus the Governor of Years or Time, fly to Heaven.*

In these Coffins lye the *Mummies* Embalmed with Spices and *Bitumen*, stretched out at length, and bound up with several Wrappers of fine Linnen or Silk, with in-imitable Art, and great care and circumspection. These Wrappers are spread over with a mixture of Wax, Pitch, and a Chalky Salve, partly to preserve the Bodies from corruption, and partly that they may the easier and firmer write thereon the Hieroglyphicks : Upon these Clothes commonly is pourtray'd; first the Pictures of those wound up therein with colours that will never fade or decay, holding in their Hands things sacred to the Service and Worship of the Gods, together with the Fruits usually offer'd up to them :

How the Coverings of the Dead are adorn'd.

Upon the uppermost Covering, are Ribbons and Fillets, seeming to be set with small round Glafs Beads of many colours, with Girdles powder'd over with a Stuff resembling precious Stones, stich'd on with a Needle: Between the fore-mentioned Ribbons, are Hieroglyphicks of Celestial and Terrestrial Creatures, viz. In one place the Figure of the Sun and Moon; in another of the Bird *Ibis*, with Serpents in his Bill: There are also Lyons, whereby the fruitful Nile is exprest, and other more such like; lastly, appears the Mummy it self, the Feet wrap'd like an Infants in Swaddling-clothes.

Urns for the Dead
wherein Kings were lay'd.

The Exposition of the
Figures.

The Bodies of Kings and other Great Persons were sometimes lay'd in Pots or Urns, whereon was the Image of *Canopus* their God of Nile; over which, that of a Hawk, whereby they imported the Deity of the Sun, to whose Protection the Corps therein was committed; then were characterized thereupon several lesser Figures in Columns; as, a Goose, a Serpent, a Scepter, a Water-Tanker and two Forks, a Hawks head, two long Feathers with a Water-pot under, two Oyled Pictures, a Semi-circle, the Bird *Ibis*, a Crooked Biller, another Image of *Ibis* pourtray'd in a Garden: Every of these Figures have a peculiar Explanation, all together amounting to this fence or purpose: *O Cheno-syris the Guardian make the Dead happy, by a Heavenly influence with a Divine dew of the Spirit: The Wisdom of the Sun quicken it with his own Heavenly dew; Hermanubis bring it with his Ruling influence, into the Garden of Osyris.*

In another rank sometimes stands aloft upon a Serpent with a half circle, and an out-stretched Arm, an Image revers'd, and looking backwards toward an Altar; a Wreathed Cord with three Blossoms of the Plant *Lotus*, a hooded Fowl upon two Scepters, one Scepter, two Semi-circles, an Eye, a Fowl with extended Wings, a crooked stump with a Mans Foot; of which, Father Kircher gives this Explanation: *The Tutelar God moved by Offerings and due and acceptable Solemnities, grant life to this Corps, and bring this Body into the Heavenly Constellations; Whence it appears, that the Hieroglyphicks were set upon these Urns, for no other ends, but that the Deity moved and drawn thereby, should first protect the Body against all Infirmities, and afterwards bring it to the Heavenly habita-tions with all good success and satisfaction.*

Rolls of Paper found in
the Mummies.

Some Coffins or Urns are inscribed with Dogs-heads; Others have representations of the Anatomies or Dissections of Bodies to be Embalmed, with the Balsam pots about them. In these Chests sometimes are found Labels of Paper rowled up one in another, written with abundance of these Characters: for this Sacred Learning in the opinion of the Egyptians, did not onely signifie hidden things, but had also a great power and vertue in them to procure the Protection of the Gods, to whomsoever they were thus affixed: In these Rolls the chiefest Portraitsures of the Gods, which are also sculp'd upon the Pyramids, and in the very same order as they use to be carryed about in Solemn Festivals, call'd *Comasfen*, after the manner of Procession; for they placed a great Myserie in the graceful and sumptuous order of the Gods marching decently one after another: For this very cause were these Images set by the Corps to protect them from all adverse and evil Spirits, and to lead the Souls to Blisse. These Rollers therefore describe onely the Funeral Pomp or Solemnity of Burials, which they carry forth most sumptuously, those especially of Kings, Priests, and other persons of great Quality, bearing several Images of most of the Gods upon Sacred Supporters, thereby to procure their grace and favour to the deceased Party.

The Funeral Pomp of the
Egyptians.

The



The Portraiture of two such Funeral Solemnities, according to the Draughts found in the Mummies are to be seen in Kircher's Book of the Mummies, where you may find according to this Method.

Isis of Memphis with Strings, and a Scarf upon her head, and out-stretched Arms and Hands, signifying the Spirit of the Deceased. The Goddess *Nephte* and the God *Anubis* with Arrows and Darts in their Hands: Two other Images of *Anubis* and *Nephte* upon their knees, adorn'd also with Darts and Sycles: The two first which go upright, seem to be Priests of *Anubis* and *Nephte*, whose Images they follow'd to reconcile those Gods: A Serpent with his Brest and Head raised up: An Image with a mans Face, but the Body of a Serpent, representing the Spirit of the World: A *Tripes* or *Trevet*, joy'n'd by three Angles: Two Dogs sitting as Warders of their Sacred Dominions: Two bundles of offensive Weapons with a *Caduceus* and Ball therein, out of which creeps a Serpent: A Bar between Perches, whereupon stood two Falcons, covered with a consecrated Cloth: A Biere with the Funeral Bed of *Memphti* the Tutelar God of Nilus, and *Anubis* under it: The Veil of *Horus*: The Scepter of *Monphei*: Water-pots, and an Egyptian *Bani* or Ship with other Images belonging to the adornment of their several Mummies: At length the Corps or the Mummy Embalmed and wound up with many folds, and dress'd with various remarkable Characters. After that a humane Figure, with erected Arms, and a Tail pendant, which they use to carry about at Anniversary Obsequies or Annual Celebrations of Funerals: Several other Images also headed like a Hawk, and Bodied like a Serpent, at last seven Oxen with a covering cast over their Backs, signifying the seven days and a * quarter, that concern the Birth of the Goddess *Isis*: during which time, none according to the received opinion are hurt by the *Crocodiles*, and that there is a cessation of punishment from any of their offended Deities. After all this followed several other Images.

This is the representation of an Egyptian Funeral Solemnity, (for in such Order they march) which as a hidden matter full of Mysteries, the Egyptians describe upon the mentioned Rolls of Paper, firmly believing that the Corps will

* Which we may suppose
to be six hours.

will thereby remain freed from the vengeance of those Deities.

Some with much mistake, have judg'd that the life and praise of the Deceased is Hieroglyphically described hereby, but the former Descriptions have sufficiently declared the contrary.

Guthrie.

The antient Romans have wholly and altogether followed the Egyptians in their Funeral Solemnities, as Guthrie in his Book of *The Jurisdiction of Spirits*, sets forth: in like manner also have all the usual Ceremonies which the old Romans observ'd toward their Corps, had their original from them.

Gold Plates in the Mummies.

Many Mummies have under their Tongue a small Plate of Gold of the value of two Duckats; for covetousness of which, the Arabians and others which dwell in Egypt, break up most of the Mummies which they finde undefaced.

Among several which have treated of the Mummies, Athanasius Kircher in his Book of the *Egyptian Hieroglyphicks*; Johannes Nardius in his *Exposition of Lucretius*; and Peter de la Valla, deserve singular esteem: The two first for the exact description of the Mummies, and the last for not only describing, but also for his diligent searching of them, among which he found two most remarkable; one of a Man, and the other a Woman, which he exactly describes in this manner.

The Description of the Mummy of a young Man.

Upon a piece of a great gilded Winding-sheet that lay flat upon the Mummy, was the shape of a young Man in a long Veil of fine Linnen, as the antient Egyptians used to be cloth'd, artificially represented, and all over from head to foot delineated with Hieroglyphicks: The Head was cover'd with a Wreath of Gold and Precious Stones, under which black-colour'd Hair appear'd; in like manner the Beard was black and curl'd, but small: On his Neck he had a Gold Chain, with a piece of Coyn like a Single-penny on his Breast, such as the Governors of Provinces in Egypt wore formerly, whereupon the Bird *Ibis*, with several observable Marks were pourtrayed, which seems to import that this young Man had been of quality in his time: He held in his right Hand a Golden Cup with red Liquor, for a token of presenting the Drink-offering, and in his left Hand a Fruit not unlike a *Malacatoon*, with a Gold Ring on the fore and little finger: He had on his naked Feet black Sandals laced on: On the Girdle was a Fillet whereupon was written *Eὐτυχία*, that is, *Happy*, or *Happiness*, perhaps the proper name of the young Man, or else set there as a Prayer for his eternal joy.

The Pourtraiture of a Woman.

The Woman that lay in the same Cave, was without doubt the Wife or Sister of the young Man, and more sumptuously drawn upon her Herse-cloth; Besides several other Hieroglyphicks, there stood upon gilded Plates two Fowls and two Lions, back to back, and upon another Garment lay an Ox or Cow, perhaps the Image of *Apis* or *Isis*, that Idol by the Egyptians being represented in that shape. Upon another Plate hanging to the last link on the Breast, the Sun was pencil'd: In the Ears were Gems with Garters on her Arms and Legs, and many Rings on her Fingers: In her right Hand she held a Golden Water-pot, and on the fore-finger of the left Hand a Ring, with other Trimmings and Ornaments: She had, as the young Man, black curl'd Hair, which cover'd her Face; dark and thick Eye-brows, with black Eyes wide open: These Effigies or Resemblances were drawn with a rough hand, like Pictures in unsetled and barbarous times.

In the Cave wherein the two fore-mention'd Mummies were found, there were other Corps which lay all without order, buried in the Sands, and preserv'd onely by its driness. Besides the former two, there was another which

lay

lay in a Wooden Coffin with a Virgin carv'd upon it, and laid forth almost like the former, with a gilt Herse-cloth and other Ornaments. In the broken Body of this Virgin, was found nothing else but a great many Rollers and Bitumen wound up therein, for the Bones and Flesh were in a manner dried and consumed, so that it seem'd to be onely a shell of Wood: The Materials of the Mummy were so hard, that a Hammer could scarce make any impression upon it: A little forwarder other Corps were to be seen in great number, wound up in single Clothes, and preserv'd in common Bitumen, without gilt Coverings, Pourtraitures, or any other Ornaments; whence may be concluded, that the adorn'd Bodies were Persons of rank and quality, either of Priests or Great Ministers of State, which onely had hope to come to the future Dominion, as Herodotus, Diodorus, and other antient Historiographers mention.

Mummy is a Persian word, and signifieth a dry and unperishable dead Body being Embalmed after a peculiar manner: Many are of opinion, (though not so) that the Bodies which are so call'd, were not prepared by Art, but by meer chance brought to the estate of being unperishable by this following means.

Mummy, a Persian name.

In Africa, on the east-side of Nile lyeth a great and sandy Desert, call'd from its extent, *The Sandy-Sea*, which by impetuous Windes is so often agitated, that Travellers and Beasts with their Burthens are overwhelmed alive, and there utterly lost, which after by the power of the hot Sun and parching Sand are so dried, that they become fixed and for ever undissolvable.

True it is, some such Bodies are found there, and sometimes sold for Mummies, but they deserve not that Name, because a Mummy is onely such a Body as by a peculiar Art is incorporated and embalmed with Bitumen, and other odoriferous Spices, such as at this day in great numbers are found under the City Memphis, and the Caves about it.

Mummies are not Bodies dried by the Sun in the Sea of Sands.

Herodotus saith in his 2^d second Book, that Bodies of Rich or Great Men were wash'd over with Phenician Wine, and the Belly stuff'd with Myrrh, Cassia, and other Aromatics, and then laid in Salt: but those of the common sort, was done with Juice or Gum of Cedar-wood: I shall briefly set down the words of this antient Writer, wherein he sheweth the whole Egyptian way of Embalming, for the better explaining of what is already said, and shall be said hereafter.

Herodotus, Euterpe.

After mourning for the Dead, they bring the Body to be embalmed, for which several persons are appointed excellently skilled in that Art, who when it is brought into the house, shew wooden Images of other dead persons painted in natural colours: First, the nearest, afterwards courser, and then a third the courtest of all, asking according to which they will have the Corps done: After a bargain struck, having the Corps there, the Pollinctors embalm the Body with great diligence in this manner: First, with a crooked Iron they drill the Brains out of the Head through the Nostrils, upon which they strew Medicinal Ingredients; After that with a sharp Stone had out of the Moors Countrey, they open the Belly and take out all the Bowels, which being cleansed and washed with Phenician Wine, are mixed with pounded Spices: Then they fill the Cavity of the Belly with beaten Myrrh, Cinnamon, Incense, and other the like Aromatics, and so stitch it up again; this done, they lay it seventy days in Salt, and no longer; After which the Corps are wash'd, and wound up in silk Blankets cut in flits, and spread over (like our Sear-clothes) with a

Herodotus.

Gum

'Gum which the *Egyptians* use in stead of Lime : When the Friends have received the Corps thus Embalmed, they frame a Wooden case just fitted, where-
'in they lay the Corps, and put it into the Burial-Cave next the Wall : Thus
'sumptuously they prepare and order their Dead.

The second sort of Embalming.

'There is another kind of Embalming us'd by those of the middle sort, being
'of no great cost, viz. They fill a Syringe with Gum of Cedar-wood, and inject
'it through the Fundament into the Belly, without removing the Bowels, then let
'the Corps lye so many days as aforesaid, in Salt : On the last day they squeeze
'out the injection by the same way, which hath such an Operation, that it brings
'with it what is not fit for Preservation, and the Salt consumeth the flesh ; so
'that nothing but the Skin and Bones of the Dead remain, which finish'd, the
'the Corps is delivered up to the Friends, without any more cost or trouble.

The third sort of Embalming.

'The third way used to the poorer sort is only this : they cleanse and wash
'the Belly first, and then lay the Corps seventy days in Salt, and so finish the
'Obits.

* Embalmers.

'Ladies of Quality are not so soon exposed to the Operation of Embalming,
'nor such as were famous for Beauty, because the Embalmers should not abuse
'their yet untainted Bodies : for they say, one of these * *Pollinators* used that
'unnatural Villany ; and upon complaint of his fellow-Artists was surprized in
'the very Act, and suffer'd condign punishment.

Italy.

* The Gum of the Balsam-Tree, before mentioned, *Fab. Nardius.*

* *Asfalt* is a certain Resin or Pitch, found in some Lakes, especially that of *Asphaltus* in *Treby*, now *Alase Metanum*, on the Dead Sea, at certain times call'd on the Shore ; but now is somewhat rare.

Salt makes not the Corps unperishable.

Proved by *Baronius.*

* City of *Saba*.

Haly an Arabian Physician is of opinion, that Bodies by means of *Bitumen* and
* *Opobalsamum*, *Myrrhe*, and such like Drugs, is brought to the state of perdur-
ableness. *Johannes Nardius*, who caused many of the *Mummies* to be broken in
pieces to try them, maintains strongly, that the Corps of the *Egyptians* were
Embalmed with no other Material, then * *Asfalt*, of which all pieces of *Mum-*
my smell strongly.

In what manner the Bodies by *Asfalt* alone, should become uncorruptible,
is much questioned : Some attribute it to the great quantity of Salt mixed
therewith, but that cannot be ; for Bodies lay'd in Salt, resist corruption a
while, yet in length of time they consume to dust.

This *Baronius* in his History of the Church affirms, from a Body found in
the Salt Mountains of * *Saltz-burgh*, seeming to have a white Skin, whole and
cleer, Eyes as if alive, Hair unhurt, and the rest of the Body as stiff as a stake,
but when it had lyen three days in the open Air, it so consumed, that in few
days it turn'd all to Water.

It rests then, that we say somewhat of the Manner, Art, and Means, by
which Bodies Embalmed with *Asfalt* become so dry and hard, and how the
Asfalt or *Bitumen* incorporates, which though at first sight it may seem difficult
to apprehend, yet we shall in some measure make out as followeth.

In what manner are Bodies Embalmed with *Asfalt*.

* *Asfalt* hath a glutinous Body, being condensed by cold, and relaxing by
warmth, especially Fire ; but commixt with *Naphtha* grows fluent, when
both these Gums are thus dissolv'd together, they put the Corps therein,
in which if they let it lye so long till it be thoroughly soak'd, then taking it out,
and the superfluous moisture by heat drawn out of it ; the work is finish'd :
The probability of this is evidenced by the adequate infusing this Liqueur
through all parts of the Body, inasmuch as the Hair of the Head, Eyes and
Eye-brows in some *Mummies*, are fast conglutinated together : And the pene-
trating power of the *Asfalt*, which transpierceth the very Bones, and shrinks up
by consolidation so wonderfully the whole Mass, that the Bodies of those so
Embalmed,

The Verme of *Asfalt* very Astringent.

Embalmed, being of full Stature, are so lessen'd by a close contraction, that
they seem rather the Corps of Children, and those of Children to have been
Abortives.

It is observable, that all the Bodies of the *Egyptians*, which are thus Em-
balmed, sumptuously adorn'd, and Hieroglyphically Characterized, are found
either in the Stone Vaults under-ground, or in Pyramids, and were Buried
therein before the Expedition of *Cambyfes* into *Egypt*, in the year of the World,
Three thousand four hundred and thirty ; as appears by this, that the same
Cambyfes after his Conquest, introducing his own *Persian* Manners, Rites, and
Customs, Banished or put to Death without mercy, the whole Priesthood of
the Nation, whereby this way of interring utterly failing, was quite lay'd
aside ; as appears from *Herodotus* : These Priests, saith he, only understood those
Mysteries, which might not be taught or communicated to the People in common, so that in
effect the whole Science dyed with them.

At what time it was the *Egyptians* Embalmed their Corps, and delima'd them with hidden Letters and Learning.

Observe that according to this account the *Adams* in the Pyramids and Vaults, are above 2000 years old.

Herodotus.

IN the Caves under *Mempbis*, are frequently yet found a great multitude of
burning Lamps made of boyled Chalk, in the shape of a Dog, a Man, a
Bull, a Hawk, a Serpent, and other Beasts, wherein some with three, others
with four, eight or twelve Wicks, by the report of the *Arabians*.

Continual burning Lamps or Candles found under-ground.

Many have imagined from such burning Lights found, that the Antients
knew this great Myserie of so feeding fire, that it should never go out or ex-
tinguish of it self ; which they strive to demonstrate by examples, especially
two : The first, was a Taper belonging to *Pallas*, which in the time of *Henry*
the Third Emperor of *Germany*, in the year One thousand four hundred, and
one, by a Countrey Swain was found, not far from *Rome* by the River *Tiber*,
together with the Body, supposed to have burnt two thousand years and up-
wards, yet could not be put out or extinguished by the Winde, nor by casting
of Water, or any other moisture upon it ; but as soon as by accident, the
Vessel got a leak or crack at the bottom by removing, the flame instantly went
out, by the running forth of its nutrimental Liqueur ; That this was the Body
of *Pallas* the Son of *Evander* the *Arcadian*, kill'd by *Turnus* ; *Volateranus* holds,
(whose Story is at large in *Virgil's Æn.* Book the Tenth) upon whom he gives
us this Inscription.

The examples of such burning Lights.

Filius *Evandri Pallas*, quem lancea *Turni*
Militis occidit, mole sua jacet hic.

Pallas, *Evander's Son*, by *Turnus Spear*,
Bravely in Battel slain, lyes Buried here.

The other is said to be found in the time of Pope *Paul* the Third, in the
Appian way to *Rome*, in the Sepulchre of *Tulliola*, *Cicero's* Daughter, with this
short Inscription.

TULLIOLÆ FILIÆ MEÆ.

To *Tulliola* my Daughter.

They say this Light had continued above fifteen hundred years ; the flame
of this was not so perfect, as that of the other, nor so bright ; perhaps the ad-
mission of Air caus'd that dimness.

By what Art a Light can be made to endure so long without recruit, hath
been much debated ; but yet remains undecided : Some deny the possibility,
that

Several Opinions of this long-burning Candles.

* A Stone, if set on fire, cannot be quenched.
† We may suppose it to be Nitre.

* *Linum Asbestinum* is a sort of Linen spun out of the Vitis, as some suppose of the Caryllian or Egyptian Stems. Though *Salmassius* with more probability contends the true *Asbestinum* to be the *linum siccum* of *Linum Indicum*, in the folds of which, they enclosed the Dead Body, committing it to the fire, till it were consumed to ashes. While in the same flames this Linen shroud, as if it had only been wash'd, became more white and refined by the fire. *Salmassius*. *Exercitium*.
* *Kircher de Lucernis Aegyptiorum*.

* *Ignis fatuus*.

The Egyptians had perpetually causing Lamps.

* *Salmassius* in his Comment upon *Pausanias de rebus persicis*, observes that our *Pedestrianus* a *Cyprian*, shewed at *Venice* some incomcombustible Cloth, and his Materials were from *Cyprus* where indeed *Disputantes* place them; the same is usually confirm'd by *Vitus* upon *doctus*, and *Atianus* in his *Colloquia*. And thus in our days do men practice to make long lasting Snails for Lamps out of *Alumina Plumbum*, and by the same read in *Pausanias*, that there always burnt a Lamp before *Atianus*'s Image. *Schianga* an Arabian Historian.

that there are no such things in Nature, alledging that whatsoever alters or consumes in vapour, cannot be permanent, but this oily nutriment vanishes and so consumes, therefore the food of fire failing, the flame not durable extinguisheth: Such as take the opposite part, deny that all the nourishment of kindled fire must needs evaporate in a Damp, alledging that there are things that can oppose fire, by fire: Such are the * *Asbeston*, *Amiant*, † glistering stuffe like Silver in the Sand, certain Grains of *Aurum Potabile*, and the mentioned Lights, which by these means have burnt so long; yet 'tis a wonder that the Defenders of these perpetually-burning Tapers, could never finde out these *Asbeston* Wicks, wherewith the forementioned Lamps were made.

It is true indeed, that nothing in the world is so possible to make a perpetual burning Light, as the *Asbeston* and *Amiant*, which will be very evident, if we look well into the nature of them: As to the Wick of the *Amiant*, little can be said of its durableness; but Father * *Kircher* tells us, that himself had in his Lamp a Wick of * *Asbeston*, burning two years without any loss or alteration. All the difficulty to make a perpetual lighted Lamp, consists in extracting Oyl out of the *Asbeston*, which who can do, may easily perfect the rest: Several Chymists have in vain attempted and spent much fruitless time and labour about it; for the Oyl either affords no fire, more resembling water than Oyl, or else it is so thick, that it is altogether incapable of affording flame; whereby it appears, that the mystery of extracting such an Oyl, far surpasseth humane Skill and Industry. And if any should yet say, that the two fore-mention'd examples, and (as several Authentick Writers affirm) that the manner of making such Lights, was known to the Antients, and consequently by our sublimer Wits, or *Virtuosae* might now be again recovered; it may be answered that the above-mention'd Lamps were not perpetual, but onely long-continuing Lights, which might naturally be thus effected. The Inclosed Air by continuance of time being in-crausted by the fatness of the Bodies long pent up, may easily, as a new Coal draws Air by an *Antiperistasis* get a flame: So in the Winter, Water in Cisterns, by the circum-ambient Air, becomes warm: Such * flames many times appear glimmering in Church-yards, and far marthy grounds: The like is also asserted by the Workers in Mines, that they seldom open a new Vein, but there burst out such flames, seeming of themselves consistent.

Notwithstanding all these disputes, that the Egyptians have had perpetual burning Lights in their Sepulchral Caves under-ground, which indeed were not made of *Asbeston*, but supplied from another Fountain, appears by several Arabian, and other expert Writers, who were Eye witnesses. Their words are to this purpose.

The Egyptian Sages, who were of a sublime spirit, and singularly experienc'd in the course of Natural-causes, did place by the Corps of the Dead in token of their acknowledged immortality of the Soul, several Lamps or Tapers, which they, so far as was possible, sought with a discontinued durance to animate in this manner. There are many places in Egypt, that afford plenty of Bitumen and Petrole, or Stone-oil; which the Learned among them, who were great Naturalists discovering, lay'd from these Wells secret Channels or Pipes to the Sepulchres, where they set in a convenient place, a Lamp with a Wick of *Asbeston*, which moistened and fed thereby continually, and the Wick of it self unconsumable, it must of necessity follow that the light also endured perpetually. Here comes to minde that which *Schianga* an Arabian, in his History of Egyptian Remarks asserted, being in English thus: There was in Egypt a field with Ditches full of Pitch and Bitumen, from which their Learned men, all Naturalists, lay'd certain Pipes to the

Caves

Caves under ground, wherein they placed a Lamp join'd to the Pipes, which Lamp had a Wick incombustible, like the * *Salamanders Wool*, by which means they burned; being once kindled, perpetually, because of the continual influx of Bitumen.

The intent of the Egyptians setting these Lights near the Sepulchres, seems to signifie, that as the nature of fire is like the Operations of the Gods, so also the *Numens* appointed for the protection of the Corps thereby, as by a visible similitude of their own likeness, for the continual glorifying of the Soul, are drawn thither as, they believe.

Perhaps some will wonder, and ask for what cause the Egyptians have with such diligence taken care to preserve their Corps from perishing, and to adorn them with such exquisite Ornature: To resolve which Quære, it is to be observed first, that the Egyptians firmly believed that the first state of the world after the course of six and thirty thousand; or as others of forty thousand years, must return to its pristine state and condition again: Secondly, that according to that Position, the Government of the Seven Superior Tutelar Guardians of Egypt at every seven thousand years end, return to the first again; so continuing for the space of * nine and forty thousand years, viz. when the Sabbath, or Rest of all things shall come: That the change of these Rulers, caus'd the alteration of the condition of the Body: That the Soul, which after the course of seven thousand years, transmigrating from one Body to another, should return to its own Body left in the Grave, but clean from all corruption, and protected by the presence of the Gods; yet still advanc'd, till having travell'd through all the Heavenly Residencies, at length it is brought to the Great * Exemplar or Idea of it self, and so live eternally and unchangably happy.

The Egyptians then believing this, and being wonderfully diligent to lead an honest and virtuous life, seem to insinuate by their Embalming of their Corps, and to desire, that those Souls after this their departure, may finde their next transmigrated habitations worthy of their deserts, till they be fully united with God; for it is certain that the Egyptians from the beginning of all Memorials have so constantly maintained the Souls Immortality, that not onely themselves believed it as delivered to them from Antiquity; but have taught and inculcated this Doctrine also to their other Neighboring Idolaters, though learned: Among others, *Pythagoras*, who first brought this Opinion among the Greeks. Thus far of the Pyramids and Burying-places of the Antient Egyptians: We shall now return to describe the other Cities lying in *Sabid*, and begin first with the Island *Michias*.

IN the midst of Nile, not far from *Cairo*, over against the Old City *Misr*-*hetich*, lyes the Island *Michias*, or *El-Michias*, that is, *Measure-Isle*, or *Mark-Island*, because within it was set the Mark whereby they took the measure of the Rivers overflowing, and the height and lowness of his waters, and thereby made a judgement of the consequent fruitfulness, indifference or infertility of the following Year: This Island contains about fifteen hundred Families, having at one end a fair Palace, erected by a Soldan, and a large Mosque or Temple; at the other end standeth a round Building alone, with a four-square Well or Cistern, eighteen Cubits deep, into which the Nile-water at the time of the overflowing is conveyed: in the middle of the Well stands an upright Pillar, divided by marks into so many Cubits as the Well is deep, where attend certain Officers by command of the Council, who give notice of the increase, which some Children with yellow Bands about their Heads, to that purpose appointed

* *Salamanders Wool* is not defused from any Animal; but a Mineral substance Metaphorically so call'd from th: received opinion of its incensurableness.

Why the Egyptians so carefully Bury their Corps.

* *Anax Platonius*, in *Magnum*.

* *Protoplastus*, that is, *Demi*; for although the Heathens did multiply to themselves such innumerable orders of Deities; yet they ended in one only God, as *Virg. Æn. lib. 1. O Socii (neque enim igitur sumus ante malorum) O Pulcherrime caratidis Deus in quoque sumus.* Dear friends, for we have many dangers pass. And Greater, God these too will end at last.

The Egyptians have always strongly maintained the Immortality of the Soul.

Island Michias.

appointed, make known by an Out-cry through all the streets of the City and Suburbs, admonishing the people to fear God; and are by them in return presented with Gifts: During the rising of *Nilus* in *Cairo*, and most other Cities, there is so great a Noise and Joy made with Drums and Trumpets all along the City, that it seems to be a Tumult and Uproar.

Grea.

Opposite to *Misrurah* lyeth *Geza*, joyning to *Michias*, that severs it from *Cairo*: it shews many stately Palaces erected by the *Mamelukes*, and other curious and pleasant Buildings, together with a sumptuous Temple, by the *Nile*; Many Handy-crafts men and other Traders come daily from *Cairo* hither to work and trade, returning at night to their own homes: Those that would visit the Pyramids, can go no nearer way than through this City, which on one side is surrounded with a sandy Desert reaching quite to them.

The Lake Meris.

Not far from *Grand Caïre* stands *Muballaca* a little old Town, near which the great Lake *Meris*, which *Diodorus* placed ten Stadia or Furlongs from *Cairo*: Antiquity gave it in compass two hundred and fifty, or four hundred and fifty miles, whereas at this day it is but eight leagues.

Sanatus.

At the increase of *Nile*, this Lake is in some places fifty fathom deep, receiving great store of water, which the Inhabitants make good use of. It hath two Rivulets; one, by which it receives water from *Nile*, and the other where it runs out of the Lake, and moistens the thirsty grounds in Summer time: They say King *Meris*, from whom this Lake took his Name, caused it to be digg'd with Spades, and in the midst of it erected a Sepulchre for himself and his Queen, wherein two fair Pyramids, each forty paces high were set, with the tops out of the water, upon either of which he placed a Marble Statue. The Revenue of the Fish of this Lake, which amounted daily to a Talent of Silver, the King allowed to his Royal Consort to buy her Pins. This agrees with what *Herodotus* writes in his second Book, in these words:

Herodot. 2. Enterp.

The Lake Meris is in compass a thousand six hundred Stadia or Furlongs, and sixty paces, which compass is as much as all Egypt is in length on the Sea-coast; It reaches far to the North and South, and is in depth fifty paces. That it was digg'd and made by mens hands appeareth, in that about the middle there stand two Pyramids that rise fifty paces above the water, and as much under it, so that each Pyramid is an hundred paces high: Upon either of them is a Stone-Image sitting upon a Throne: The water of this Lake comes not from a Spring, being sometimes very dry, but is supplied by Trenches out of the Nile; six moneths it is furnish'd from them, and other six moneths makes returns into it, which later six moneths the Revenue of Fish amounts every day to a Talent of Silver, but in the former only to twelve Mine, or Pounds; Adding, that the Inhabitants asserted this Lake went under the Earth Westward, as far as the Sandy Syrtes in Lybia, where it anew breaks forth near the Mountain which hangs over Memphis.

A Talent is 25 lb. Sterling.

Changa.

About six leagues from *Cairo*, at the Entrance of the Wilderness which runs towards Mount *Sinai*, lyeth the City *Changa*, heretofore very great, and beautified with stately Houses and Temples, but so much spoiled and wasted by Wars, that it hath lost its ancient splendor: Here is a double Thorow-fare, the one towards *Syria*, the other to *Arabia*; but no water other than what from the overflowing of the *Nile* is preserv'd in Sluices and Ditches.

Suez.

Livy, Sammar, Bellonius.

Hence towards the East standeth *Suez*, by *Protony* call'd *The City of Brightness*, upon the utmost Border of the *Arabian Gulf*, about three days Journey from *Cairo*, as *Livy*, *Sammar*, and others affirm, though *Bellonius* placeth it much nearer: This is one of the most commodious Havens on the North-side of the *Red-Sea*, and the *Moors* bring hither out of *India*, all manner of Spices, Gems, Pearls, Amber,

ber, Musk, and other costly Merchandize, which are carryed by Land to *Cairo*, and so to *Alexandria*, whither the *Venetians*, *English*, *Dutch*, and other Nations come to traffique: Divers placeth this City with *Protony*, in *Egypt*; but others as *Maginus* in his *Geography*, in *Trogloditis*, a part of *Arabia*: but it seems rather to belong to *Egypt*, because it is now under the Command of the Turkish *Bassa* of *Cairo*: It is environed with a sandy and barren Desert, which reaches some miles distance, utterly desolate and void of all things. It is supported by the Revenues arising from Commodities of other Countreys brought thither: all the water they use is conveyed thither two miles off upon Camels, and is nevertheless so brackish, that it breeds many Diseases: On an adjacent Hill stands an inconsiderable Castle with old ruinous Walls.

Protony, Maginus, Geography.

More to the In-land South from *Nile*, lyeth *Bethsames*, by some held to be the old *Heliopolis*. More Southward, close to the *Nile* stands the decayed City *Mubaisra*, and on the other side Southwards also lyeth *Benefsuait* or *Benefsuabid*.

Bethsames.

Mubaisra.

Benefsuabid.

A hundred and eighty miles from *Grand Caïre* upon a rising ground, is the City *Munia*, built in the time of the *Mahumetans*, by one *Chalib*, belonging to the Califfe of *Bagdet*: This City had formerly many near Churches and other handsome Structures, inasmuch that there yet appear divers Ruines of the ancient Egyptian Building. Not far from *Munia*, lyeth *Fyum*, formerly call'd *Abydos*, and by some *Abutick*. Here it is said, that *Joseph* the son of *Jacob* was first buried, whose Bones *Moses* afterwards when the Children of *Israel* departed out of *Egypt*, carryed with them into *Canaan*. Close by *Fyum* yet stands the great and old City *Manfloth* or *Mensloth*, erected by the *Egyptians*, destroyed by the *Romans*, and afterward re-built anew, and inhabited by the *Mahumetans*, though infinitely short of its pristine lustre; however some great and high Columns with stately Church-Portals, whereon are Verses written in the Egyptian Tongue are yet extant. Here also are the Ruines of a great Building, seeming formerly to have been a Temple, from whose Foundations Gold, Silver, and other Coin hath been taken up; upon one side of which was stamped the Effigies of the ancient Egyptian Kings, and on the reverse, divers Hieroglyphicks.

Munia.

Fyum.

Azuth, formerly *Bubastes*, about two hundred and fifty miles from *Cairo*, was heretofore esteemed a very beautiful City, but at this day, for the most part, lyeth waste, and buried under Heaps of Ruine. Here inhabit a hundred Christian Families, and three or four Churches remain undefac'd. Without the City stands a Monastery, wherein reside above a hundred Monks, that live onely upon Herbs, Bread, and Olives, not touching either Flesh or Fish. The Cloyster hath great Revenues, giving entertainment to all strangers, who are there supplied with all Necessaries for three days.

Azuth.

Three hundred miles from *Cairo*, on the shore of *Nilus*, stands *Ichium*, erected by *Mizraim* the son of *Chus*, and consequently one of the oldest Cities in *Egypt*: Which the *Mahumetans* when they first began to rule there, so wasted and destroy'd, that there is not one stone left upon another, for they carryed the Pillars and Stones to the west-side of *Nilus*, and us'd them to the building of the ill-contriv'd Town *Munsta* or *Munfia*, whose narrow unpav'd Streets by the vicinity of a sandy Soyl, in Summer are very offensive, though the Countrey adjacent hath fruitful Valleys for bearing Corn, and pasturing Cattel.

Ichium.

Anthius, by *Marmol* call'd *Anthinoe*, or *Anthedon*, was a fair City, built by the *Romans*, on the Western Banks of *Nilus*, wherein yet may be read several Inscriptions upon Marble Pillars; Joyning as it were to this, lyeth also the City *Barnabal*.

Anthinoe.

Thebes.

Kuster Choreograph.
Egypt.

Strabo.

* Memnonium, from the
sounding like Memnon's
Tomb.Several Names of Obeli-
isks.Kuster.
Obelisk.
Pamphyl.When Spires were erected
in Egypt.
Memphitic.

Sutis.

1195 years before the
Incarnation.Memphitic signifies the
Governor of Memphis.

Marres.

Pammiticus.

Thebes, formerly a glorious City, but now almost lost in its own Ruines, lyeth West of Nilus about five days journey from Cairo. Strabo calls it *Diospolis*, that is, *Jupiter's City*, because *Jupiter* was worship'd there; By *Homer* and *Stephanus*, in his Book of Cities, *Hecatompylos*, *Hundred Gates*; for *Thebes* in former times is said to have had so many Gates. By *Diodorus*, *Busris*; by the *Moors*, *Sirim*; by the *Arabians* one while *Asua*, another *Asuth* and *Asuan*. Strabo gives the best and most accurate description of all other. We will give you his own words.

Some, saith he, reputed this City as the Metropolis of Egypt: 'tis true, there still appear remaining Marks of its Greatness; being in length about eighty Furlongs. Cambyfes the Persian much defac'd it and spoil'd the Temples. Now it is rather a heap of conjoin'd Villages than a City, one part of it lying in Arabia; one of its two Colossus's cut out of an entire Stone, remaining still whole and sound, but the uppermost part of the other, is said to be broken off by an Earth-quake. They also report that sometimes a sound issues from the Pedestal. When I was there with *Elius Gallus*, and divers Friends and some Soldiers, I heard about the tenth hour, the like sound, but whether it was made by one of the Company, I cannot say; because all, for the uncertainty of the Matter, had more occasion to believe so, than that such a hollow murmur should come out of such a firm body. A little further, beyond

* *Memnonium*, are about forty Sepulchres of Kings in Caves under ground, after the manner of such as we formerly described, which are worthy the seeing. Near this Colossus are some Pyramids with Inscriptions, which set forth the Riches and Potency of those Kings.

These words of Strabo not onely speak the Greatness, but also the Sumptuousness of Thebes, and agree with the present *Asuan*, which is a Name given by the *Arabians*, by adding *A* to *Suan* or *Snan*; for the *Copticks* call'd that *Snan*, which the *Greeks* entituled *Thebes*.

In this City have been also many Pyramids or Obelisks; according to the same Strabo, as also *Diodorus* and *Herodotus* say here were many Pyramids, some few of which still remain, the rest by the fury of the *Persians* miserably defac'd and destroy'd.

The deep Mysteries which the *Egyptians* couched under their Pyramids and Hieroglyphicks sculpted thereon, being a matter worth the knowledge, induce us in this place to give a more exact account of them than heretofore.

Obelisks therefore are four square Stone-Columns, running up in height, tapering to a point, and on every side inscribed Characters. The *Greeks* stile such Obelisks, that is, *Acute Points*. The *Italians*, from the form, broad beneath and running up in shape of a Needle or Spire, *Aguglia*; the *Arabians*, *Messalets Pharaonis*, that is, *Pharaohs Needles*, because, they say, they were the invention of *Pharaoh* the first King of Egypt; but the *Egyptian* Priests name them *The Fingers of the Sun*, to signify the Mysteries hidden under it: But the first that introduced the practice of erecting Spires or Obelisks in Egypt, was *Manuphtar* Lord of Memphis, in the Year of the World 2604.

Then his son *Sotbis* succeeding, finish'd the Work begun by his Father, and erected at *Heliopolis* twelve Obelisks, in the Year of the Creation, 2893.

Memphencure son of *Sesoftris* erected a plain Obelisk in the Year 2947. The like did *Simarres* or *Simannes*, in the time of King David, Anno Mundi, 2986. or thereabout.

King *Marres* or *Aphres*, by others call'd *Vaphres*, built a plain Obelisk in the Year of the Creation 3022. which the Emperor *Claudius* carry'd out of Egypt, and set up at Rome for the *Mausoleum*.

King *Psammiticus*, by *Pliny* call'd *Sennefertus*, erected a great Obelisk, inscribed

bed

bed with Sacred and Sublime Figures at *Heliopolis*, Eight hundred and seven years before the Incarnation.

King *Nectabannus*, by others call'd *Necho*, seven hundred and forty years before Christ, erected a great Obelisk at Memphis, which afterwards *Ptolomæus Philadelphus* removed to Alexandria, and placed in the Temple of *Arsinoe*. Most of all these Obelisks at several times by the Roman Emperors were brought out of Egypt to Rome. Lastly, the Persian King *Cambyfes*, after the Conquest of Egypt, which happened in the Year of the World 3528. destroy'd all that remain'd, as well those that stood upright, as those that were fallen down, and either slew or banisht all the Egyptian Priests, as we mention'd before.

These were not the Works of Kings onely, but of Priests and Ministers of State; and Custom at length prevail'd so far, that scarce a place could be seen without them; At which none ought to wonder, if he consider the Egyptians worshipt the Sun, to whose honor they erected such Spires.

The bigness of the Obelisks were several, some no higher than ten or twelve foot; while others did climb to the height of twenty, thirty, seventy, an hundred, or a hundred and forty foot.

Upon every side the ancient Egyptian Priests carv'd Figures and Images almost in the same manner, as those delineated upon the Covering-Clothes and Window-sheets of the Mummies, and sometimes the very same.

There were also plain ones erected by the Kings that conquer'd Egypt, for the Egyptian Priests would not reveal the Mystery of their Charactering to any strangers.

As this Hieroglyphical manner of writing was very mysterious, so the Stone they chose for that purpose was most excellent, which the Greeks call'd * *Pyroboilon*; the Latines, *Theban Stone*; and by the Italians, *Granito Rosso*: It is a kinde of Marble, sprinkled and speckled as it were with Drops of several colours, and as durable and hard as *Porphyry*. The Quarry out of which these were cut, lyeth close by the ancient City Thebes, among the Hills extending to *Negro-land*, and the Cataracts of Nilus to the South. And though Egypt abound in Quarries of other sorts of Marble, yet the Egyptian Priests chose this for the erecting of Obelisks, no other Stone being us'd to that purpose; for although they had the like Veins of Marble in the Island *Ilia*, and other places in Italy and Sweden, yet it could no way compare in hardness and variety of Grains and Specks, with that of Egypt. Now why the Egyptians made the Obelisks of those streak'd Marbles, this may be the reason.

They that erected Obelisks in honor of the Sun, whose beams their spiring tops seem'd to represent, would not take every kinde of stone, but such onely as did most analogize with that glorious Body, which in their opinion this Marble doth: By nature it consisted of a four-fold Existence, viz. First, a glistering Red, among which here and there are found some mixed, other clear Christal-colour'd Spots; then Violet-colour, after that Blew and Ash-colour, with some streaks or dashes of Black between; which the Egyptians seeing, they chose it, as most fit to represent their hidden Mysteries; so that by the aforesaid Mixture of the Colours, without doubt they intend to signify the four Elements, and particularly by the Red, Fire; by the Christaline, Air; by the Blew, Water; and lastly by the Black, the Earth. Hereby appears with how great judgement the Egyptians chose fit Materials for their Mysteries, and that for the better representing their deep Notions, they have us'd nothing but what might make them more conspicuous. And if any find older Obelisks of another

K

sort,

Nectabannus.

321 years before Christ.

Hieroglyphick Figures
carved upon the Needles or
Spires.Needles or Spires with-
out Figures.Of what Stone the Nec-
des or Spires are made.
* A Fire-stone.

Why they do so.

sort, certainly they were not true *Egyptick*; but either erected by Strangers, in imitation of the true; or in the late times, when by the Destruction and Banishment of the Priests by *Cambyses*, the Sacred *Egyptian* Letters were utterly lost. Such was the Obelisk rais'd by the *Phenicians* to the Honor of the Sun; which being depressed, low, flat, and leaning, very much differ'd from the right: Such a one also *Herodian* says, the Emperor *Heliogabalus* brought from *Syria* to *Rome*.

In what manner the Obelisks were brought out of the Stone Quarries to the place appointed.
Plin. lib. 36. c. 9.

ALL the great Obelisks, were brought from their Quarries to their appointed place in this manner: First, there was a great Trench Digged, beginning under the already hewn Obelisk, and running into the *Nile*, where two great Ships deep laden with Stones, exceeding the weight of the intended Freight, were Sunk; and then towed quite underneath it, the two ends of the Obelisks hanging on the opposite Banks of the Ditch. The Ships there settled, and the Stone Ballast being cast out; the Vessels finding themselves eas'd, Buoying up, receiv'd their Lading, the hanging Obelisk, which they brought through the same cut into the *Nile*, and so to the appointed place where it was to be erected.

That is, five miles.

* That is a Million of men.

Plin. lib. 36. c. 24.

T Here are yet to be seen at *Thebes*, *Egyptian*, *Greek*, and *Latine* Inscriptions, and without the Gates, old Ruines and Columns, all the remaining tokens of its ancient Glory. The City according to *Diodorus*, in circuit had an hundred and forty Stadia or Furlongs, eight and twenty Stadia accounted for a Mile. As to the number of an hundred Gates, that account seems to some, as *Diodorus* reports, to intend only the gross number of the Avenues and Passages; though others, as *Mela*, confirm it; adding, that *Thebes* was so exceeding populous, that it could draw out of * every Gate ten thousand Armed men. And that the Greek word *Hecatompilos*, which signifyeth an hundred Gates, (according to which *Thebes* was call'd by *Homer*) is not to be understood literally; but is rather to be explained to relate to an hundred Palaces, in which so many Princes had their residence. *Pliny*, will have the whole City stand upon Arches so made on purpose, that the *Egyptian* Kings might draw their Armies this way, under the Houses of the City without being discovered.

Round about this decayed and desolate City, are Desarts, wherein formerly very many Hermits dwelt. Two days Journey from *Cairo* lyeth a Wilderness, wherein it is said, is the Cave wherein *St. Paul* remaining, was visited by *St. Anthony*.

Six miles from the City *Munfia* or *Munza*, lyeth a Cloister of *Georgian Christians*, heretofore very famous, and inhabited by above two hundred Monks, who having much Goods, and a great yearly Revenue, imparted the same to all needy Strangers; sending the overplus to the Patriarch to *Cairo*, who distributed it among poor Pilgrims in his Dioceses; But two hundred and sixty years since, all these Monasticks dying by a Pestilence, the Bashaw of *Munfia*, wall'd in the Cloister, and made it into Houses for Artificers and Tradesmen, to dwell in.

Chiam.

Chiam or *El Chiam*, now a heap of Rubbish; but heretofore the Seat of the *Jacobite Christians*; *Livy* and *Sanutus*, seem to be of Opinion, that this is *Ptolemy's* old *Diospolis*, because both of them lay in the same Latitude.

Barbanda.

More toward the South from *Cairo*, lyeth another City upon the Banks of *Nile*, call'd *Barbanda*, destroyed by the *Romans*, whose ruinous heaps were for the

the most part, brought to *Asua*: among which sometime they finde Gold and Silver Coin, and pieces of *Smaragdus* or *Emeralds*.

Against *Barbanda*, lyeth *Cana*, erected by the *Egyptians* near the *Nile*, and Walled. The Inhabitants use no Trades, but rely all upon Husbandry and Tillage: by which means, this place which is divided from the *Red-Sea* by a vast sandy and dry Defart, is very rich in Corn, which the Inhabitants of *Medina*, where the Tomb of *Mahomet* is, and also of *Mecca* Transport in great abundance for *Asia*. Opposite to *Cana*, on the *Red Sea*, lyeth *Cosir* a Haven, whither they usually Travel from *Cana* over the fore-mention'd Sandy Defart: There are many Granaries for the reception of Corn brought thither from *Cana*. It is probable that *Livius Sanutus* says, that this Haven is that of the Old City *Berenice*, because they lye in the very same elevation; yet some will have it to be *Misformus*.

There is also *Conza*, formerly *Metacompsus*, not far from the City *Asua*, on the Southermost borders of *Egypt*, some of the Antients placed *Elephantis* or *Elephantina*; of which at this day, the name onely remains.

The last City to the South of *Egypt*, lying on the *Nile*, is *Asua*, formerly call'd *Siena*; but got the name *Asua* from the *Arabians*, for the word *Siena* being the same with the Arabian *Zo-na*, which signifies Foul, they thought the City too fair to bear that Name, and therefore chang'd *Siena* into *Asua*, that is, Fair; the City indeed being very beautiful; the *Romans* wasted most part of it, but it hath since been much more stately rebuilt by the *Mahumetans*.

The Inhabitants drive a subtle Trade in the Kingdom of *Nubia*, partly in Vessels sailing up the *Nile*, and partly by Land through the Defart; by which way of Transportation, they are become considerable in Cattle, Corn, and Money.

In the City, which is of a large extent, and by the *Moors*, according to *Marmol*, call'd *Gavera*, there yet appear many fair Edifices, and particularly a very curious Sepulchre, with *Egyptian* and *Latin* Inscriptions.

There is also a deep Well, into whose bottom the Sun shines at Noon, while he passes too and again through the Northern signs. To this place or a little further, the *Nile* is Navigable; but beyond no Vessel can pass; oppos'd and stop'd by the Cataracts, and therefore they Land their Goods below, and carry them over Land, then again shipping when they are past the precipice, and come into smooth water.

Eastward from *Asua* is the ancient and great City *Asuan* or *Assuan*, by some taken to be *Conza* or *Metacompsus*, and borders upon the Defart *Buche*: through which they Travel by the City *Suaquen*, to the *Red Sea*, Neighboring with the *Moors*; and by *Marmol* placed in *Egypt*. Beyond this they pass not up the *Nile*, because of the fore-mention'd precipices. It is very hot there in Summer, and the Inhabitants are Tawny of colour; not caused so much by the great heat, as by their commixture with the People of *Nubia* and the *Moors*. In several places about this City are many ancient Buildings and Towers, there call'd *Barba*; which makes some imagine that heer stood *Thebes*, out of whose Ruines *Asuan* was built; *Strabo* gives it eighty Stadia or Furlongs in length, of which City of *Asuan*, *Albuseda* the *Arabian*, thus writes: *Asuan* is a City of the upper Theban Countrey, lying by the side of the Eastern Defart: wherein stands the famous Needle or Spire, the greatest Monument of Antiquity, partly for its huge Carv'd Stones, and partly for the variety of curious Imagery upon it. And that many Obelisks and Pyramids have been there, *Herodotus*, *Diodorus*, and others testify. Beyond this the ut-

Cana.

Conza.

Sanutus lib. 9.

A deep Well.

The City *Asuan*.

Sanutus.

In circuit five mile, in length three miles.

Herodotus, Diodorus.

most border of the *Turkish* Dominions in *Egypt*, there are no Seats or Habitations worth the mentioning, onely some few Huts or Cottages, where Tawny people of *Buchia* dwell, that speak a Tongue scraped together out of the *Egyptian*, *Arabian*, and *Moorish* Languages.

Sannus.

Several other small Cities, and inconsiderable places by length of time decay'd, are by *Sanutus* and other Geographers, with few words touched upon; such are these: *Thura* in the East, lying close by *Cairo*; *Sachila* and *Pharsono* lying beneath the Lake *Maris*; *Narnita* and *Nitriota* above it; *Elmena*, *Libelezzait*, *Saguan*, *Dakat*, all poor and thin peopled places; of which the first is to the inland, in the mid-way between the *Red-Sea* and *Nile*; but the other lye close by the Sea side.

Pharaoh's Angle.

King *Pharaoh's* Angle, or Point, from whence *Moses* with his people, in a wonderful manner, passed through the *Red Sea*; *Corondal*, *Aziruth*, and *Aphaca*, places on the *Red-Sea*, lying not far one from another, with few or no Inhabitants.

Seven Wells.

The seven Wells, call'd by the *Italians*, *Zette Pozzi*, is a place in a dry Tract of Land, where at this day appear some tokens of the Old Wells or Fountains of Water, that gave name to the place. *Menuia* and *Cosera* lye in the Island *Heracleopolites*, but thinly inhabited. The like also are *Veneria* and *Anfena*, two Neighboring places.

The two Islands of Heracleopolites, and Cynopolites.

Besides the Island *Michias*, lying by *Cairo*, and the Island *Elephantina*, there are *Heracleopolites*, and *Cynopolites*, or the *Ile of Dogs*, both lying in the *Nile*, placed by *Sanutus* in *Egypt*.

Cynopolis.

The Metropolis of the later is *Cynopolis*, or *Dog-town*; because the Inhabitants for the most part worshipped a Dog; but at this day 'tis call'd *Monphalus*.

Heracleopolis.

The Island *Heracleopolites*, so call'd from *Heracleopolis*, that is, *Hercules City*, because *Hercules* was worshipped in it, is fifty miles in circuit, and fruitful in Olives and other Fruit-Trees. Here was the *Incunemon*, the mortal Enemy of Crocodiles and Serpents worshipped.

The Number of Villages in Egypt. Sannus.

Besides all these Cities, there are many Villages in *Egypt*; for above *Delta* both Southward and Northward of *Cairo*, there are four thousand, and in *Delta* twenty thousand, whose Grounds and Meadows are once a year water'd by the *Nile*.

The Soil of Egypt is dry and thirsty in itself.

As to the Soil, it is Sandy, very Barren, and so dry and seared, that unless it lye under water many dayes, as at the overflux of *Nile*, it will never become fertile. Therefore the *Egyptians* often drown their Gardens and Orchards, so by long soaking to make them fruitful; whereby their Pot-herbs and Salletting are very waterish, and more insipid or flashy, than in *Europe*. But although the Soil be of it self thus sterile; yet the fruitful *Nilus* with his fat Mud, makes it fertile, and fit for Tillage; and in some places so luxuriant, that they often mix the fatness of the Soil with Sand, to temper and allay it.

It is made fat by Nilus.

This onely over-flowing of the *Nile*, made *Egypt* to be esteemed not onely the Granary of *Rome*, but of the whole then known world; for it fed all the *Roman* Provinces with Corn, a third part of the year, exposing besides abundance into remoter Countreys. *Pliny* reports, that the ground there was so exceedingly fruitful, that one onely Seed planted in the Earth, would bring forth a hundred fold. But this wonderful fertility was attended with this inconvenience, that the rich Product was not lasting; and from this very same cause, they dispatch'd them away to their Neighbor Nations of the *Arabian Desert*, *Palestine*, *Syria*, *Constantinople*, and *Europe*; especially Sugar, Cassia, Senaleaves, several Gums, and other Inland Commodities.

The



The Delta's boast theirs the richest Ground of all Egypt; for the rest beyond Cairo to the Moors Countrey, is but barren, except two or three Leagues in breadth on each side the River Nile; the rest of the places beyond, are dry and sandy Desarts. The Countrey of Errif produceth excellent Rice, and other Fruits; though towards Alexandria, some places are cover'd with Sand, and the Gardens there all produce very unsound Fruit. The Lands of Becheira, lying round about the River, are extraordinarily rich; but the places between the Eastern Channel, towards Damiata and Syria are Mountainous, and without water, over-whelmed with Sand. Suez and Bocchir, and the Land about the Lake Mareotis, by Alexandria, have nothing but great sandy Desarts. Samitus says, the ground about Alexandretta is unfruitful; whereas Peter Bellonius in that place saw growing Rice, Wheat, Barly, and other Fruits. About Rosetta, grows a kind of Red Rice in great abundance, and the like about Damiata.

Delta is fruitful.

Errif

Becheira.

Samitus.

Bellonius.

Egypt is rich in Plants.

Egypt is also singularly rich in the production of variety of wholsom Plants, Herbs, Trees, and other Vegetables; some common in Europe, but many utterly unknown, transported from thence; such are, The Datura, Colocasia, Sebesten, Cassia Fistula, Elhanna, Lablab, Melochia, Seiban, Sophera, Abfus, Sempfen, Berd, Chate, Abdellavi, Batechia El Mavi, Negel El Jalib, Tamaris-Tree, Dedal-Tree, Mauz, or Muza, Carob, Sant, and many other; of some of which we have spoken already.

Datura. Alpinus de Plant. exotic.

Among other, their growth in Egypt a kinde of Night-shade nam'd Datura, or Tatura, by the common people, and by Dodoneus in his Book of Plants, is call'd Strammonie, as the Fruit is by Avicenna held to be the Nut-Meibel. This Plant Datura, shoots into the ground with a long, thick and bristly Root, of a very unpleasing savour. The Stalk being slender, broad, and round, grows to the height of four or five Cubits, divided into several Branches, on which hang dark brown-coloured Leaves, deeply indented on each side. The Blossom is very sweet-scented and pleasant to the eye, beneath small, above broad, and white without and within; follow'd by roundish Fruit, inclosed in a prickly Shell full of yellowish Seeds.

The Seeds eaten, will cast one for a time into a kind of blockish inebriation. It is commonly us'd among the Egyptian High-way-men, made up with bread, which dose so prepared, they have a subtle way to administer, by insinuating themselves into the Company of Merchants, following the Caravan, and under pretence of safe conduct, taking together their repast, they convey these Loaves instead of Bread, of which eating, they grow strait befotted, while they take the Plunder of their Gold, Silver, and other rich Commodities.

The use of it.

The Curtezans of the Countrey use the like Trade, giving such as they intend to rifle, a quarter of an Ounce of this Bread with Wine or other Drink. The same power is also ascribed to the Blossom.

What the Whores in Egypt perform therewith.

No Plant is more known among the Egyptians, nor more used, than Colocasia, by the Arabians in Egypt, call'd Culcas. These greatly provoke Venus, whether eaten raw or boyled; whole Fields are over-grown with these Plants; though none, whether Stranger or Inhabitant, which seems a wonder, have ever seen it bear either Blossoms, Fruits or Stalks. Prosper Alpinus had a round Root (for there are of two sorts, a round, and a long) sent him out of Alexandretta, that Blossom'd in his Garden at Venice in April, in form and bigness resembling the Blossom of the Aron or Calves-foot, though with Stalks and all it is no longer than the Palm of ones Hand. Now why this Root in Egypt its own proper Countrey, should bring forth neither Blossoms nor Stalks, and in Italy usually does it, proceeds onely from the fatness of the Soil in Egypt, which makes them increase

Colocasia. Alpinus de Plantis Egypt.

It Blossoms not in Egypt.

But in Italy it doth, and the reason thereof.

increase onely in Leaves and Roots, whereas in *Italy*, being a Forrein and leaner Soil, the Roots and Foliage are small, and the upper part drawing the nourishing moisture, is the cause it sometimes brings forth Stalks and Blossom.

Schiffm.

Two sorts of *Sebesten-Trees* are found here, a wilde one like the *Damfin-Tree*, and a Garden one, which hath thicker and broader Leaves than the wilde. The Blossom is small and white, succeeded by a Fruit, not unlike the small *Damfin*, with threesquare Kernels. The Fruits of the wilde *Sebesten-Tree* are smaller, and later ripe, than the Garden, which are bigger and better. The Decoction is very prevalent against the Cough, Ruptures, Pluretick Stitches in the Side, Hoarseness, Agues, and all Distempers of the Breast and Lungs. The Juice of the Fruit hanging the whole year upon the Tree, and ripe in Harvest, makes excellent Birdlime; the same stamped and washed, and wrought into the form of a Plaster or Cataplasm, the *Egyptians* use against all hard Swellings.

The Pipe Cassia-Tree.

The Tree by Physicians call'd *Cassia Fistula*; by the *Arabians* in *Egypt*, *Sagiar El Selichet*, and by the *Turks* *Chai'ar Xambar*, that is, *Black Cassia*, flourishes in great plenty, in low and marshy places, lying near the Sea; the Stock, Branches, Leaves, and Shell, which are smooth, of a pale ashy colour, resemble the Nut-tree, but more Leavy. The Buds or Blossoms are very like the Primrose smelling well, especially early in the Morning; so that the *Egyptians* delight to walk under their shade. Every Blossom hath in the mid't of it many small Strings, which at length become great, and turn thick Trunks or hollow Pipes, which ripen all the year long, and at all times continue hanging on the Tree.

The *Egyptians* gather these Pipes at *Cairo*, onely in Summer time, when many other green ones appear out of the Blossom, which at length, as the first, grow dusky. That which grows in and about *Damiata*, hath thick Shells, but little Pulp or Juice within; but those of *Cairo* and *Alexandria*, are thinner Husked and more full, which are accounted the best, being of two sorts, that is, Reddish, which they call *Abis*, and are the best; the other are Black. *Prosper Alpinus* opinions, that the Pipes which open with shaking, are the best; but that is not so, because they are dry and withered; such as by a hard Winter and Stormy Winds, are shaken or fall from the Tree, are unfit for use. Wherefore some good Husbands to prevent that, do with a string tye fast together many Pipes of the same Branch.

The use of Cassia.

The Pelly Juice of the Pipes, the *Egyptians* use as we do, that is, stamped and given in Potion, mixed with Wine or other Liquor, being hot and moist in the first degree, makes a gentle Purge, driving Flegm and Choller out of the Stomach and Bowels, cleansing and allaying the heat of the Blood. The Juice mix'd with fine Sugar, and taken inwardly, is esteemed a certain Cure of all Diseases of the Reins and Bladder: For it quenches or allays the inordinate heat of the Kidneys, and an excellent Vehicle for carrying off the slimy dregs out of those Vessels through the Bladder; so that the *Egyptians* by the frequent use thereof are absolutely freed from the Stone. It is also useful against pains in the Limbs arising from heat, especially against the Gout, applied by way of Plaster.

The Blossoms Candied with Sugar, are a powerful Remedy against the Heat of the Kidneys, and cleanse and free the Uretories from vicious and slimy foulness. The green Pipes first decocted in water, and then dried in the shade, and lay'd in Sugar or Honey, are used commonly by Women and Children against the same Distempers, taking the weight of half an Ounce at a time.

The

The Plant by the *Arabians* in *Egypt*, call'd *Elhanne*, and by the Physicians *Acanna*, grows with many Branches like a little Shrub. The Leaves resemble those of the Olive, being shortish, but something broad, of a fresh and flourishing green. The Blossoms grow as those of the *Elder-tree*, and used by the Women, as a comfortable refreshment in their Baths. A decoction of the Leaves, prevents the falling off of Hair, and drives away Vermin; the *Egyptian* Women with the Juice of the Leaves and Branches, paint their Nails, in the manner of a Semi-circle, which remains long without wearing off. Of the stamped powder of the Leaves, which they call *Archenda*, mixt with water, is made a Gold colour, wherewith they stain their Hands and Feet, which yellow tincture they hold for a great Beauty.

Lablab.

Lablab a Tree with many Branches, climbing and spreading like a Vine; but in Leaves, Blossoms and Form resembling the *Roman Bean*. Twice a year, that is in Lent and Harvest, it bears long and broad Cods or Shells, which contain in them Black and Brown reddish Beans, streaked as the *Roman*. This continues many times without sensible decay a hundred years, carrying both Winter and Summer green Leaves. The *Egyptians* use the Beans for food, which are no less pleasant than the *European*. The Women drink the Decoction of it for their Moneths, and it is good against the stopping of the Urine and the Cough.

Melochia is an Herb growing a Cubit high, with thin and limber Twigs. The Leaves are like those of a Beet, but smaller, long, and sharp-pointed. The Blossoms are little, and colour'd like Saffron, the Seeds little and black, in a Husk like a Horn. The Seed is us'd to prevent Swooning-fits, and ripens all hard Swellings, though this be common, yet is nothing more acceptable to the Palate, for they boyl it either alone in water, or in Pottage as we dress Beets, at Feasts they both garnish and season their Dishes with it, which is very pleasing; yet notwithstanding this repute, it agrees not over-well with many, for it yields but slender nutriment and a slimy juice, breeding in such as eat much of it great stoppings and Costiveness in their Bowels. The taste also is something flashy and flat unless quicken'd with Juice of Lemons. The Decoction of the Leaves is very good against the Cough, and half an ounce of the Seed makes a sufficient Purge.

Melochia.

Sesban, is a Sprout with a prickly Stock, shooting up to the height of a Myrtle Tree; the Blossoms are yellow, the Husks or Cods long, and like those of *Fenugreek*; so also is the Seed, and hath an attractive power like the *Fenugreek* Seed. The *Egyptians* commonly make Hedges or Fences between their Grounds with this Bush.

Sesban.

Sophora, is a Plant two Cubits high, and leaved like the *Myrtle*; it bears scentless yellow Blossoms with few Seeds, which are said to be poisonous.

Sophora.

Abfus is an Herb with Leaves like the common Clover or *Three-leav'd Grass*, the Blossom white or straw-colour'd, the Seed black, and the Stalk prickly.

Abfus.

The Plant known to the *Egyptians* by the Name *Sempfen*, but by the *Greeks* and *Latines* call'd *Sesamus*, grows upright a foot and half high, the lower Leaves are more indented or nicked than the higher, and are very like those of *Nightshade*. The Blossoms are small and white, followed by small Cods, holding a Seed like *Lime-seed*, out of which Oyl is pressed, which the *Arabians* call *Zeid Taib*, that is, Good Oyl, because it is so wholesome a Food, that it is sold dearer than the Oyl-Olive.

Sempfen.

The

EGYPT.

The Leaves, Seed, and Oyl moderately hot and moist in the second degree, of an extenuating quality, are by the *Egyptians* us'd against many Diseases. The Countrey people heretofore fed thereon, and grew fat with it, but now the Oyl is chiefly us'd to take away Freckles and Spots in the Skin, and to anoint Sores.

The Plant *Berd* or *Papyrus*, groweth upon the Nile, having a reedy or stringy Root, with many straight Stalks, six, seven, or more Cubits high above water, at the end of which is a multitude of long and very small Threads, seeming as a Blossom. The Leaves are Triangular, soft below, at the Stalk broad, and at the end sharp, in form of a Cross-barr'd Dagger; Surgeons there use the Juice of the Leaves, to cleanse and enlarge the Orifices of Sores, and with the Ashes of the tops of the Stalks, close and heal up the Wounds.

The Roots in former times serv'd in stead of Writing-Tablets, the Juice of the Stalks wrought into thin Leaves, the *Antients* wrote upon, as we now adays do upon our Paper made of old Linnen, and probably from this Plant took the name *Papyrus*. There is a signature of a Sprig or Stalk of this Plant Carv'd upon several Obelisks, whereby they signified the great abundance of all things, because this Plant served them formerly in stead of all necessary Commodities; for before the Planting of Corn was known in *Egypt*, the people lived on this Plant, making thereof Cloaths, Boats, all manner of Household-stuffe, Garlands for the Gods, and Shooes for the Priests. But at this day by the carelessness of the Inhabitants, and the importing of our *European* Paper thither, it is by them esteemed of no worth at all.

There grows also a kinde of *Cucumers* in several places in *Egypt*, nam'd *Chate*, differing onely from ours in greatness, clearness, and softness of the Leaves, which are smaller, whiter, softer, and rounder; they have a very pleasant taste, and are light and easie of digestion. The Inhabitants account them very wholsom, either eaten boyled or raw, and Physicians use them against burning Feavers, and several other like Distempers.

There grow also several kinds of *Melons*; one call'd *Abdellavi*, much differing from ours: another kinde *Chajar*, of an unpleasant and watery taste; but the Seed is held to be more cooling, than of the rest: A third sort, call'd *Batechia El Mavi*, bigger than ours, yellow of Skin, and hath within nothing but Seeds and sweet water, which they drink in great abundance, against Thirst, and to allay the heat of the Stomach, Liver, and Kidneys, and also to abate the Tertian Ague. The more noble *Turks*, *Arabians*, and *Egyptians*, who live delicately, drink this water onely with Sugar, and mixt with Rose-water, Musk and Amber, in Summer time for their daily Drink; yet not without damage to the Stomach and Liver, because of the over-great Cooling, if it be too much us'd.

The *Egyptians* keep this Fruit the whole year good, in Cellars, which as a rarity they set upon the Table for Strangers to eat.

Here also groweth a kind of limber Grass, creeping in the Earth with white, tartish and sweet Roots, as our *Couch-grass*. On the ends of the Stalks stand four Ears, with small Seeds in them, over against one another; from whence the *Egyptians* took occasion to name it *Neym El Jalib*, that is, *Cross-grass*. The Seed is held for a special Remedy to dissolve the Stone in the Kidneys, and Bladder. The decoction of the Root, is with good success given inwardly against the Measles and Small Pox, and doth bring down the stopp'd Terms.

There groweth also a Tree call'd *Ale*, very like the *Tamaris-Tree*, which *Dioscorides* names *Mirica* and *Tamerix*, and is found in several places of *Italy* and *Germany*, though no where in *Egypt*.

The

EGYPT.

The *Egyptian Ale*, shoots up to the bigness of a great *Olive-Tree*, and in the Countrey of *Sabid*, grows as big as a great Oak. The Leaves are like those of the *Tamaris*, but longer, smaller, and full of green Hairs. The Fruit, is hard, woody, or sticky, without Kernels, and seems to be the same with *Nut-Galls*.

The Wood of it they use for Fuel for want of other, and also make thereof a kind of Charcoals, which all *Egypt* and *Arabia* burn.

The Leaves open Obstructions of the Milt or Spleen; so do Cups, Cans, and Pots, made of the Wood.

In several places of *Egypt*, and especially about *Alexandria*, are great Woods of *Dadel-Trees*, which the *Arabians* from the name of the Fruit call *Dachel*.

The *Dadel-Tree* (of which there are Male and Female) hath every other year abundance of Fruit, but the Female affords no Fruit, unless her Branches be plash'd with those of her Mate. Many to make the Female fruitful, throw the Matter that lyes in the Bag or Receptacle, out of which the Blossom and Fruit comes, upon her Branches: And probably if the *Egyptians* did not so, they would bring forth no Fruit, or if they did, they would never come to any perfection. But *Veslingus* seems to reject this, ascribing the great fruitfulness of it to the Soil, being Sandy and Nitrous: For he affirms that he hath seen the Earth in the *Dadel-Tree* Wood oftentimes, thick cover'd with a white Down or Callow, like Cellar Walls where we finde our Saltpetre, which by the sultry South windes from *Negro-land* and the Barren *Arabia*, is in great abundance driven up hither, and falling on the tops of the *Dadel-Trees*, not onely makes them flourish, but also pregnant.

The Roots are so small, thin and short, that it is a wonder how it supports it self, being so great, especially when so often charged by strong & assiduous gusts; for contrary to other Trees, this tapers downwards, and the slenderest part of the Stock is nearest the Foot, which hath made some suppose that the Plant, though large, receives no nourishment from the Earth by the Root, but from the Air.

There is no Tree more profitable, or turns to a greater account than this: for of the Stock or Body they make Beams and Rafters for Floorings of Houses, and of the Boughs and Branches they make divers sorts of Wooden Ware, which they call *Cuffaz*. Of the Leaves, Sayls and Mantles; and of the Bark they make Tow and Cordage for Ships. The Fruit affords not onely a most delicious Food, but good Physick. The *Arabians* as we said, call this Tree *Dachel*; a Bough of it with *Dadels* on, they call *Samarrhich*; the Bag or Cod, *Dux*; a young unripe *Dadel*, *Tella*; a greater, *Nim*; one half ripe, *Ramich*; perfectly through ripe, *Bellan*; a dried one, *Tamar*; a rotten one, *Rotob*; and the Leaves, *Zaaf*. In the Stock where the Branches shoot out, lyes a white Bag full of Pelp or Juice; which many, when a Tree either falls or is cut down, pull out, and eat raw, as a provocative to *Venus*; it not differing much in taste from our *Artichocks*.

There also you may see in some Orchards a Tree, by the *Arabians* in *Egypt* call'd *Gottne't Sjegiar*, whereon the Cotton groweth. It rises ten Cubits high; the Wood hard; the Leaves have five deep indentings; the Fruit is a Nut as big as an Apple, cover'd with a green Skin, full of Milk, white Wool or Cotton, which by the opening of the Fruit as it ripens, endeavors to thrust it self out; within which, is one onely dark brown hidden Seed.

There is * an Anniversary Plant that also bears Cotton, and differs from the afore-mention'd in slenderness of Stock, and form of Branches and Leaves; this

The use of it.

The Dadel-Tree, unknown to us.

Alpinus.

Observed, in Alpin.

Cotton-Tree.

* Lasting but a year.

this grows not in *Egypt*, but plentifully in *Candy*, *Cyprus*, *Apulia*, and *Syria*, which from thence the *Egyptians* transport, for they use not their own Cotton, being but scarce, but the other in all cases, and particularly in stead of Lint for Wounds, as also to stench Bleeding. The Juice or Extract of the Seed is very Sovereign in all Agues and Burning Feavers, and good to expel what ever corrodes and gripes the Stomach and Bowels.

Carneb, or St. Johns Bread.

There is also another Tree, bearing Fruit Semi-circled like a Hunters Horn, call'd here *Saint Johns Bread*; by the *Arabians*, *Carob* or *Carneb*, that is, *The Mother Horn*, with whom the Fruit onely is in use, out of which they draw an exceeding sweet Honey, wherewith in stead of Sugar they preserve the *Cassia Fistula*, *Tamarine Ginger*, and other Fruits green. Moreover, that Honey is very much us'd by them in Clifters, by reason of its solubility.

Sant, or Acatia.

The *Sant*, the true *Acatia* of the Antients, groweth in *Egypt* in a Tract of Land far from Sea, by Mount *Simai*. The Body of the Tree hath a Bark black, rough, and prickly. The Leaves are small and slender, closing at the setting, and opening again with the rising Sun. The Fruit lyes in a flattish Cod or Husk, like those of a Lilly, of a Thumb breadth, and sometimes a span long. From the green Cods stamped in a Stone-Mortar, they extract a Juice, by decocting made thick and hard; of which the Tanners in *Cairo* use a great quantity to make a gloss upon their wrought Hides: It hath also an astringent quality to stop the sharp Defluxions causing sore Eyes, and to dissipate the like hot Gourish Distillations falling in the Joynts.

Juice of Acatia;

The use of it;

Gum-Arabick;

This *Egyptian* Plant sends forth also from the Body a Gum, by the Apothecaries call'd *Gum-Arabick*, though others think that their Gum proceeds not only from this, but is a Compound-product of many other; because in *Egypt* and *Arabia* no sorts of Summer Trees are to be found, but this *Sant* onely.

Mauz, or Muza.

The *Mauz*, or *Muza*, by which name also the Fruit is known, groweth in several places of *Egypt*, and especially about *Damiata*; but in much greater abundance in *Guinee* and *Ethiopia*, where we shall speak more fully of it.

Why the flowers in Egypt lose their smell.

Egypt produces also several sorts of fair and beautiful Flowers, as *Hyacinthus*, *Daffadil*, and the like, brought over from *Constantinople* by the Turkish *Bashaw's*, but keep not long any esteem, because here their fragrancys is presently lost.

Belen;

In *Egypt* are no *Poplars*, but *Myrtles* in abundance. Here is also a sort of *Rue* call'd *Hermale*, wherewith the *Arabians*, *Turks*, and *Egyptians* perfume themselves every morning, with perswasion that the scent thereof drives away evil Spirits.

Villamusi.

Here also grow very great *Pomegranats*, out of which they press a very pleasant Wine; as also *Pomecitrons*, *Oranges*, *Lemons*, *Figs*, with other sorts of Fruits which grow not in these Countreys, but they have no *Eglantine*, *Walnuts*, or *Hazel-nuts*, nor several other *European* Fruits.

Flax.

For Mirregh lib. 53.

Some places produce a Lint that makes Ruffet Flax, especially about *Rosetta*, where the Inhabitants plant such abundance, that they serve with it several foreign Countreys.

In Egypt is no Wine produced.

Among all the rich Commodities of this Country, there is no Wine but what Merchants import from other places: the flatness of the Region hindering the Planting and Dressing of Vineyards; yet Prince *Radzovil* in his Book of *Travels*, writeth that he saw a Vineyard as he went to *El Mattharea*. Secondly the *Mahometans*, to whom by the *Acoran* drinking of Wine is forbidden, root up such Vine-stocks as are at any time by the Christians planted, out of obedience, as they pretend; however notwithstanding their zeal, many of the *Turks* drink

But is brought thither from other places.

Radzovil.

strong Wine, and suffer Wine of *Candia*, *Cyprus*, and *Mount Libanus*, and of the *Island Zant* and *Cephalonia*, to be imported, so that they have no want thereof, though none grows there.

As to Gardens and Husbandry, there are few of the one, and little of the other here, but abundance of Wheat and other Grain, being sowed upon the bare Mud which *Nilus* at his Overflux left upon the Land, without other labor of Ploughing or Tilling, than the running it over with a wooden Harrow, the better to drive and settle the Seed therein.

This shall suffice to have spoken concerning Plants or Vegetables, we shall now proceed to enumerate *Quadrupedes*, *Fowls*, and *Fish*, wherein it hardly gives place to any other Region in the world.

FOUR-footed Beasts, by reason of the great plenty of Grass, Meadows, and Pastures, excellent Trees and shady Groves, bred up and nursed by the *Nile*, are here for the most part very large, as *Bees*, *Oxen*, *Camels*, *Horses*, *Asses*, *Goats*, and *Sheep*; which last are fat and fleshy, with a Dew-lap like *Oxen*, and long spreading Tayls, that hang upon the ground. The Mutton, Veal, Beef, and Lamb, is singularly sweet and delicious, but somewhat moist and watry.

Belen lib; a. cap. 25.

The Goats very numerous about *Alexandria*, have Ears hanging down to the ground, and at the end four or five fingers broad, curling upwards.

Goats with long Ears.

There is another kinde of these that are wilde, by the present Natives call'd *Gazelles*, but known to the ancient *Greeks* by the name of *Oryx*, commonly running in great Herds in the Fields and Woods, which the Inhabitants shoot or kill with Guns. Their Hair and Tayls, Eyes and Eye-brows, resemble *Camels*; fore-footed like a Hare, shorter before than behind. They have a black Horn, and bleat like tame Goats, but are Beardless; very nimble in climbing, but unweildy to descend, on plain ground very swift. The Horns of the Male exceed those of the Female, standing very straight, onely at the end a little crooked. *Pliny* says they have but one Horn, and which is more remarkable, if true, when the Dog-star riseth, they look stedfastly upon it, performing some gestures, as it were, of Adoration to it.

Wilde Goats.

Here also are a kinde of Apes, the *Baboon*, call'd in Greek *Cynocephalus*, that is, *Dogs-head*, for the likeness of that part to a Dog: They are much larger, stronger, and wilder than the other, with Teeth sharp and set close together: This Beast, according to the testimony of *Horus*, had a very extraordinary property, which was to urinate every hour. For these and other rarities observ'd by the *Egyptian* Priests in this Creature, it was of frequent use among the Hieroglyphicks, to denote and signifie several Mysteries.

Cynocephalus; The Drill, or Baboon. Arist. lib. 2. cap. 7. Hist. Animal.

Chameleon is a Greek word, and signifies *A Little Lion*: *Belonius* says they frequent about *Cairo*, and many other places in the Hedges and Bushes: it bears some little resemblance of the *Crocodile*, from which different in Colour, Head, Tongue, Eyes and Feet: It creeps not, but walks upon all four, the Head long and sharp like a Hog; the Neck very short; and Eyes, which having no Eye-lid, can turn about on every side.

Chameleon.

This is a sluggish and dull Animal, holding the Head carelessly, and the Mouth always gaping, lolling out the Tongue, and so catching Flies, Grasshoppers, Caterpillars, Palmer-worms, and such like; in stead of Teeth having one entire Jaw-bone, indented like a Saw, but useless, swallowing whole what ever Food it takes, wanting both Spleen and Bladder, dunging, or rather muting like a Hawk.

Their shape.

Hawk. The Back hath a hard and rough Skin, beset with some few prickles : the two fore Feet, *Bellonius* saith, have three Claws inwards, and two outwards; but the hinder Feet three outwards, and two inwards, with hooked Nails or Talons.

Its gate is ridiculous.

It hath a strange and ridiculous manner of gate or movement, for stretching both feet on each side at once together, and so alternately, the other makes such a shuffling gradation, one Shoulder jetting foremost, the other out-stepping that, with a continual untoward hank and loose, that it makes Spectators laugh, as if it were a match, which side should come first to the Goal. But he is so nimble in running up Trees, that he seems rather to flie; wherein he makes great use of his Tail to lay hold on the Boughs, especially in coming down; whence we may gather, that the *Camelion* more frequents trees, than the ground.

It turns the Eyes wonderfully.

Nor give the motions of the Eyes less cause of Comical admiration, for he does not as other Creatures, who turn both Eyes at once after the same object: But sometime like our Squinters, not only look two opposite ways at once, but more, seeing right forward with one Eye, and looking up with the other aloft; another while to the ground with one, and sideling with the other; but which is yet stranger, it will draw one Eye to its Back, and make a survey behind, while the other takes a prospect forwards.

It Eats devouring, or swallowing whole.

They make at their Meals also Merriment, neither pecking as Fowl, nor chawing like Cattel, nor sucking like Lampreys and Leeches; but with an odd and sudden flutter of the Tongue, shot out near a hands breadth, ingurges the caught prey in a trice.

The fashion of the Tongue.

This member being nothing else but a hollow Pipe, fleshy and spongy, wherein are some Sinews easier to shut together than a Gin or Trap, because those Nerves proceeding from the *Os Hyoides*, and running through the Cavity, draws the same after expansion back again, with its prey sticking to a glutinous stuff, wherewith it is covered: This refutes the opinions of the Antients, who believed the *Camelion* liv'd by the Air, whereas in truth, it lives by such receiv'd nourishment as we have declared.

Camelions vary not colour with their objects.

It appropriates to it self another peculiar quality in the Opinion of some old Writers, who deliver that the *Camelion* changes colour according to the several objects presented: First in the Eyes, then in the Tail, after that in the whole Body. And this alteration of colours, many Authors conjecture, and among others, the Roman *Panarolus* affirms to proceed from the *Systole* and *Diastole* of the Heart, which according to sensibility of heat or cold, beats quicker or slower, the quicker striking a redness, whereas the slow reduces him to his own natural Ash-colour; for it retains that hew even after Death, though a little paler.

Ichneumon.

The *Ichneumon* of old call'd by the Greeks *Ταφος*, a Hog, from rooting in the Earth; but now by *Bellonius* nam'd *The Egyptian*, and by *Elianus*, *The Indian Rat*, though some will have it, *The Egyptian Otter*: it much resembles a Cat, but longer, and of a rougher hair, colour'd between bay and dun, round Ears, black Legs, and a long stern tapering from the Hanch to the end. Near the Fundament appears another wide passage hairy all over, which hath given Writers occasion to suppose that this Beast was a Hermaphroditick.

The *Ichneumon*, bred onely in *Egypt*, and chiefly about *Alexandria*, becomes tame as Cats and Dogs; *Vitruvius* asserts, they are also found on one side of Mount *Atlas*, and at the Head-Springs of *Nile*. They feed on Mice, Snakes, Snails, Cameleons, Frogs, and small Fowl, especially Hens. Some fancies that



that it hath a peculiar appetite to the Liver of a Crocodile, and therefore creeps into its Belly sleeping; but in truth not so much to eat the Liver, as from a natural antipathy; for it also breaks their Eggs wherever found, to the no small advantage of the people, who greatly rejoyce at their destruction. It cannot endure the wind: for whensoever they rise it sculks under shelter. This creature though multiparous, having always many young ones, hunts eagerly Mice and Snakes, as a Poulcat or Weefel, therefore they are kept tame, and preserve themselves against cold by playing and motion: It thrusts her Head between her hinder Legs, so converting into a round bundle, like a Hedge-hog or Porcupine.

At the approach of any Beast, it bunches the Back, and bristles up the Hair as in defiance, daring to set upon Mastiff Dogs, nay upon Horses or Camels, and will leave a Cat breathless at three strokes; he seizeth his prey couching like a Bull-Dog upon the ground, and at length rising upon the hinder Legs falls upon it with a leap. When he draws to Battel against the *Asps*, he rolls first in the Mud, then dries himself in the Sun, or else dips over head in water, and then tumbles to gather up the dust, which she uses as defensive Arms against the Enemy.

The *Scincos*, which *Dioscorides* suppos'd to be the Land-Crocodile, and *Bellonius* the small Crocodile, in outward appearance one and the same, having four feet, and as big, says *Bellonius*, as the Salamander, with a round knotty Tail. *Renodens* appropriates to it many small and yellow knobs, a long Head, and a round Tail, somewhat-crooked at the end, with a blew list or streak from the point of the stern to the crown of his Head. They feed upon sweet smelling Flowers, and bury their Eggs, whose flesh they use Physically, as *Cantharides* to heighten *Venus*.

The Bird *Ibis*, hath long Legs and a crooked Beak, being of two sorts, viz. the white found all over *Egypt*; and the black onely to be had at *Damiata*, and no where else. The white ones have a head like a Sea-pic, and a pointed and hooked red Beak, about a Thumbs breadth. It represents the form of a mans

L

Heart,

Heart, when hiding the Head and Neck in the Feathers under its Breast. *Plutarch* says, it weighs but half an Ounce when first hatched. *Gaudentius Merula*, gives it a Heart too big, if compar'd with the Body. *Elianus* avers, that his Guts are ninety and six Cubits long, which are shrunk together, so long as the Moon is near the Change unseen. This Bird with which all the ways to *Alexandria* are filled, is so peculiar to *Egypt*, that it will starve itself to death if transported thence. Yet some say, the like is found about *Licha*, in the utmost parts of *Africa*.

They eat Serpents, Grasshoppers, and such like: A West-winde drives them out of the *Lybian Deserts* into these parts, where they are very numerous and much nourished, because of their enmity to Serpents. And for this reason, they say, that when *Moses* drew into the Field against the *Moors*, through places beset with Serpents, he took these Birds along with him, shut up in Paper Cages. For fear of the Cats, they make their Nests upon high Palm-trees. Some hold, but with what reason is yet controverted, that a Basilisk or Cockatrice is bred out of the Eye of this Bird *Ibis*: But most certain, says *Elianus*, that the Feathers and Eggs stupifying, take away all motion from the Crocodile; it makes it self clean when preparing to sleep. This Creature first taught the use of Clifters and Syringes; for with the crooked Bill, as with a Syringe, it injects Salt-water into his own Bowels, to open its vent when obstructed: and from thence, says the same *Elianus*, *Plutarch* and *Pliny*, the *Egyptians* took that Chyrurgical Practice. Another observable thing, and peculiar to this Bird is, that it will drink no foul or unwholesome water: wherefore the *Egyptian* Priests made Holy-water of such as the *Ibis* had drunk.

A Sacred Hawk.

Bellonius says, here is a Sacred Hawk, because formerly worshipp'd by all the people, large as a great Raven, headed like a Kite, but of the usual colour of Hawks. 'Tis a Bird of Prey, abounding not only here, but in *Syria*, though very seldom, and sometimes also in *Caramia*. It had so much repute, as to give the name *Baith* to one of the Provinces of the Countrey, as the *Crocodile* did to *Crocodilopites*; the Dog, to *Cynopolites*, and the like.

It signifies great Mysteries among the Egyptians.

The Priests comprehended great Mysteries under this Bird, and their Figure was carry'd upon almost all their Spires or Obelisks, where always uppermost was the Deity of the Sun, acknowledged to be full of Spirit, Light, and Life; For this, saith *Horus*, the *Egyptians* call'd them *Baith*, and *Thaustus*; *Bai* signifying the Life; and *Eth*, an Heart: because as the Heart is the Fountain of Life, so the Sun is the Heart, or Soul of the World; for this reason the *Egyptian* Priests did conceit that the Hawk, because of the similitude of Nature which it hath with the Soul, drinketh no water, but blood, whereby they imagine the Soul to be nourish'd. In their Hieroglyphical Writings a Hawk represented God, partly because above all other Fowl it seems to be the Image of the Sun, being observ'd out of a peculiar and hidden power of Nature, to look with very fixed Eyes upon its Beams, and for that cause they sometime pourtray the Sun in the form of a Hawk. Those who had willingly or unwillingly kill'd a Hawk, or the Bird *Ibis*, were without hope of pardon condemn'd to die: Nay, so high was their Veneration of it, that they ceremoniously buried a dead Hawk, and brought it to the City *Bulis*.

The Egyptian Hawk, or rather the Eagle, drinks no water.

Hirudo.

The Egyptians have taken several Letters from the forms of Beasts.

It hath been observ'd, that the ancient *Egyptians* took several of their Letters from the forms of the Legs, Head, and Beak of the Bird *Ibis*, and this sacred Hawk; as also from the Ox, and the Dog, both by them reputed religious. These four Beasts were of the highest esteem, not only for their use in Hieroglyphical Writing, but also because in their High-times of Solemnity, call'd *Comastien*, they

they usually carried them in Procession, according to the Testimony of *Clement Alexandrinus*.

Herodotus writes, That in former times about *Thebes*, small bodied Serpents with two horns on the crown of their Heads, and very harmless, were found; which being dead, they buried in the Temple of *Jupiter*, because they believed them dedicated to him. The same *Herodotus* reports, but from hear-say, That near the City *Brutus*, close by *Arabia*, were Serpents with wings, which flew thence in the beginning of Lent into *Egypt*; but the Bird *Ibis* met and fell upon them in their flight, and by their deaths anticipated any prejudice from their arrival: for which benefit the *Ibis* was held in great adoration.

As the Land is ennobled by producing great store of Plants, Beasts and Fowls, so the Nile hideth in its bosom a vast abundance of Fishes; of which the Crocodile, and *Hippopotamus* or Sea-horse, which are *Amphibii*, be the most noted and chief. And though the Crocodile keeps in several Rivers of *Asia* and *America*, as in the River *Ganges* about *Bengala*, and in the *Niger* in *Africa*, yet *Nilus* feedeth the greatest, as though a more peculiar of that than any other Rivers.

The Crocodile *Herodotus* tells us, the ancient *Egyptians* about *Elephantina* call *Champsas*, and in the Dominion of *Syena*, according to *Strabo*, *Suchus*; but the *Ionians* or *Greeks*, *Κροκοδιλοι*; that is, Crocodiles. The *Indians* name it *Cayman*; the *Arabians* and *Jews*, says *Megistus*, *Corbi*, and in *Kirchers Egyptian Lexicon*, it stands expressed by the name of *Picharuki*.

Crocodile;

This wonderful Creature has very great Eyes with little balls or apples, whose Back-bone consists of sixty Joynts; his Feet furnish'd with sharp nails, and splaying outwards, and the Tail proportionable to the Body, lessening by degrees to the end. This Serpent, as we may call it, runs swiftly, but can neither deviate to the right or left, or turn about easily, but with a stiff formality goes directly forward by reason of the inflexible Joynts of the Back-bone, by which means it is often avoided. They say, it can live four whole Moneths without food, but when hungry will cry or weep like a man. Some dare affirm, though untruly, that it lives of Mud or Slime; for it eats dead fish, and humane flesh: *Peter Martyr* relates in his *Babylonish Embassy*, that one of them was taken that had three young Children in his Mouth. When they ingender, the Male turns the Females Belly upward, otherwise for the shortness of their Feet they cannot well couple: After that Coition, the Female lays sixty Eggs, each as big as a Goose Egg, upon which they sit to hatch sixty days. Some conceit that they bury their Eggs in the Sand, and hatch their young ones by the heat of the Sun, but that is not so: however there is no Creature that from so small a beginning, comes to such an extraordinary bigness, some being found to exceed thirty Foot in Length.

Its Form;

Peter Martyr.

The Breeding of them;

They bear enmity to the *Ichneumon*, *Buffel*, *Tyger*, *Hawk*, *Hog-fish*, *Dolphin*, *Scorpions* and *Men*, but hold friendship with *Hogs*, and the *Trochilus*; which is a small Fowl, with a sharp point or pin on the Head, that when the Crocodile is glutted with Fish, and sleeping with his Mouth open, comes, (searching his own Food) and by picking cleanseth his Mouth, Teeth, and Gullet. Others suppose this little Bird picketh out the Worms breeding between the Teeth, who ingratefully would eat it up for requital, but that the sharp Pin on the Birds Head pricking his Jaws, makes him open them, by which means the Bird escapes.

It bears Enmity against other Beasts.

Trochilus.

See Africa.



The Flesh of it is eaten.

At Asfoe it was counted sacred.

Hippopotamus, or the Sea-Horse.

† Priapus the Son of Oceanus and Venus is feigned to be the Keeper of Sea-Calves or Horses.

Barboza.

The Form of it.

Several Eastern People eat them as good Food, which was customary also here; only forbidden to Apollonopolitans: whether it was, because the Daughter of King Psammitichus, as you may read in Herodotus, was devoured by a Crocodile, or out of hatred to the Heaven-invading Typhon, who as they say was Metamorphosed into one, is not yet determined; however in Arsinoe, which Strabo calls, The City of Crocodiles, it was counted Sacred, and fed with Bread, Flesh, and Wine: The Original of which Veneration without doubt proceeded from fear, for that the Crocodiles, which in great abundance in the Lake Meris lay close by the City, continually waiting to make a Prey both of Men and Beasts, by that means glutted, should not be greedy after Prey: but neither Fear or Reverence of that could prevail with the People of the Neighbour City Heraclea, to hinder them from giving Worship to the Ichneumon, its most mortal Enemy.

The Hippopotamus, or Sea-Horse, not so call'd from any Similitude it bears with a Horse, but from the bigness, (the Word *ἵππος* in Greek sometimes seeming to bear the Signification of Great as well as Horse) haunts the † Nile, says Pliny, though indeed found also in the River Niger, and many other Places. Barboza avers he saw many of them in Gophale, leaping out of the Sea to the Land, and returning again: And others have seen the like in the great Sea near Petzore. Aristotle, Elian, and others have done something towards its Description: But Fabius Columna in his Observations of Amphibious Creatures, hath exactly shewed this in a Salted Skeleton, brought from Damietta into Italy by Niccolaus Zerenghi, Master-Surgeon of Narn. It hath no likeness of a Horse, the Body resembling an Ox, and the Legs a Bear: From Head to Tail thirteen Foot long, and four and a half broad; The Belly was rather flat than round; The Compass of his Legs was a Yard, and his Foot twelve Inches in breadth, Each Claw had three Divisions: The Head two Foot and a half broad, three Foot long, and seven Foot about: The whole of a very large Size: The Mouth is fleshy, shrivel'd, and very wide; The Eyes an Inch broad, and twice as long; The Ears little, and but three Fingers long: It was fat, had Claws divided into three, with a Tail like a Hog: The Nostrils large: The Lips

lips like a Lions, beset with a bristly Beard, though the rest of the Body were without Hair. In the nether Jaw were six Teeth, of which the two outermost were half a Foot long, two Fingers broad, and on either Side seven thick, and short Grinders. In the upper Jaw, which he moved like the Crocodile, were the like; all of them as hard as Flints, and from thence for an Experiment, by striking the back of a Knife upon it, flew sparks of Fire, so that it is probable, that this Beast with gnashing his Teeth one against another, might seem to breath Fire; which special property the Antients ascribed to it, but thus mistaken. He will leap ashore, and running into the Plow'd Lands, satiate himself with Corn; then immediately returning into the River, either for fear of Hunters or Plowmen way-laying him. When superfluous fatness troubles Him, he rubs himself so long upon the stump of a Reed, till he hath opened a Vein; which having bled enough he closeth, plastring it over with Mud.

It is as dangerous and malicious to Man as the Crocodile, yet the Moors eat their Flesh, which Clusius says, A chief Man of the Hague in Guinee, about the Promontory of Lopez Consalves, hath seen; where in the City of Ulibetto, many of their Heads were kept, out of which his People took with them Teeth of a strange bigness. The Egyptians, as Columna reports, binde the Teeth to any Part troubled with the Cramp, or carry about them a Ring made thereof. With these the Blacks imagine they preserve themselves from many Diseases.

The four Sea-Horses which Peter van de Brock in his Journey to Angola, saw on Land in Lowango, were like great Buffles, slick Skin'd, with Heads like Wild-horses, short Ears, wide Nostrils, two crooked Tusks, like Wilde-Boars, short Legs, and Feet like Clover-grass-leaves, and neighing like our Horses. They stood still till the People came near them, then they went away Pedetentim, foot by foot, till returned to the Sea, where throwing themselves in, they sometimes rose above Water, but dived again as soon as they discerned the approaching People; so that by all their Endeavour they were not able to shoot one of them.

The Old Egyptians were so great Idolaters, that the meanest of Creatures, Herbs or Plants, had among them Divine Adoration; for when a Cat was dead in any House, the whole Family shav'd off the hair of the Eye-brows; but the hair of the whole Body and Head when a Dog dies. The Cats first salted they lay in large Burying-places in the City Bubastis; Hawks in the City Butum; and Bears and Wolves, which they accounted Sacred, in the place where they were found lying. Nor did they only Interr when dead, but set them at their Tables when living, feeding them with the daintiest Morsels, and did also adore them in times past, as Amasis thus complains.

Soon as my usual Dishes up were serv'd,
They for themselves, their Wives and Children carv'd;
And like a Dog gave me their Plates to lick,
Throwing their Offal and gnawn bones to pick;
Delicious Wines, my whole allowance quaff'd,
And at my savoury lapping Water laugh'd;
In wild Moriscoes heightned thus they Dance,
Shins, over Stools and Tables take their chance;

When a fat Priest had almost broke my Chine,
Throwing athwart me his foul Concubine;
This I pass'd o're, but I began to stare,
When Owl-fac'd Malkin Feasted in my Chair;
They truly honour'd her, in state there sat,
Fed with my Dainties a ridiculous Cat;
But the fat Priest who her did most adore
In publick, was in private her Amour.

The Lycopolitans did forbear all manner of Cattel, because worshipping the Wolf, they would not bereave him of his due food: The Oxyrinchites adored

Oxyrinchites, which takes his Name from *Sweetness*; may be the Dolphin, the twelfth of all Fishes.

In his Oration against *Julian*.

a Fish, the *Cynopolitans* a Dog; between whom *Plutarch* relates, that in his time a bloody War arose, because the *Cynopolitans* had eaten the Fish which the *Oxyrinchites* had in Divine Honour; and on the other side, the *Oxyrinchites* in revenge had taken and killed a Dog, to which the *Cynopolitans* did offer Sacrifice. *Athanasius* says, that all the Contention and Wars among the *Egyptians*, took their Original from such mean and slight beginnings. The Inhabitants of *Thebes* honoured an Ox or Calf; whence the worshipping of the Calf, by the Children of *Israel* in the Wilderness, perhaps took Original; those of *Crocodilopolis* a Crocodile; the *Latonopolitans*, the *Latonos*; they of *Mendes*, a Goat or Pan, call'd *Mendes* in the *Egyptian* Tongue.

Thus every City, Province or Territory had a several Deity; nay, they descended lower, even to the adoration of things more abject, as Garlick, Onions, and other Kitchen Garden-stuff; whereof thus *Juvenal* in his 15th. Satyr.

*Quis nescit, Volusi Bythinice, qualia demens
Egyptus portenta colat? Crocodilon adorat
Parshæc; illa pavet saturam Serpentina Ibin.
Effigies sacri nitet aurea Circopytheci!
Dimidio Magicæ resonant ubi Memnone, chordæ
Atque vetus Thebe centum jacet obruta portis.
Illic cæruleos, hic piscem fluminis: illic
Oppida tota canem, venerantur; nemo Dianam.
Porrum & cæpe nefas violare ac frangere mortui.
O sanctas gentes! quibus hæc nascuntur in hortis
Numina! lanatis animalibus abstinet omnis
Mensa: nefas illic sætum jugulare capellæ:
Carnibus humanis nesci licet*

Why the *Egyptians* worshipped Beasts.

Andræ. Scilicet, & c.

*Inot in Bestial Sovereignty rejoyce,
Though all the Forest trembles at my Voice;
My high Condition wretched seems and base,
Husk'd in a shaggy Main and Hairy Face;
I rather would, armed with my Lench and Aul,*

*Who not, Volutius, knows, what Monsters vile
Mad Egypt worships? these the Crocodile;
Those Ibis glutted with Serpentine gore,
Others a grave Baboon in gold adore,
Where Magick groans from Memnon's Tomb arise,
And hundred-gated Thebes in ruins lies:
Some Sea, some River Fish, whole Cities there
Pray to a Dog, but none Diana fear;
Garlick and Onions none must hurt or eat,
O holy Nation who in Gardens set,
Peculiar Gods, from Sheep all must abstain
To kill a tender Kid, or Goat, profane;
Yet eating mans flesh all these Sects maintain.*

Now why the *Egyptians*, with such Zeal and Solemnity worshipp'd Beasts, seems to proceed from their opinion of the Transmigration of Souls; for they believed, that the Souls of good men went into sacred Beasts, as Hawks, Oxen, Dogs, Ibises, especially the Lion, as the prime of all bestial Transmigration; of which hear *Amasis*.

*A Cowler be, Inthroned beneath a Stall;
Drive some such subtle Trade to purchase Bread,
Than be o're Beasts the universal Head;
Though 'mongst the numerous Animals that be,
Next Man, the Lyon takes the first degree.*

But the Souls of the wicked they supposed to go into more vile and despicable Creatures, as the dull Hippotames, Horses, Asses, and the like. And that both Gods and Kings walked up and down under such disguises, to punish Vices, and encourage Vertue, where-ever found.

*E*gypt also hid within its Bowels great Quarries of all sorts of Marble, as appears by the sumptuous Burying-places under Ground, Spiers, Needles, and other stately Works, erected in ancient Times, with such variety of Stone as we have already mention'd.

¶ The

¶ The Air, especially about *Cairo*, and further towards the South, because so near the Line, is when the Sun casts his Beams perpendicularly from *Cancer*, very Hot; during which time of violent Heat, all the people dwell in places under ground; and in *Cairo*, in the midst of every House, are Wells containing water, which not only cools their Mansions, but refreshes themselves. They contrive also in their Houses very great Pipes or Funnelles, which stand right up into the Air, from the midst of the House, with a broad Mouth like a Bell, standing open to the North, wherein the cool Air entering, is sent down to the lowermost retiring Rooms under Ground. For shade also in the Streets, every Dwelling hath a broad Penthouse: And for refreshment of their scorched Bodies they use bathing, for the commodiousness whereof they have curious Bannias of sweet and clear Water from the River Nile, without mixing any Herbs or Medicinal Ingredients.

The Air in *Egypt* Hot.

The Heat also is somewhat moderated by the overflowing of *Nilus* at that Time, and the continual blowing of cool Northerly Winds; otherwise the Heat there is so vehement, that neither Man nor Beast could be able to live. In Winter, the Air is Hot and Dry, sometimes a little cool, but generally very Hot, and most obnoxious to the Head of all parts of the Body. The Air of the Nights is cold, which after Sun-rising becomes a little Warm; at Noon very Hot, but at Night again Cold: so that its inequality breeds many Diseases.

The Hot Air is cooled by *Nilus*, and the Annular Winds.

¶ The Year may also very well, though in a different way from us, be divided into four Seasons, The first is Spring, in which the Weather is temperate. They have also every Year two Summers, but contingent, divided into an unhealthy and intemperate, and a healthy and temperate. The first being the unhealthy, continues to the middle of June, and the rising of the Nile.

The Seasons of the Year are with the *Egyptians* fourfold. March or April.

The first Summer.

The second Summer begins from the Nile's rising, and continues till September, and the Decrease. The Harvest consists of two other Months; but the Brumall Season beginneth on December, and continueth to March or April. Thus is the Year divided, the Reason whereof we will a little search after. First, Then they placed the Spring, as before is said, because at that Time the Air is of a moderate and mild Temper, and the Trees begin to bud and grow, and the Ground to bring forth. The Spring ended, the first Summer begins, very hurtful both to Man and Beast; during the whole time of whose continuance, very hot and tedious Winds blow, call'd by them *Campsien*, from *Campsien* a Commander, who was overwhelm'd under a great heap of Sand by these Winds, and smother'd with his whole Army in the Desarts of *Africa*: Such is the violence of these impetuous Gusts, sometimes, that it so raises the Sand, that for three, five, seven, or nine Days, the Air is darkn'd, and the Sun cannot be seen for those Atomy Clouds. At this time rage many mortal Sicknesses, but chiefly Soreness of the Eyes, for the hot South-winds, as we said, so drive up the scorching Sand, that they seem to bring with them shining Flames, the which driven through the Air, hurts and prejudiceth the Body, and in the Eyes breeds prickings and inflammations. And that time many mortal Feavers and Phrensies rage, which dispatch men in few Hours. In fine, all Bodies are thereby so Distempered, that they abhor Food, continually burning with unquenchable Thirst, against which the Water of Nile is the only Remedy.

The second Summer. Harvest.

Winter.

The first Summer causeth many Diseases.

How this comes to pass.

Strangers

Strangers all this Season retire to places under Ground, where they remain till other cool North-winds arise from the *Midland-Sea*, which afford a present Comfort to their inflamed and afflicted Bodies, wonderfully cooling the Air.

After this followeth the second Summer, not so Hot, because the Northerly Winds daily renew fresh and cooling Breezes, and the *Nile* overflows his Banks: What Alterations of Air happen, are not sudden, but come leisurely, and therefore it is a healthful and wholesome Time.

Now the Husbandmen live at Ease, because the Ground, while covered with the *Nile*, cannot be either Plowed or Tilled, passing the Time in Shows, Sports, and other signs of Joy, with Feastings and Mirth. Then comes Seed-time and Harvest at the Decrease of the *Nile*, in which are Wheat and other Fruits sown, which becomes soon Ripe, and are suddenly Reaped. This Season is temperate and free from Sicknesses: The following Winter-Moneths the Air is colder, and consequently more wholesome.

It Rains seldom in the In-land Parts, and about *Cairo*, and what is, is rather a Dew or misting than a Shower. At *Alexandria* and *Damiata*, and upon all Places lying near the Sea, are many times great Rains, but seldom or never is there any Ice, Snow, or Hail seen, because the Air is not cold enough for it. This as to the Temperature of the Air.

Several kinds of Egyptian.

NOW concerning the Temper and Constitution of the People, you may observe three sorts of Inhabitants in *Egypt*, viz. Citizens, dwelling in *Cairo* and other Cities; wandering *Arabians*, that live in Tents; and lastly, Ploughmen or Husbandmen, which dwell up the Countrey. Most of the Citizens are Sanguine, but the Bodies of the Ploughmen and *Arabians* are hot and dry, so are many Townsmen; but the continual drinking the *Nile* Water, often use of cooling Food or Diet, and the immoderate use of *Venus*, mightily lessen and alter the Heat and Drought. Besides, their continual use of Baths of sweet Water, so cools them, that many of those dry tan'd Complexions become Sanguine, especially Women and Eunuchs. They have cold Stomachs, and full of Flegm, proceeding from the constant using of cooling Diet, as also by the over-great Heat of the Air, whereby the natural Heat extracted or exhaled, the Stomach is left Raw and Cold.

The form of their Bodies.

The *Egyptians* are general very Gross and Corpulent, especially the People of *Cairo*; most of the Men there being so Fat, that they have much Greater, Thicker and Larger Breasts than Women; but the *Arabians* are Meagre and Slender, so are the Husbandmen, and not only so, but also hairy, sweaty, and almost scorched and burnt by the Sun. They do all follow *Venus* immoderately; they are by Nature very Wakeful, and little inclining to Sleep, of a cheerful Spirit, yet delighting in an Idle and Lazy Life, only the *Arabians* and Farmers take Pains, or else they must Starve.

Egypt is much subject to Land-Sicknesses.

THIS Countrey is very subject to several and dangerous Diseases, partly because of the intemperate Air, partly by the immoderate use of Women, and partly because the Poor there which are numerous, are necessitated to use foul unwholesom Food, and muddy and corrupt Water. The chief Diseases afflicting them, are Blear Eyes, Scabs, Leprosie, and Mortal Phrenesies, Small Pox, pain in the Limbs and Joints, Ruptures, Stone in the Kidneys and Bladder, Consumption, Obstructions or Stoppings, Weaknesses of the Liver, Spleen, and Stomach, Tertian Agues, Consuming Quartanes, and all manner

manner of Maladies of the Head. It is true, other people are subject to the like; but not so continually, nor grievously, and therefore properly may be call'd *The Plagues of Egypt*.

In *Alexandria*, in Harvest-time many malignant and mortal Agues reign, by drinking the tainted and foul Water, which the Townsmen from year to year keep in their Wells under their houses. In Winter they are troubled with sore Eyes, but the Inhabitants of *Cairo* much more; among whom it reigns so Epidemically, that scarce half of them escape the Distemper. There also rages that most terrible *Egyptian* Disease, by the *Arabians* call'd *Dem El Maia*, which in few hours suddenly possesses the Brain like an Apoplexy, and bereaving them of sense and understanding, in few minutes irremediably kills them. Every year once are the *Egyptians* surprized with this Sickness, of which multitudes dye.

Malignant Childrens Fox in Alexandria.

Whence they arise.

At the same time Children are much afflicted with a malignant kind of Pox bred by the venomous Damps raised from the corrupt Water of *Caleg*, which is a Branch, or rather a Trench cut from the *Nile* into *Alexandria*. Every year, when the *Nile* is risen eight or ten Cubits, it falls into this Trench, and runs from thence through the whole City; and at the recess of *Nile*, this Water then in the *Caleg*, remaining without current, or motion, at length corrupts, and first becomes green, then black, and in the end sends forth a very noisome Stench; which corrupting, sends forth venomous Vapours whereby the Air is polluted, and that Infection bred; and therefore all the Children which dwell thereabout for that cause are carried thence to other places.

Many other Diseases are in *Egypt*, which are bred by the eating Ox and Camels Fleish, and rotten Salt Fish, taken in Pools, and Lakes, and mouldy stinking Cheese, by them call'd *Gibnehalon*: whereby is ingendered much thick Blood, Choler adust, Grossness, and soft and crude Humours. The Dropic here is very frequent, and such as have it, have Legs, which by the abundance of hardness and gross Swelling are blown and puffed up, like the Legs of Elephants; though indeed they feel no Pain, but are only unwieldy to walk. One main Cause of these Distempers proceeds from the too frequent Use of *Colocaste*, *Beets*, *Bammia*, and *Melochia*, Herbs breeding thick and tough Flegm.

The Cause of the Dropic.

Many of the better Sort also have a Weakness in their Joynts and Limbs, like Childrens Rickets, relaxed either by immoderate Venery, or the too frequent Use of Sweat-Baths: But the meaner Sort get it by wearing the same Clothes in Winter and Summer, and going bare-foot and bare-legg'd. The Stone is no stranger among them, being bred from the Sediment of the Water of *Nilus*, which as all Water causing Urine, comes to the Kidneys: but the more Earthy Part remaining like Dregs behind by the extraordinary Heat of the Body, becomes dry, and in a little Series of time is turned into Stones.

Why the Egyptians have weak joynts and feeble Limbs. *Alpin. Medicin. Egypt.*

And are troubled with the Stone.

There are also many of a Melancholy Temper, which are generally accounted Holy Men: For the vulgar persuade themselves, that they live without Sin, leading their Lives in great Sanctity; the better to mind Sacred Mysteries, retiring from the World into desert and barren Places: The *Mabumetans* look upon them as *Santons*, because they seem to contemn Riches, and slight the vain Pleasures of the World. They live single, giving Hospitable Entertainment to all Strangers of what Religion soever: They reprove Vice very sharply, affirming the World to be nothing but a Vale of Misery and Troubles: In a sad and morose Reservation they denounce great Punishments to Man for Sin, and so macerate and mortifie their Bodies by a vowed Abstemiousness.

Sad spirited People in Egypt.

Egypt is much afflicted with the Pestilence.

When it commonly begins in Egypt.

At the Suns entrance into Cancer, the Pestilence ceases in Egypt.

How this comes to pass.

Seldom does the Pestilence in Egypt arise from the Putrifaction of the Air.

The Pestilence is always brought over from other Places into Egypt.

Why the Baths are in great use among the Egyptians.

Alpin, de med. Egypt.

ousness and Labour, that they are little better than the dried *Mummies*.

The Pestilence is very frequent in these Parts, and prevails against them the more, because they seek no Remedy for it, fallily conceiving, that God hath certainly appointed and ordained every ones Death aforehand, and the manner of his Dying; so that he that must die in the Wars, cannot die of the Pestilence, and those onely can die of the Pestilence, that are aforehand destined of God for it. For this cause, as we said, no *Egyptian* will go about to avoid the Place, nor shun converse with the Infected: and the Clothes and other Household-stuff of such as dye of that Distemper, are instantly sold in the open Market by Out-cry, which none are afraid to buy: by which mad obstinacy in this their foolish Perswasion, the Plague in *Cairo*, in the space of six or seven Moneths, sometimes sweeps away above five hundred thousand People.

This dreadful Malady commonly begins in their first Summer, continuing till the cool *Northern* Winds arise, and then it begins to abate.

That which begins in the first Moneths, is the worst of all, especially if it come over out of *Barbary*: for then it sometimes almost depopulates whole Cities, leaving them destitute of Inhabitants: But if it comes later, it is so much the milder, and ceaseth the sooner. But although it rage never so fiercely, yet at the Suns entrance into *Cancer*, it wholly ceaseth: which by them is accounted no small Blessing: for from thence forward, as if never any such infectious Disease had been, the City and all things in it are from a depth of miserable despair reduced into a secure, safe, and healthful condition: Neither while the Contagion lasted, did any other Diseases appear among the People. Now the reason of this so sudden Cessation seems to be caused by the even and constant temper of the Air, by the blowing of the Anniversary *Northwinds*, which then begin to rise and oppose the moist Nature of the *Southwinds*, call'd as we said, *Campsten*; which cooling as well the Air as Mens Bodies, taking away the Cause, (the infectious Heat) the Effect ceaseth.

Very seldom or never doth the Plague begin here from Putrifaction of the Air, unless the *Nile* overflowing the Countrey too high, leaves his Water a long while upon the Ground, whereby the whole Land becomes as a corrupt and standing Lake, that by the *Southerly* Winds, and Summer Heat, are ripened and made fit to send up infectious Vapours.

There being then no Natural Cause to breed this Contagion within *Egypt*, it follows that it is brought thither from other Neighbouring and Bordering Places; and especially out of *Greece*, *Syria*, and *Barbary*. That which is brought thither out of *Greece* and *Syria*, and falls upon *Caire*, is very milde, kills few, and holds but a short time. But when it comes from *Barbary* thither, it is most pernicious, and of longest continuance: Such was that in the Year Fifteen hundred and eighty, that raged so furiously, that in a short time it clearly swept away above five hundred thousand men.

By the continual rising of the Dust, and extraordinary Sweating, the Bodies of the People become foul, nasty, and verminious; and therefore Baths are of very great use to cleanse and keep them sweet and free from breeding Cattel: But the Women, with most frequency and care use Bathing, as intending, or at least imagining, that such Lotions make them more pleasing to their Husbands, and to have a gracious and pleasant Scent in their Nostrils, when they come together to recreate themselves.

They take little care of their Hair, ordering it slightly, according to the manner of the Countrey in a Silken Caul; but are very curious elsewhere, using

using the Razor where necessary. Afterwards they anoint themselves with several rich Perfumes, such as *Mask*, *Amber*, *Civet*, and the like, which there are bought in great abundance for a small matter, as aforesaid.

This frequent Bathing and Anointing they use not onely for Ornament, Cleanliness, and Coolness; but especially to make them, if lean, to become plump and fat: because such Women be highly esteemed of in those Parts; by which means some grow *Bona-Roba's*, and others out of all measure with fathomless Wastes, like fowl Sows: chiefly the *Jews*, whose Women are more liable to that undecent Extream.

All in general when they are Bathing, the sooner to facilitate their Design, take nourishing cool Broaths, and Cordial Jellies, on purpose made of Pin-guefying Ingredients; to wit, *Bammia*, *Melochia*, and *Colocasia*.

The poorer sort in the *Bannias* drink the Settling of the Oyl of *Sesamus* Seed, which they call *Thaine* or the decoction of *China* Roots, or the Oyl pressed out of the *Indian Nuts*, or the Fruit of the *Turpentine-Tree*, *Sweet Almonds*, *Hazle-nuts*, and *Pistaches*: eating besides much food, and Flesh of fatted Fowls, with the Broath boiled to a Jelly, and mixed therewith.

Nor do these Lotions and Unctions suffice, unless attended with a threefold Friction; The first is done with the naked palm of the hand, anointed with the Oyl of *Sesamus*; the second with a rough linnen cloth; and the third with a course cloth of Goats-hair.

After which they are rubbed all over with Sope, which they wash off in a Bath of warm sweet-Water. And lastly, they lay upon their Feet a mixture of the Powder of *Archanda* mixed with ordinary water, and is very serviceable for moist and stinking Feet; drying them speedily by its great astringency.

At *Cairo* and *Alexandria* great multitudes of Houses are appointed for the use of Baths, which have many Caves, Cellars, or Chambers, wherein people sweat, are chafed and washed, containing at all times hot, warm, and cold Baths; but usually moderately warm, because principally in use among them.

The *Egyptians* keep a slender and sparing Table; eating little, but often: They are not pleased with Variety, but content themselves with one Dish of Meat at a meal: And if Flesh, eat sparingly of it, as having no great appetite thereto; but when they do, they chuse Mutton simply cook'd, without either addition or Sauce to it: But of late some Merchants have begun to learn to eat Chickens.

They chiefly delight in moist Food; and therefore commonly use Rice boiled in preserved Juices of *Linsie*, *Erwetes*, *white Cives*, *Melochia*, *Beets*, *Melda*, *Coale*, *Bammia*, *Cucumers* or *Chate*, the Roots of *Colocasia*, *Melons*, *Dates*, *Musa Fruit*, *Figs*, *Apricocks*, *Peaches*, *Oranges*, *Lemons*, *Citrons*, *Granates*. The poor people eat Beef, and Camels flesh; and some Fish, as Pikes or Pickerels, and many other: and among the rest the flesh of the *Crocodile*.

In places near the Sea, Fish may be had in great abundance, which they eat without distinction; for the most part salted, and sometime half rotten. Milk, and all that come of it, or are made with it, is with them in very great use.

And as they are best pleased in simple Diet, of one kinde of Food, so a little of it contents them; For many make their Dinner and Supper, onely of Melons or Wheaten Bread; some of such simple Broth as we mentioned before; and others chew upon a green Sugar-Cane, or onely with Figs, or Grapes or Cucumers, or some such trifling Diet.

Fat Women are pleasing to the Egyptians.

What they do to be fat.

The chafing of the Body.

The Superfluity of Baths at Cairo.

The Egyptians feed sparingly, but often.

Their Food.

They eat not many sorts of Food.

The Fishes are unwhole-
som.

Their Drink.

The Water of Nilus very
wholefom to drink.

The Vertue of the Water
of Nilus.

Coffee-Drink.

Natural History.

A Turkish Drink call'd
Sorbet.

All their Pot-herbs and Fruits are moister than the *European*, and therefore more unfavoury. In like manner the Fishes, taken in the *Nile*, are fat enough and pleasant in Taste, but accounted unwholefom, because that River hath no stony or gravelly, but a sedimented bottom, and the Water unseled with a flying Lee, which must of necessity make the Fishes that breed in it unwholefom.

The common Drink of the Countrey is the *Nile*, which is very sweet, but the *Christians* and *Jews* drink Wine also, as also some *Turks*, and especially the Soldiers, that often at *Cairo* take the Creature in such abundance, that they return home laid athwart on Asses Backs, in those mad and inebriating Frolicks, no more minding their Prophets Wine-forbidding Laws. The best Wine, for in *Egypt* there grows none, is brought from the Island of *Candy*, *Rhodes* and *Cyprus*; the Wine of *Italy*, *Corcyre* and *Zacynthe*, turning sowre presently.

This Water of *Nilus*, which by the length of his Current, and the Heat of the Sun, must needs be sufficiently concocted and made thin, is very wholefom; for as to the dregs or muddy part thereof, the *Egyptians* have a way to make it clear, which they do in this manner: As soon as the Water is brought home in Leathern Flasks or Bottles, they put it in long-neck'd great earthen Jugs or Jarres, with broad round Bellies, anointing the edge a little with stamp'd sweet Almonds, then taking a handful of the same, they thrust their Arm into the Water up to their Elbow, with all their strength stirring the Water about; then leaving the Almonds in it, the Water will be clear in the space of three Hours. Lastly, pouring out the clear Water into other small Vessels, they use it either for their Drink or Food. Others let this Water stand only and settle, till it become clear of it self.

The Vertues of this Water are very many and great, for in some it fetches out an inward Infirmary by insensible transpiration; others it causes to Urine freely, some to go to Seige, to none is it hurtful, though drunk Day and Night, even to excess. Moreover, it is to hot Bodies as a cooling Julep, to allay the heat and burning of the Bowels.

There also our New Drink call'd *Coffee* hath no small Estimation, gotten by long Experience of the Benefits which they suppose they receive by it, using upon the matter little or no other Physick or Doctors, they eating much Fruits, and drinking only the *Nile*, which is it self their grand Physitian: The infusion of the Powder of this Berry, in that so excellent Water decocted, and taken Hot, composeth not only the Crudities arising from bad Digestion, but suppressing all Fumes, so settleth in quiet both Head and Stomach; which may be well asserted by those that use it moderately here, who after they have taken their Dose, two or three Cups in the Morning, find themselves more apt to Business or Study. It certain and suddenly cures Inebriation, and in many allays the fits of the Gout. * Sir Francis Bacon, who took it long before in use with us, says, It comforts the Heart and Brain by Condensation of the Spirits. The *Arabians* call it *Caova*, and the Tree whereon it grows, *Bon*; where it grows in such abundance, that from thence the whole Eastern, and now part of our Western World is furnished; yet with them so valued, as not to be purchased by any Barter (as they say) but Gold and Silver.

The *Turks* and *Moors* have also a very wholefom Drink call'd *Sorbet*, made of Sugar and Lemmon, and drank by them with great Delight. They use also another kind of Drink, made of Plumbs, Corants and Water, set together in the Sun.

¶ Men



¶ Men in *Egypt* live longer than in other Places, for they say, 'tis usual to find People above an hundred Years old, the Reason of which Longevity, Physitians much differ about; yet in General they assign'd as one chief Cause, their spare Life in Eating and Drinking, whereas on the contrary, all *Europeans* which drink abundance of Wine, and eat much Fleth, are for the most part short Liv'd; for as the moderate use of Fleth generates good Blood, and quickens the natural Heat, so the immoderate use increassates the natural moisture, making it become tough and viscous, so stopping the activity of Circulation, with the Load of gross repletions, just as the Flame in a Lamp, by the exuberancy of the Oyl extinguisheth; therefore the *Egyptians* living Sparingly, and not Distempering themselves with high Fare, their Blood being thus attenuated, spins out a longer thread of Life to them, than our guzzling and debauched Nations.

¶ The Habits of the Men are neat, but not gorgeous; for in the Summer time they wear Vests of the finest and lightest Cotton, but in the Winter, of their own Countrey Cloth, quilted with Cotton. Their Vests are shaped narrow above, and wide below, with small Sleeves close at the Hand; over which Princes, Officers of State, and other Great Men, wear a rich Turnick of Sattin, Damask, and other costly *European-stuff*, every one according to his State and Dignity.

They wear great Turbans, made of long striped Camelet, wound or folded up round together. The Colour of which denotes of what Religion they are; for the *Jews* wear one Yellow, the *Christians* Red or Blew, and the *Mahumetans* only a White one; but those that boast themselves, lineally descended from their Great Prophet, wear Green Turbans. Their Hose or Stockings, are short, like the Buskins of the Antients, but in a manner all strangers to Shoes, for what they use on their Feet, are rather Slippers or Sandals, having no Upper-leather behind, and the Soals according to the *Turkish* Fashion, shod with Iron.

M

Ladies

The *Egyptians* live long.

Alpinus de Medicinis E-
gypt
By what means this is so.

Men Habits.

Turbans or Turbants.
The Colour of the Tur-
bans, denote the Religion.

The Habit of Women.

Ladies and Persons of Honor, are there for the most part clothed in White, with Masks of the same Colour. The Country-Women, have in stead of a Mask, a Cotton Cloth before their Face, Black or some other Colour, at the Chin, pointed with two holes only, that they may see their Way, and where they tread : But in many Places, their *Vizors* follow the *Turkish* Mode, being a very thin Cloth, made of Horse-Hair, before their Faces; or else among the better Sort, a fine Linnen or Tiffany. They go mounted on *Choppines*, which have no Upper-leather, but only to fasten them over to the foot.

The Egyptian Women wear Smocks and Petticoats lac'd at the bottom, like the Gallies of our Time.

Their Head-attires are various, according to the divers Customs of the Country, the *Turkish* keeping their own Fashion of being close covered, but the *Egyptians* wear a costly Silk Cap, half a Foot high, and running to a Point, like one of our Womens high-crown'd Hats without a Brim; on the fore-part of which they fix a Branch or Sprig, neatly compos'd of several Gems with various Lustres, and a Frontlet of Oriental Pearls, with Chains of Gold about their Neck, and Golden Bracelets on their Wrists, and Garters all of Gold : Next their Skin they wear a fine Silk Smock, bordered with curious Needle-work, and over this a Coat or Gown of a different Length, made of changeable colour'd Silk, trim'd with Gold, Silver, and Silk Knots, and the Skirt richly embroidered.

No People are more dextrous in Swimming, as compelled thereto by necessity, for at the overflowing of *Nilus*, they swim from place to place to dispatch their Affairs, and to that end are very lightly Clad, only with a Coat and Shirt, intending to Travel, which they tye upon their Heads in form of a Turbant, when they swim cros any deep Rivers; but if their Transmigration extend to a farther Distance, they have bundles of Flaggs or Bull-rushes, which as either necessity or conveniency requires, they use to Buoy themselves upon, both for their Ease and Safety. When they ride in *Cavalcade* through Cities in State, or through the Country for private Business, their Horses are unhod, cover'd after the *Moorish* Fashion, with Foot-clothes or Caparisons, usually made of Tapistry, wrought after the manner of the *Moors*; but the Women mask'd upon Mules. Mean People and Strangers use Asses, which always stand upon the parting of cros Ways ready to Hire.

Their Houses.

The Houses of the plain Country, because of the overflowing of *Nilus*, are built upon rising Places, with thick clay Walls, and flat Roofs, as is usual in most Eastern Countreys. And in regard Wood and Stone are very scarce, they are little and low, without advantages of many Rooms, because most People Eat, Drink and Sleep under the Date-Tree for coolness, not fearing either Winter or Summer-Rains, because the Country is free from them. The whole Country is subject to one Inconvenience, which is want of Fuel; for in the great scarcity thereof, they are forced upon all necessary occasions to burn the dung of Cattel.

Their Marriage.

Polygamy is common among the Nobler Sort, who shut up their many Wives together in a *Seraglio*, but separate from one another in distinct Apartments. The *Moors* and meaner Sort, to shew their Affection when they go a Wooing, sear their Flesh with red hot Irons, and slash their Arms, without any sense of Smart or Danger. And if by that means they can obtain the bare reward of a single Kiss from their Mistis Hand, they take it as if they had gain'd the top of Felicity, or whatsoever Love-sick Amours desire.

¶ The

The Parents dispose their Daughters in Marriage at ten, or at most at twelve year old. When they conduct the Bride to the Bridegrooms House, she hath carried before her whatever her Friends or Parents gave her: for the Bridegroom bestows on her Money, Garments, and other Necessaries; Jewels, Householdstuff, and Slaves of both Sexes.

Their Employment.

The *Turks* in *Egypt* are either of the Civil or Martial List, living voluptuously, having little or no business but at starts: but the Native *Egyptians* follow Pasturage and Husbandry. The *Arabians* live by downright Robbery; the *Moors*, *Negroes*, and *Jews* mannage Trading and Merchandise; so do most of the Inhabitants of *Cairo*.

The manner of the Bedouins.

There are another sort of People here call'd *Bedouines*, wandering about in great Companies, of two or three hundred, with their Luggage upon Carts, and driving their Cattel like the *Tartars*, from place to place for fresh Pasturage: and where they finde good Grass, they spread their Tents of course Goats-hair Cloth, and thence migrate up and down still for fresh Pasture.

The Men are most of them Smiths, and Weavers; they go meanly apparel'd, without any Clothes, but a blue or gray Shirt, with broad Sleeves hanging down to the ground, and a piece of Cloth, call'd by them *Baracan*, which sometimes they cast over their shoulders as a Mantle; when they pitch, they sometimes make that their Tent to sleep under in the night, and in the day to skreen off the heat of the Sun.

The Women go for the most part clothed like the *Egyptian*, having maskt their Faces with holes. They stick in their Hair many Silver and Copper Plates, and black Ear-rings and Jewels of an unusual bigness; and the like on their Arms. The Daughters, as they become marriagable, manifest it by scratching themselves upon the Chin and Lip, which they dawb over with Ink and Ox-gall mingled; that give such a fixt tincture as will never wear out.

The abundance Riches of Egypt.

The Potency and Wealth of *Egypt* ha's ever been famous; insomuch that in Antient Times, Authors have said there were above twenty thousand Walled Cities, and is at present, *China* excepted, held one of the richest Spots of earth in the World. *Cairo* onely for its share contains fix hundred thousand Jews; from whence the number of the rest of the Inhabitants may be guessed: as also from the great destruction, in the Year Fifteen hundred and eighty one, when died of the Pestilence in seven Moneths, above five hundred thousand. In the time of *Asan Bassa*, there were numbred seven millions, or seventy hundred thousand persons.

Two sorts of Tongues among the Egyptians.

Two Languages and two sorts of Writing were used here, one Common, understood by all in ordinary Conversation; the other Peculiar, onely used by the Priests, Prophets, and Religious Votaries, whose ambition led them to hopes of the Crown and Government of the Kingdom: This they nam'd *The Sacred*; but the *Coptick* or *Vulgar*, *The Profane Tongue*: Which last was also call'd, *Pharaohs Speech*; because it was usual in the time of the Antient *Egyptian* Kings, which were call'd by that one General Name of *Pharaoh*. I shall in brief set down the difference and propriety of them both.

Whence the Name *Coptos* or *Copta* took its Original, Writers disagree.

Athenasius The Tongue *Copta*, why so named.

nafius Kircher seems among all to have come nearest, deriving it from *Coptos*, formerly the most famous City in *Egypt*, and the Chief of the Countrey of *Thebes*; though at this day the Ruines thereof are but mean: or else from the *Coptists*, the Inhabitants of that City, by whom alone this Tongue was kept in being.

The difference between
Coptos and *Cophos*.

Here we may take notice of a great mistake among most eminent Writers, who without distinction confound *Coptos* and *Cophos*; whereas they differ much in their signification. *Coptos* is an antique word, and found in old Authors; but *Cophos* is a Name invented by the *Mahumetans*, who call the *Egyptian* Christians by way of derision *Cophites*; as if they would say, *Circumcised*. Some suppose they are call'd *Cophites*, because they followed heretofore the Erroneous and Heretical Opinions of *Eutiches* and *Dioscorus*, condemned in the Council of *Ephefus*, which did before Baptism use to receive Circumcision; (for *Koptos* is only a *Greek* Name, and signifies *Circumcised*) whence they were nick-nam'd *Christians of the Girdle*, meaning upwards; because from the Girdlested downwards, being Circumcised, they were rather *Jews*.

The *Coptick* is the old *Egyptian* Tongue.

The present *Coptick* Tongue, is not onely like the Antient *Egyptian*, in the time of the *Pharao's*, but altogether one and the same, as appears by some words still in use; and among the rest the Names of the Moneths, whereby the Old *Egyptians* and the Modern *Coptists* name them without any remarkable difference. The like you may observe in the Planets.

Remphan in our English
Translations.

Mars was with the Antient *Egyptians* *Moloch*, which the Holy Scripture so often mentions; *Saturn*, *Refan*, the very word used in the *Acts of the Apostles*; *Venus* is called *Zahara*: and many Plants and Herbs, mentioned by *Apuleius* in his Book of the *Virtues of Herbs*, may be found very little different from the present *Egyptian* Names. Now since no Tongue comes nearer to the old *Egyptian*, than the *Coptick*, we may rationally conclude, that the *Coptick* is the true and antient *Egyptian*, not so pure and undefiled indeed, as it was in the time of the *Patriarchs*; but by process of time, the manifest mixture of People and Languages, and other alterations of the State disguised and corrupted.

Its distinction from the
Greek Tongue.

The *Coptick* in it self is an Original, not a Derivative Language, though some strongly argue, that it is but a *Greek Dialect*, differing as the *Caldee* from the *Hebrew*. It is true, that in *Coptick Dictionaries*, brought from *Egypt* by *Peter Della Valla*, many words sound like the *Greek*; but it is to be observed withall, that this Tongue had not that mixture at the beginning, but it fell in in the time of *Alexander the Great*, and the *Ptolomys*, by the mutual Converse of *Greeks* and *Egyptians* together, for three hundred years. And by the same means also *Latine*, *Arabick*, *Hebrew*, and *Samaritane* Words are blended with it; but this is not sufficient to root out its Original Purity.

From the *Hebrew*.

Diodorus Siculus sets down so great an Agreement between the *Hebrew* and *Egyptian* Tongue, that he seems to maintain those People might very easily have understood one another; but this contradicts that *Psalm*, which speaking of *Joseph*, hath these words: *When he passed into Egypt, he heard a Language which he knew not*. Besides, If there were so great an Agreement, it must have arisen either by Trading or Converse; of both which the *Hebrews*, as the Scripture witnesseth, were utterly debarr'd.

And from other *Eastern*
Tongues.

Gesner, *Volateranus*, *Eusebius*, *Ambrose*, and *Thefeus* seem to assert, That the *Egyptian* Tongue hath some relation to the *Abyssine*, *Caldee*, *Arabick*, *Syriack*, and other *Oriental Languages*, moved by a similitude of Sound: and for that like the *Hebrews*, *Arabians*, and *Caldeans*, they use Letters instead of Arithmetical Characters.

But

But this Opinion stands upon a loose Foundation; for there are great Differences between this and the other *Eastern Tongues*, as well in manner of Pronunciation, as in Words: As for example; The *Hebrews* call Father and Son, *Ab-M-Ben*; The *Caldeys*, *Abba-Mbra*; The *Syrians*, *Abu Vabro*; The *Arabians*, *Elab Vallabu*; The *Abyssines*, *rb Wawalda*; The *Armenians*, *Hor eu Ordi*; The *Samaritans*, *Ab-M-ben*; The *Egyptian Copticks*, *Fiot Nemfri*: Hereby appears the great Agreement of the *Eastern Tongues* among themselves; but not in the least with the *Coptick*: for what likenels have the words *Fiot Nemfri*, with *Ab Uben*, *Abu Vabro*, *Ab Uben*, *Ab Wawolda*, &c.? Accordingly *Thefeus* concludes, That the Analogy of several Speeches in one or two words, makes no more to prove them the same, than that Stone and Timber are Identicals, because both grow in the Earth.

The *Coptick* hath this peculiar Property; That all the Words thereof used by a Stranger, receive alteration in the first Syllable, and not in the termination or ultimate, usual in other Languages: Neither at this day are any Books remaining of it, onely a few words have been preserved by *Greek* and other Writers of most Antiquity.

Authors disagree about their Characters; however we have reason to conclude, that they were taken from the form and postures of the whole Bodies of Beasts, by them accounted Sacred; when they intended to signify whatever in it self is great. The minute or lesser matters were exprest by their several parts or members.

The Letters of the Anti-
ent *Egyptians*.

As they endeavored in their holy Language to perform all their matters by Mysteries, so they did also in the vulgar *Coptick*, as will plainly appear by their Alphabet, consisting of two and twenty Letters: wherein few but signifies some deep Mystery. The second Letter in its Figure, represents the form of a Capital *Gamma*, and signifies *A Carpenters Square*; but mystically intends the rule or method of square and honest dealings, which God the Great Fabricator of the World hath set down and fixt as a Law in our Nature, that a Quadrary Proportion should rule all Actions which we call just and vertuous. In like manner, under all the other Letters, according to their specifical differences, lay hid other peculiar and deep Mysteries. Besides this, they had another manner of Writing: so that it seems the other were onely used as Sacred Hieroglyphicks, to set forth great Secrets: As a Testimony whereof several *Mummies* have been found, upon whose gilded and gummed Winding-Clothes many *Coptick* Letters were inscribed, being no small evidence to prove the Antiquity: because the *Mummies* were Interred long before the Invasion of *Cambyses*, who destroyed or banished the Priests, by which it was lost, as we have often mentioned.

* A Square is a Carpen-
ters Rule, by which they
measure their square Lines:
it is made of Iron.

But neither could its Antiquity or Sacred Use preserve it from being abolished, as at this day it almost is: The *Arabick* having generally prevailed, onely some Christians have retained still a small Remainder, in Celebrating their Liturgy, and having a few of their Religious Books written in it; as among the rest, the Books of the *Old and New Testament*, translated out of the *Hebrew* into that Language above fourteen hundred Years since; when the now ruin'd *Thebes* was the famous Patroness of Religion, as *Nicephorus* reports: There is also a *Coptick Dictionary*, of about six thousand Words, with the *Arabick* by it, preserv'd and kept in *Egypt*: and another, which that Worthly Searcher into Antiquities, *Peter della Valla*, brought with him thence, in the Year Sixteen hundred twenty and four, which in the same order, with

The *Coptick* Tongue is not
spoken any more.

Nicephorus.

Latine Interpretations, was twenty Years after published in Print at Rome, by the Learned Father *Athanasius Kircher*, who had also before that Published an Introduction to the *Coptick* Tongue, wherein he treats largely of its Antiquity, Original and Difference from other Tongues, together with the Knowledge of the Letters, and the Means both of Restoring and Reforming it.

The Consecrated or Sacred Egyptian Tongue.

The Palm shoots forth a fresh Branch every Moon.

The Sacred Egyptian Tongue, consists of comprehensive Representations, by *Philo Judeus* call'd *Figures of Living Creatures*, and by the *Greeks*, *Hieroglyphicks*, that only denote by Mystical Figures holy Matters. These were found out with great Sagacity, and consist no way in the Apprehension of Letters, Words or Sentences; As a *Basilisk*, with the Tail twin'd about its Body, signifies the Course of Time; a Serpent, with the Tail in its Mouth, the World; a Branch of Palm, the Moon, because a Palm, at the beginning of every New Moon, sends forth a new Branch, so that in a Year it shooteth forth thirteen new Branches, as they observe.

These *Hieroglyphicks* contain a compleat Sence, in what manner soever it be expressed, whether Beneath or Above, or on the Right or Left Side; for upon the Obelisks or Spires they stand perpendicular; upon Flats for Painting, they stand as we write, Level; but upon Rounds of Metal or Marble Statues or what other Representations, they march strait up or down, athwart or promiscuous without Order. Also observe, that the Sages did not grave upon Stone their Histories, as many now suppose, or the Famous Acts of their Kings and Princes, or the Liberal Arts, or any other such like Argument, but only what was Holy, and which had respect either to the Properties of the Divine Nature, or to the Orders of Angels and Spirits, or to the Tuition of Corps interr'd.

* *Mercurius Trismegistus*.

Was in high Esteem.

When it was destroyed.

These were written not only upon Stones, but also upon Winding-Sheets, and Funeral-Cloaths of *Mummies*, made either of Paper, Wood, or burnt Brick, or the like Matter, as is declared in the Description of the *Mummies*. But generally the whole Body of this Learning was cut upon Stone, and set up in several Places in Egypt, as upon Temple-doors, Obelisks, or Images of the Gods, that they might remain Remarks to all Posterity. They make * *Hermes* the first Inventor of these consecrated Figures, whom the *Arabians* called *Adris*; He was a Priest, and the greatest Wise-Man in all Egypt, and flourished in the time of *Abraham*, under the Government of the first Egyptian King *Mizraim*.

This *Hieroglyphical Learning* was so highly Esteemed by the *Egyptians* ever since its first Beginning, that the Priests, who only understood it, might teach it to none but those of their own Order. *Moses* himself, according to the Scriptures, was indued with all the Wisdom and Learning of the *Egyptians*, which according to the Exposition of *Philo Judeus*, chiefly consisted in this Divine Philosophy, which since the Conquest of Egypt by *Cambyfes*, is so wholly lost, that there is scarce any Remainders to be found.

At present the Native *Egyptians* speak *Arabick* or the *Morisk Language*, so do the *Coptists*, only their Church-Service or Liturgies are celebrated in the *Coptick*, with an *Arabick* Explanation. The *Jews* at *Cairo* for the most part speak a mixt Language, a meer Gally-maufray hasht together of all usual Tongues, now call'd *Lingua Franca*.

The Soldierly.

The Number of Souldiers in Pay, which the Grand Signieur maintains to keep under the Countrey, they variously Report; formerly they were no more than twelve Thousand, but at this day, as well Horse as Foot,

Foot, 15100. ten Thousand seven hundred Horsemen, which they call *Mottasferagas*, *Chiausfes*, *Arabgies*, *Geomelli*, and *Tuffegies*, and four Thousand four hundred Footmen, that is, *Janizaries*, *Topigi* and *Azapi*, besides the *San-jaks* and *Cherkes*, which last watch the Banks of *Nilus*, to prevent the *Arabians* from cutting off or stopping the Water at the time of the overflowing; besides these, there are to garrison Castles and Forts, two Thousand two hundred, as also trained Soldiers raised in the several *Cassiffes*, at the pleasure of the *Divan* of *Cairo*, and maintained at their own Charge.

Our Purchas says, Egypt is guarded by an hundred Thousand Soldiers, call'd *Timariotts*, who are bound to serve the Turk in all Places where he pleaseth to use them. *Villamont* accounts twenty Thousand *Spabies* and *Breves*, and five and twenty or thirty Thousand *Janizaries* and Natives, all bravely appointed in Habit and Arms. The Baron of *Beauvau* reckons five Thousand *Spabies*, who do nothing but Ride through *Cairo*, two Thousand *Mottasferagas* or *Mattasferagas*, two Thousand *Chiaus* or *Chiaus*, fifteen Thousand *Janizaries*, all Foot-Soldiers. Prince *Radzovill* relates, That there lye in *Cairo* usually six Thousand Horse, and as many Foot, to prevent the Robberies of the *Arabians*, and that the Cavalry consists partly of *Turks*, partly of *Mammelucks* and *Circassians*, but all the Infantry wholly of *Janizaries*.

Jaques Albert.

The *Mottasferagas* are at this day three Thousand three hundred, having no other Commander but the *Bashaw*, who is of their own choosing; the *Chiaus* three Thousand five hundred, commanded in chief by the *Aga*, but secondarily by one chosen out of themselves, whom they call *Chiausfi Tibiajafi*. The *Seraquies*, *Geomelli* and *Tuffegies*, are each of them twelve Hundred, under their proper Leaders, which they call *Boullouk*; the *Seraquies* bear Yellow Colours, the *Geomelli* Red, and the *Tuffegies* Green and White. If at any time a *Boullouk* offend, he receives both Tryal and Punishment of the *Aga*.

The *Janizaries* are above three Thousand, with a peculiar *Aga*, who only may punish them, but no otherwise than in secret. They guard the uppermost side of the Castle of *Cairo*. The *Arabgies* and *Topigies*, each five or six Hundred, all Cannoneers, under the *Aga* of the *Janizaries*, though they have also a distinct Commander, their Post is the Gate of the Castle of *Cairo*, on the side of the Way from *Romeilla*.

Out of this Soldierly, by the Command of the *Divan*, residing at *Cairo*, a certain number is drawn, according as the danger of any Place requires; but for Defence of the Countrey, against the Incurfion of the *Arabs*, two Thousand two hundred twenty and three, are always in readines, as a flying Army to assist the Soldiers quarter'd in and maintained by the Countrey, and always lying in the Field under rich and curious Tents.

The *Cassiff* of *Sabid* or *Girgio*, hath by the Command of the *Divan* of *Grand Caire*, an Hundred *Mottasferagas*, an Hundred *Chiausfes*, an Hundred *Janizaries*, and two Hundred *Spabies* at the publick Charge, keeping as many in Pay upon their own Account. These continually scout Abroad, laying hold of all opportunities to fight with and cut off the *Arabians*, that lurk in the Mountains for Spoyle. *Manfelut* maintains six and twenty Soldiers, *Mottasferaga's* and *Spabies*, and as many Natives in Arms, which as the other lye always in the Field. *Benefuef* hath a Hundred and forty; *Fium* a Hundred *Spabies*, and fifty *Janizaries*; *Gize* hath a Hundred *Spabies*, all which constantly keep the Field, to free the Countrey from the Plundering *Arabians*.

The Soldierly of every Province.

Baera

E G Y P T.

Baera hath two Hundred *Mottaferages* and *Spabies*. Along the Channel that runs from the Nile to Alexandria, the Provincial Governor keeps some Soldiers, to hinder the Arabians letting out of the Water. In *Gaobia* are fifty Soldiers, to preserve the small Channel, call'd *Tiffos*, from being cut off by that Wilde Nation.

Into *Menoufia* the *Divan* sends a Hundred *Spabies*, and the like into *Manfoura*, whose Provincial Governor is bound to keep the like number, at his own Cost and Charges. In *Callioubieh* a Hundred; in *Minio* seventy five, together with thirty of the Provincials providing; in *Cherkefti* five and forty, all at the Cost of the Countrey: Besides all which, *Alexandria*, *Rosetta*, *Damiata* and *Subez*, each receive sixty Soldiers.

Egypt, besides these Military Guards, hath several Castles and Fortifications, partly on the Sea-Coast, and partly more In-Land.

There are four Castles in *Alexandria*, one Great, call'd *Pharaillon*, and another smaller, standing close by it, at the Mouth of the New Haven, and the two other lye on the other Side of the Old Bridge; one Great, call'd *Rouch*, and the other smaller, a Member as it were of the first. Next these four stands another, call'd *Boukier*.

In *Rosetta* are two, one at *Broules*, the other on the Sea-Point towards *Damiata*. There are two or three also in the Dominion of *Cattia*, by the Side of *Gaza*. And in the Way towards *Mecha*, two small days Journey from *Cairo*, stands the Castle *Aserouft*, through which the *Caravans* pass, also a small Church of the *Greeks*. The next is that of *Lacaba*, in the Road to *Mecha*, and further, about half Way, between *Cairo* and *Mecha*, the Castle of *Hazalem*. Over and above these Castles, there are three *Arsenals* or *Magazines*, for Arms and Ammunition; one at *Cairo*, another at *Alexandria*, and a third in *Subez*. All these Fortresses are Garrison'd with sufficient numbers of Soldiers; for in the two *Pharaillons*, the great and small lye three Hundred: Yet *Cesar Lambert* avers, that there is sometimes no more than one poor *Moor*, to kindle the Fire to be a Guide to Ships entering the Haven in dark Nights; for notwithstanding the *Divans* Order, the Guard of *Janizaries* has been long neglected, as almost all things which concern the Grand Signieur in that Countrey are, out of too much Security.

In *Rouch*-Castle are five and twenty Men; in that of *Boukier*, two Hundred and twenty; in the two at *Rosetta*, five Hundred; in *Broules*, six and twenty; in the two at *Damiata*, three Hundred; in each Castle of *Cattia* and *Caniones*, a Hundred and sixty; in *Aserouft*, five and thirty; in *Lacaba*, forty; and forty in *Hazalem*. All the Cavallery receive above their Monethly-Pay, Maintenance and Forrage, of Corn and Grass, but not the Foot. The Pay of the *Beis*, *Cherkesbeyes* and *Mottaferages* only amount to ninety *Sisr* or *Beurfes* a Moneth, which they constantly receive every three Moneths, out of the Revenue of the Province. The Garrisons in the Castles are Paid out of the Revenue of the Customs; of which the Farmer brings an account to the *Divan* of *Cairo*.

The Pay of the Soldiers in the Castles of *Alexandria*, *Rosetta* and *Boukier*, is accounted Yearly to be twelve thousand six Hundred *Piafters*; those of *Broules*, two Hundred; those of the Castles of *Damiata*, five Thousand five hundred; of the two Magazine-Houfes in *Cairo* and *Alexandria*, Yearly, four Hundred and fifty *Piafters*. * Some raise the whole Charge of Egypt, to six Hundred thousand Gold *Scriffi*, a fourth Part of the Revenue of Egypt. The least Pay of

One *Piafter* is 120. *Asper*, and 122. 64. *sterlings*.

* *Dolla valla*.

A *Scriffi* is six *shillings* English.

E G Y P T.

a Soldier is six *Medins* a day (a *Medin* is thirty *Piafters*) though some receive fifty or sixty *Medins* a Day. Over and above this, such as lye to guard Provinces, have further Encouragement and Allowances taken *Nolens volens* from the poor House-keepers, besides Provision for them and their Horses.

The Yearly Revenue of Egypt, which the Provinces and Customs of the Spicery bring in at *Alexandria*, *Rosetta*, *Bekir*, *Damiata*, *Broules* and *Boulak*, some advance to Nine hundred and sixty three *Zizai*, or Bags, each of which contains Seven hundred fifty and a half *Piafters*, or Five and Twenty thousand silver *Medins*, and some about Seven hundred French Crowns, together with Three hundred twenty and nine thousand *Ardebes* of Corn, every *Ardebe* accounted Two hundred and sixty, or Three hundred French Pounds. All which Treasure is divided into three Parts, one to the Grand Signieur, another to the *Divan*, and the third to the *Bashaw* of Egypt, his *Tibaia* and *Agas*: Thus the *Bashaw* hath Three hundred and ninety two Bags; the *Tibaia* and his *Agas* Eighty seven, the *Divan* Fourteen hundred and forty, and two Chests of Twenty thousand *Scriffs*, together with above a 100000 *Quarters*, Two hundred and seventy four thousand *Ardebes* of Corn.

Others raise the Revenue to Four and twenty hundred thousand *Scriffs*, each worth little more than a *Venetian Sequin* or *Ducat*, and divide it thus; the *Bashaw* Yearly must send upon forfeiture of his Life, Six hundred thousand to *Constantinople*, together with Three hundred and fifty *Scriffs*, the Revenue of *Jesmen* in *Arabia Felix*; another Six hundred thousand is bestowed on the *Caravan* to *Mecha*; the like sum paid to Soldiers, and the Overplus comes to the *Bashaw*.

There are that Compute the Yearly Revenue no higher than Sixty thousand *Scriffs*, besides the Provision of Sugar, Spice, Drugs, *Indian Cloths*, *Incense* or *Perfumes*, Rice and all manner of Provision of Grain for his *Seraglio*, and many other Gifts or Presents, and such like, amounting to as much more. One of the *San-jaks* living at *Cairo*, conveys the Revenue or *Chasma* to *Constantinople*, with a Guard of Five hundred Soldiers, each of which have three Men to attend Him, which raises their number to above Two thousand. At their return every Troop has a *Medin* for the Advance of his Pay, and the Foot-Soldiers half a *Medin* or *Asper*.

Every Provincial is bound to pay the Revenue or Farm of Customs he receives of every Village in his Province, to the *Bashaw* of *Cairo*, to whom he also rendreth a certain Rent Yearly, as also to his *Tibaia* and *Agas*; that is, those of *Sabid* or *Girgio*, give yearly forty Bags of Money; and to the *Tibaia* and other *Agas* of the *Bashaw*, twelve, and fifty thousand *Ardebes* of Corn, all which he must bring to Old *Cairo*. He payes also to the Grand Signieur, besides the Corn, Four hundred and twenty four Bags of ready Silver to be distributed among the Soldiery, and a hundred and five Officers of the *Divan*. When the time of his Government is drawing to an end, he must sow all the Land of his Dominion overflown by the Nile, which he delivers up to the *Divan*. If by chance the Provincial of a Place continues his Office no longer than one Year, it impoverishes him; but if he continue four or five years, he will be a gainer, and acquire a plentiful Fortune.

The Provincial Governour of the *Cassif* of *Manfelout*, pays to the *Bashaw* twenty or thirty Bags, to the *Tibaia* of the *Bashaw*, and to the *Agas* five other; he gives to the *Divan* a hundred thousand *Ardebes* of Corn, and five Bags Yearly.

The

The Revenue: See p. 118.

Two *Medins* make an *Asper*.

An *Ardebe* 260. or 300. French *lounds*.

Dolla valla.

Jaques Albert Esprit de Egypte.

E G Y P T.

The Subordinate Province of *Ebrin* yields nothing but *Date-Trees*, *Senna-Leaves*, and *Ebony*, so that they pay no Rent to the *Divan*, nor above two or three Bags to the *Bashaw*.

Benesuf gives as a yearly Present to the *Bashaw* thirty Bags, twelve to the *Tibaia*, and to the *Agas* five; and to the *Divan* sixty and six, together with four and twenty thousand *Ardebes* of Corn yearly.

Fium affords to the *Bashaw* five and twenty Bags, to the *Tibaia* and *Agas* five: and for Rent to the *Divan* in ready money two hundred Bags a year.

The Provincial of *Baera* pays to the *Bashaw* thirty Bags, to the *Tibaia*, and the *Agas* six, and to the whole *Divan* an hundred twenty and four.

When a new *Bashaw* comes into *Egypt*, this Provincial is bound to finde Horses and Camels for him and his Retinue, and to bear all their charges to *Cairo*.

Out of *Garbia* the *Bashaw* hath forty Bags, the *Agas* nine, and the *Divan* four hundred and ninety.

The Provincial of *Menoufia* pays to the *Bashaw* twenty five Bags, to the *Tibaia* and *Agas* four, and to the *Divan* ninety six.

The *Cassif* of *Manfura* pays to the *Bashaw* twenty five, to the *Tibaia*, and to the *Agas* four, and to the *Divan* two hundred ninety six.

The *Cassif* of *Callionbieh* pays to the *Bashaw* five and twenty Bags, to the *Tibaia*, and to the *Agas* four, and to the *Divan* two hundred and ninety six.

The *Cassif* of *Minio* pays to the *Bashaw* twelve Bags, to the *Tibaia* and *Agas* four; and to the *Divan* ten thousand *Ardebes* of Corn.

The *Cassif* of *Cherkeffi* pays to the *Bashaw* five Bags, to the *Tibaia* and *Agas* one and a half, and to the *Divan* a thousand *Ardebes* of Corn, and twenty five Bags of Money.

The *Cassif* of *Cattia* payeth to the *Bashaw* four Bags, and two to the Officers: All the Revenue of these Countreys are raised from the Tolls or Customs of the Caravans, passing through it to *Jerusalem* and *Palestine*.

All these Presents are raised out of the Villages, farmed yearly to honest and faithful *Chianes*, *Mottaferages* or *Spabies*, who are bound to give Rent according to the List of the Villages, which lieth ready in the *Divan* at *Cairo*; wherein are set down all the Villages, and what every of them must give yearly; as well in Corn as in Money: And yet these Farmers let out scarce the half of the Villages, but keep the best part of them to be tilled for their Families.

There are several kinds of Tolls or Customs, call'd by them *Donans*. The first is the Custom of *Delborar*, that is, the Farm of Spices and Drugs; and in general, of all Merchandise, which come from *Mecha*, *Mocal*, and *India*, of which the Farmer takes the Tenth in Silver, according to the usual Valuation, which is Fifteen in the hundred, and more: He gives for it to the *Bashaw* 45 Bags, to the *Tibaia* 15, and to the *Grand Seigneur* 120. to whom obliged likewise to finde all Spice, and Drugs, Clothes, and Ambergreese for his Womens *Seraglio*.

The second *Donan*, is that of *Alexandria*, comprising *Rosetta* and *Bekir*: for which the Farmer of the Customs gives to the *Bashaw* thirty Bags, ten to the *Agas*, and to the *Divan* an hundred and twenty; besides twelve thousand *Piafters*, for the maintenance of the Garrison-Souldiers of *Alexandria*, *Bekir*, and *Rosetta*; three hundred Quintals of Oyl of Olives for *Mecha*, and twelve or fifteen thousand *Piafters*, for Silk Clothes, and Cloth once a year to the *Bashaw*, and his People at their *Ramadan*, or *Easter*. For the raising of this, all Wares that

The Toll or Custom, or
Donan of *Delborar*.

The Custom or Donan of
Alexandria.

E G Y P T.

come out of *Christendom* pay one and twenty in the Hundred; and those that come out of the *Grand Seigniors* Countreys, ten in the Hundred. The Wood brought from the *Black-Sea* gives twenty in the Hundred: This Customer is like our Clerk of the Market, overseeing Weights and Measures, for which he has a Salary of twelve or fifteen Bags yearly.

The third *Donan*, is that of *Damiata*, for which the Farmer pays yearly to the *Divan*, two Chests of Gold, worth twenty thousand *Seriffs*; to the *Bashaw*, fifteen, and to the *Tibaia* four Bags, and to the Souldiers of both the Castles lying at the mouth of the Nile, being an hundred and twenty four, to each six *Medins* a Moneth. The Revenue hereof ariseth from Imported Commodities and Merchandise from *Turky*, as Corn, Oyl, Soap, and Almonds; or other Commodities brought from *Gaza*, *Zeida*, and *Damas*, which all pay ten in the Hundred. Many *Saiques* also from *Turky* and *Cyprus* come laden with Rice, Beans, Pease, or Rent-Corn, and Flax, Sugar, and Canes.

The fourth is that of *Brule*, whose Revenue grows from *Dadle* or *Dates*, and other Fruits; but chiefly from the Fish that caught in great abundance, are salted and sent to *Candia*, and other places. The Customer pays to the *Bashaw* two Bags and a half, one to the *Tibaia*, and to the *Divan* four: The *Metashaw*, that is, he who sets the Price upon all Victuals, inhances upon the poor Inhabitants, to raise for the *Bashaw* thirteen Bags.

The fifth, call'd *Caddare*, is that of *Boulak*, for which the Farmer gives the *Bashaw* fifteen Bags, the *Tibaia* and *Agas* five, and the *Divan* sixty four. His Income proceeds from the Custom of Flax, of which yearly there is spun and weaved two hundred thousand Quintals at *Boulak*, besides an hundred thousand sent to *Damiata*. Of Corn, which is brought to *Old Cairo*, of which the Farmer takes six Bags, and six other of the Green-water Melons, and the like; which in all amounts to twenty and four thousand Bags: The remainder is upon Tobacco and other Merchandise coming from *Turky*, of which some afford ten in the Hundred, some less. He also receiveth of every Camel laden with Merchandise, going to *India* and *Mecha*, four *Piafters*, as a certain Summe of the Caravan, which come from *Damas*, *Gaza*, and other places.

The Jews and Christians living in the *Grand Seigniors* Countreys, at sixteen years of Age, pay every one Head a certain Price, yearly amounting to eight and forty Bags. There are in *Cairo* above eight hundred Camels appointed to draw water; all which pay a certain Tax imposed on them at the *Bashaw's* pleasure. So do the poor people which carry water upon their backs in Goat-Skins through the whole City, each of whom, being thirty thousand in number, give to the *Bashaw* for his Licence what he lays upon them.

Trading and Merchandise is not in such flourishing state as formerly, because of the danger of the ways which the *Grand Seigneur* hath endeavoured by all means to secure; but without any success; so that at present *Cairo* that was wont to furnish *Christendom*, is now from thence supplied with *Cassia*, *Cinnamon*, *Nutmegs*, *Pepper*, *Ginger*, *Purcellaen*, and other Spicery.

The Merchandise there had at present, is *Rice*, *Sugar*, *Flax*, *Tamarinds*, and *Linnen*. From the Borders of *Hymen* comes still much *Frankincense*; and from the Skirts of *Ethiopia* or *Negro-Land*, *Turkish* and *Arabian* Gums, Feathers, and some Drugs.

They have in *Cairo*, *Bazars*, the chiefest of which are the Rows of the *Merchers* and *Druggists*. There are also stately Houses, which they call *Ochelles*, where they sell *Blackamores*, wherein are divisions to keep *Whites* to sell; where Men will yield from twenty to sixty Pieces of Eight, and Women especially *Whites*, five

The Donan of *Damiata*.

Donan of *Brule*.

Donan *Caddare*.

Pole-Money of Jews and
Christians.

Merchandising.

Market-places, or *Bazars*.

five hundred *Piaſters*; yea, a thouſand, according to their Beauty: yet no *Chriſtian* may bring a Slave to Land on pain of his life.

In the Market of *Cairo* are alſo great Sacks of *Jett* brought to be ſold in pieces two handfuls thick, being in great eſteem among the *Arabians*, *Syrians*, and *Egyptians*; becauſe they make of them Beads, which they tell over Religiouſly: and ſometimes deck their Hair with them.

The Powder of *Alcanna* is in ſuch repute, that whole Ship-Ladings are ſent to *Conſtantinople*; and is of ſo general uſe in all the *Eastern* Countreys ſubordinate to the *Turk*, that the Revenue amounts yearly to eighteen thouſand *Sultannies*, or *Ducats*.

In *Mala*, being under the *Cafiſſe* of *Garbia*, every two days is held a Market of Cattel, and all ſorts of Commodities, call'd *Chec Ahmet Elboudin*. In *Hayman* or *Ehemen* are found ſome Precious Stones, as the *Cornalines*, or *Cornelians*, the *Sardis*, or *Sardonicks*.

THe Antient *Egyptians* obſerved only a *Lunar* Year: But ſeeing this manner of Reckoning did not agree with their Affairs, but was diſcommodious, they brought it, according to *Conſorinus*, from one to three Moneths, and after that to four. But here we muſt obſerve, all the *Egyptians* did not compute their Year according to the Courſe of the Moon: for a great part obſerved the *Solar* Year, but yet not the ſame that is now in uſe, for it contained no more than three hundred and ſixty Days, which they divided into twelve Moneths, giving each Moneth thirty Days.

This Computation was a long while uſed, then at length growing ſkilfuler by experience in the Courſe of the Heavens, and the Suns Annual Motion; they added to the ſaid three hundred and ſixty, five more, which they call'd *Niſi*: which year afterward was generally received for the true Civil Year, and according to *Horapolla* call'd *Gods Year*: For the *Egyptians* call'd the Sun *God*, and therefore it is not ſtrange, that the *Sun's Year* by them ſhould be call'd *The Year of God*.

Every four years with them conſiſted barely of fourteen hundred and ſixty Days: But *Gods Year*, fourteen hundred and ſixty one Days. Then at length among the *Egyptians* the Civil Year was brought to the *Solar* or *Sun's Year*; that is, every Year was lengthened a quarter of a Day, that is, to three hundred ſixty five Days and ſix Hours; for in ſo much time the Sun finiſht his Courſe round the *Zodiack*; and the fourth Year, with the lengthening of one Day, by the putting together of the four-times ſix hours, made it a Leap-year: Now that the making a Leap-year in this manner was in uſe among the old *Egyptians*, among others *Diodorus Siculus* gives us to underſtand in theſe words, where he ſays: *That the days among the Egyptians were not reckoned by the Moon, but according to the courſe of the Sun; ſo that they gave every Moneth thirty days, and to the twelfth Moneth they added five days with a quarter of a day, that in this manner they might have a perfect courſe or circuit of the Year.* And this among the *Egyptians* was ſo antient, that they had it long before *Alexander the Great's* coming thither; not learning it from, but rather teaching it to the *Romans*, as *Eudoxus*, *Plato's* Diſciple, teſtifies: who having by Services and by great Study dived into this knowledge, taught it the *Grecians* in his own Countrey, as *Strabo* affirms.

As the Year ſo ſettled was generally call'd *Gods*; ſo was alſo every year of the four call'd by the name of one of the chiefſt of their Gods: The firſt they call'd *Sothis*, or *Thoth*, that is, Dog; from the Dog-Star, for that they

began

began their year at the riſing of that Star; The ſecond bore the name of *Iſis*, or *Serapis*; The third of *Oſiris*, and the fourth of *Horus*, which the *Egyptians* alſo call'd *Kemin*. Wherefore, when they would repreſent the four years, they made the Figure of *Hermes* or *Mercury*, with a Dogs Face, ſtanding upon a Crocodile with a Bowl in his hand. At his right ſide *Jupiter Ammon*, at the left *Serapis* with a Figure of *Nilus* upon his head, and an Image of a Star, repreſenting according to *Manilius*, *Iſis*.

The *Copticks* and *Abyſſines* keep the ſame reckoning, onely changing the names of the *Heatheniſh* Gods, into thoſe of the *Four Evangelists*; calling the firſt year *Matthew*, the ſecond year *Mark*, the third *Luke*, and the fourth *John*.

Besides this forementioned Civil and large year, for Civil affairs, there was by the Priests and Aſtronomers another current year in uſe, which they term'd *The Myſtical Year*, and conſiſted of three hundred ſixty and five days, bare: By which means, in four years they loſt one full day; and in forty years ten: Wherefore the time of their Feſtivals, inſtituted for the Honor of their Gods, every year came ſo many days earlier: For *Geminus* affirms, That the Feaſt of the Goddeſs *Iſis*, which in the time of *Eudoxus* fell in the *Winter Solſtice*, in his time came a whole moneth ſooner. This moveable Courſe of the Feſtivals was done by the Contrivance of the Priests, that they might not Celebrate them always upon one and the ſame time of the year; reſolving that they ſhould run through all the Seaſons: For the Gods, according to their opinion, in fourteen hundred and ſixty years make Progreſs over all Countreys and Places of the World, and paſs through all the Degrees of the *Zodiack*, and the days of the Moneth in proceſs of time, that no place of the World, nor part of year ſhould be debarr'd of their neceſſary preſence. Thus far of the Computation of the Year among the Old *Egyptians*.

The Modern *Chriſtian* *Copticks* obſerve a threefold Accompt; The firſt from the Creation of the World, and with them obſerved by moſt of the *Eastern* People; and in *Arabick* call'd *Abrahams Epocha*.

The ſecond accounts from the beginning of the *Grecian Monarchy*.

The third from *Nabonaſſar*, King of the *Caldees*: But this uſed by the Aſtronomers onely, was little known.

There is a fourth Accompt uſed by the *Abyſſines*, and that is the Emperour *Diocleſian's*, introduced by him in the nineteenth year of his Reign, being the year of *Chriſt*, Three hundred and two: It begins the twenty eighth of *Auguſt*, Old, or the Eighth of *September*, New *Stile*, in the firſt Moneth *Thoth*. They call it in the *Arabick*, from the City *Captos*, *Tarich Elkupti*, that is, *The Coptick Calendar*; and by the *Copticks*, *The holy Martyrs Calendar*, or, *The Year of Grace*; and by the *Abyſſines* in that Countrey Language, *Amath Mahareth*, that is, *The Year of Grace and Mercy*; becauſe of the great Perſecution which the *Chriſtians* at that time ſuffered under the ſame *Diocleſian*; when about *Coptos* onely were Martyr'd an hundred and forty four thouſand. The reaſon of introducing which Accompt, we will in ſhort ſet down.

When *Diocleſian* reign'd, ſeiz'd with a raging Fury, he not only inſulted with ſtrange arrogance over the *Chriſtians*, caſting them to wilde Beaſts, and exerciſing againſt them all other kinds of ſavage Cruelty; but endeavour'd by all means to extirpate their Name, and to that purpoſe he put in praſtiſe, and commanded to deſtroy and burn up all their Religious Books, ſuppoſing when that was done, they would eaſily be brought to the praſtiſe of their *Heathen Rites*, that was done, they would eaſily be brought to the praſtiſe of their *Heathen Rites*, and accordingly upon the twenty fifth day of *March*, being then *Eaſter-day*, the

ſaid

Elmarck.

365
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1460
1464

Diodorus Siculus.

Gods year;

EGYPT.

said *Dioclesian* and his Colleague *Maximian*, commanded and published Edicts to that end, that all the Churches of the Christians, in *Egypt* especially, and about *Thebes*, should be thrown to the Ground, and the Books of their Religion destroyed. And in the second place, the antient manner of the Years used by the *Egyptians*, he made to be fitted to the *Roman* Stile, and that Account he named from himself, *Dioclesian*; in which last he so far prevailed, that it took place even among the Christians, so long as Heathenism continued, and until the time of the Abbot *Dionysius*.

The Names of the Twelve Moneths, into which the Year was divided by the Copticks, are

Thoth	September
Paopi	October
Athor.	November
Choiak	December
Tobi	January
Mechir	February
Famenoth	March
Farmy	April
Paskoes	May
Paoni	June
Epip	July
Messori	August

The Moneth *Thoth*, the first of their Year, beginneth on the nine and twentieth of *August*; *Paopi* the eight and twentieth of *September*; *Athor* upon the same day of the following Moneth *October*; *Choiak* upon the twenty seventh of *November*; *Tobi* upon the same day of *December*; *Mechir* the Six and twentieth of *January*; *Famenoth* upon the six and twentieth of *February*; *Farmy* the twenty seventh of *March*; *Paskoes* the twenty sixth of *April*; *Paoni* upon the same day of the following Moneth of *May*; *Epip* the twenty fifth of *June*; *Messori* upon the same day of the following Moneth of *July*; all which Account is set down according to the Old Stile, which with ten Days added to every such day of the Moneth, easily may be agreeable with the New Stile.

In the common Years they add to the last Moneth *Messori* or *July*, five days, which the *Greeks* call *Epagomenes*, that is, additional; but the *Copticks*, *Nisi*; and in the Leap-year six, which they intercalate between the eight and nine and twentieth of our *August*, according to the Old Stile, or according to the New, between the seventeenth and eighteenth of *September*.

The Egyptian Moneths,	By the Arabians call'd	By the Syrians call'd
Thoth	Muharam	Illul
Paopi	Safar	Thifrin 1.
Athor	Rabi 1.	Thifrin 2.
Choiak	Rabi 2.	Kanun
Tobi	Giamadi 1.	Kanun
Mechir	Giamadi 2.	Scebat
Famenoth	Rageb	Adar
Farmy	Scaban	Nisan
Paskoes	Rhamadan	Ijur.
Paoni	Scevel	Flaziram
Epip	Dulkaida	Thamuz
Messori	Dalhagieb	Ab

¶ Egypt

EGYPT.

Egypt at the beginning had Native Kings, who governed their Subjects with a free and unlimited Authority, and according to the Prescription of their Priests, lead a Moral and Vertuous Life, and till the Government of *Psammetichus*, son of *Amasis*, who Rul'd in the Year of the World, Three thousand four hundred and five and forty, were all call'd by one general Sirname or Title of *Paraoh*: Wherefore in *Jeremiah* in his six and thirtieth Chapter, we read *Paraoh* * *Necho*, and *Paraoh* † *Kofra*, as much as to say, King *Necho*, King *Kofra*; *Paraoh* being barely a name of Dignity, as with us the name of Emperor or King is. In which Year, for he reign'd but six Moneths, *Cambyses* the son of *Darius*, with a strong Army invaded and conquer'd *Egypt*, and took *Psammetichus* captive, putting to death, banishing, and destroying all before him, and reducing the Countrey to a Province, in which Subjection of the *Persians* it remained above a hundred and fifty Years, till the Reign of *Artaxerxes Longimanus*: In whose time the *Egyptians* set up one *Inarus*, son of *Psammitichus*, before King of *Lybia*, who in the beginning Govern'd happily, till *Artaxerxes* with a great Fleet and Army came upon them out of *Phenicia*, unawares, and soon reduced them again to his Obedience; from which time it was subject to the *Persian* Kings, until the Reign of *Darius Nothus*, when they were expell'd by *Amirteus*, born in the City *Sais*, or a *Sebanite*.

Six years reign'd *Amirteus*, succeeded for about Ninety one years, by four *Mendesian* Princes, *Neferitis*, *Achoris*, *Psammites*, and *Neferitis* the Second; after that by three *Sebanites*, viz. *Nestabanus*, *Techos* or *Meos*, and *Nestabanus* the Second; which last, *Artaxerxes Ochus* bereav'd of his Kingdom, and drove to *Ethiopia*, and so *Egypt* fell again to the *Persians*, to whom it continued subject till the destruction of *Darius Codomannus*, by *Alexander the Great*, who brought it to the *Grecian* or *Macedonian* Kings, that reign'd five years over it. After *Alexander's* Death, this Countrey fell to *Ptolomeus*, surnam'd *Lagus*, whence all the Kings, his Successors, in that Kingdom, were call'd *Ptolomeys*, subjoyning thereto some other Name, as *Philadelphus*, *Epiphanes*, and the like. This Dynasty held the Scepter Two hundred ninety and eight years.

At first, after the Death of *Alexander the Great*, his Brother *Arideus*, after much debate was chosen King, who over the conquered Territories made the chieftest Captains, Lieutenants and Governors: In which Distribution of great Offices, *Egypt*, as we said, fell to the share of *Ptolomy* (which in *Greek* signifies *Warlike* or *Courageous*); but his Companion *Perdiccas* picking a Quarrel, quickly routed him, and was himself as soon vanquished by *Antigonus*, who was so puff'd up with his Victory, that nothing but Sovereignty would content him, whereupon he took the Title of King, which *Ptolomy* now recruited, imitating and not willing to be inferior to his Companion, assum'd the Royal Dignity and Title, joyning to *Egypt*, *Syria* and *Arabia*, rising *Jerusalem*; from whence he brought away many *Jews* captive, whom at first he grievously persecuted.

The Antient Egyptian Dynasties.

* Jer. 46. 21
† 44. 30
Paraoh-Hophra.

Abashefen Princes, so call'd from *Abashefen*, which also was *Horus*, one of their Gods, from whom they descended, or from the City *Abashefen*.

Anna Mundi 3600.

Egypt was a Kingdom under the Ptolomeys.

The Ptolomeys in Egypt which bore the Title of King, were Ten in Number, and these that follow.

Ptolomy the Son of Lagos	40	Reign'd	Years.
Ptolomy Philadelphus	28		
Ptolomy Evergetes	26		
Ptolomy Ceramus Philopator	17		
Ptolomy Epiphanes	35		
Ptolomy Philometor	24		
Ptolomy Evergetes	29		
Ptolomy Physcon, other- wife Soter, that is Protector	17		
Ptolomy Alexander	18		
Ptolomy Anletes.	30		
Cleopatra	24		

The Reign and Race of the Ptolomeys over Egypt, ended with Cleopatra, the Daughter of Ptolomy Auletes, courted at first by Julius Cesar, then by Mark Anthony, through whose favors She kept her Sovereignty: but Augustus at the Battel of Actium ruining Anthony's Fortunes, with the death of Cleopatra who poyson'd her self, made it a Roman Province, and it continued under that Empire till the Reign of Heraclius, who held his Royal Court and Seat of Empire at Constantinople.

After the dividing of the Roman Empire into East and West, Egypt fell to the Greek or Western share, but the remissness of their Government, and Extortion of their Officers, made the Egyptians submit themselves to the Arabian Califs, about the year Seven hundred and four, to whom they stood faithful till conquered by the Mahometans.

The first Arabian Calif was called Omar, who to that end sent a strong Army, under the Conduct of his Lieutenant Ambre, son of Abbas, to Cairo, over which at that time, in the Greek Emperors Name, presided as his Deputy or Vice-Roy, Makaubare, who compounded with Ambre upon these Terms: That every Inhabitant should pay a Gold Esku; That the Arabians should be entertained three days in all places where they pass through; and that the Citizens should pay to the Calif a yearly Revenue of twenty hundred thousand Eskues. The year following Ambre won Alexandria, and so brought all Egypt under the Command of the Arabian Califs, and thereupon took upon him, in the Califs Name, the Dominion of Egypt, as his Governour: From thence it was ordered by Deputies, until the year Eight hundred fifty and one, when Calif Mutamid dividing his whole Empire, gave his Brother among many other Countreys, Egypt, who held it fifty years and upward. Then in the year Nine hundred and four, Calif Muktatos made it Provincial; but the Calif Abubekre adding to it whatever the Syrians had possessed, Muhamed Abubur succeeded him with the Title of King, and after him Cysur.

In the year Eleven hundred thirty and five, Ali Abulmansar after his Fathers Death came to the Throne, and Reign'd to the year Eleven hundred sixty and three, at which time Syracon or Xarracon, call'd by others Afereddin Schirachoch, an Armenian, General or first Vizier of the King of Damas, who had sent him with an Army to the assistance of the dispossess'd Souldan Sanat, against the new Souldan Dargon; by his lucky Conquest and victorious Arms, taking captive the Calif of Egypt, made himself Master there, with the Title of Sultan or Souldan.

After

After whose death his Brother Joseph Nazir Saladin took Possession, and by the overthrow of the former Calif Etzar, so settled the Government, that it continued in that Name and Race till the year One thousand two hundred and forty two, when the Mamalucks, the off-spring of a People on the Banks of the Euxine Sea, vulgarly call'd The Circassians, and by Melechala, The seventh Calif, of Shirachochs Race made his Guard, knowing their own strength, and finding a fit opportunity by the Murder of their Lord, made themselves Lords of the Countrey, appointing for their Prince one Tarquimenus, born in Turcomania; in whose Race the Possession continu'd from 1255. (for Elmutan the Son of Melechala held War with them till then) until the year 1517.

The last Souldan of Egypt was call'd Tomumbey, the second of that Name, which by the Warlike Mamalucks, for his Vertue and Honesty, was elected Sultan, who having Wars with the Turkish Emperor Selim, and defeated by him in Battel, fled to Cairo, where taken captive, betrayed and deliver'd up by a Moorish Prince, he was miserably in the said year, Fifteen hundred and seventeen, Murder'd, and his Body ty'd to the Tail of a Camel and dragg'd through Cairo. This, with the Victory the year before gain'd against Souldan Campson Gauri, so ruin'd the power of the Mamalucks, that ever since, Egypt together with other Countreys and Kingdoms, by their Courage and Conduct, kept in Subjection above Three hundred years, as before is mentioned, fell under the Command of the Turkish Empire, to which with Cayar-Bey, and Gazelle, most of the Mamalucks joyned themselves, though indeed Gazelle, Souldan of Apamee and Aman, the most Noblest of the Mamalucks, held War a long time; but finding his Power too weak, at length he submitted with his Forces, and was receiv'd into Favor by Selim, and made Governor over Syria, which Office he perform'd till the death of Selim, with great Care and Fidelity; but after his death Gazelle began to strengthen himself with Soldiers, and endeavoured to draw to his Party Cayar-Bey, though in vain, for he perfidiously put to death the Messengers; yet Gazelle did not leave his Enterprize unattempted, but with a great Army drew into the Field, though without any remarkable success.

Mamaluck signifieth in the Syriack, A mercenary Soldier; they were always kept in the Pay of the Souldan or Sultan, being chiefly Horse, and the most of them Christians, or children of Christians; for Arabians, Saracens, Moors, Turks nor Jews, may not be received into their Society.

The greatest part of them were of Circassia, on the Banks of the Euxine Sea, as we said, where the Turks call them also Cercas or Zercas, and we Circassians. These, saith Jovius, were taken in their Infancy by the Valaques, Tartars, Precopitans, Podolians, and the Inhabitants of Roxolania, and sold to the Merchants, who chose out the strongest and stoutest, which they brought over the Midland-Sea to the Souldan, who at Cairo caused them to be brought up in the Exercise of Arms as soon as they came to Age, and learn'd to draw a strong Bow, and shoot at a Mark with extraordinary Aim and Steadiness; the whole Science of Defence, and the exercise of their Arms for Battel, Riding and well managing of Horses; they received Pay of the Souldan, and were immediately list'd into the Number of his Life-Guard. Thus these Mamalucks being in no likelihood to attain any Honour, Office or Maintenance, but by their Valor and Courage, so enured themselves to Martial Discipline, that of despicable Bond-men and purchased Slaves, many of them became great Captains and mighty Princes.

This Government of the Mamaluck Souldans was Elective, for no Son might by right Succeed his Father, but went away content with the Heirship of his

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The last Sultan of Egypt.

Government.
Cf. Lamber.
Jaquet Albert.

personal Estate. In the Election, every *Mameluck* had a voice, and as soon as a *Souldan* was chosen, required of him a *Serif* or Ducat of Gold.

Since the subduing of Egypt by *Selim*, his Successors, the *Grand Signieurs*, manage the Government by a *Bashaw*, otherwise call'd *Beglerbei*, and chief of the *Sanjacks*, in the same manner as *Alzjer*, *Tunis*, *Tripolis*, and other Countreys, subject to the *Turks*.

The *Great Turk* sends commonly every Three years a new *Bashaw* from *Constantinople*, although for these fifty or sixty Years none of them hath continued in his Office for a whole Year; nay, sometimes in Three Moneths there have been two new *Bashaws*. If a *Bashaw* offend the Commons, especially the Leaders among them, he is instantly as they say there, *Manzugul*; that is, without Authority, and secluded apart, sometime within, sometime without the Castle; and in his Place, the *Kai Macam*, that is, the ancientest of the *Sanjacks* is substituted, who often performs the Place better than himself. That this is most certain, we have a fresh Example that happen'd but in the year Sixteen hundred and thirty.

Mahomet Bashaw, Nephew to the *Grand Vizier*, *Kampfon Bashaw*, General of the Army for the *Grand Signieur* in *Persia*, after his coming and Reception in *Cairo*, stay'd there about five Moneths, obliging all the Great Ones of the Countrey to him, and putting to death five or six very Rich but intollerable Oppressors and Squeezers of the poor People. At length in the year Sixteen hundred and thirty, *Gaetai Bey*, one of the richest Men in Egypt, very ambitious, and who had cast an eye upon the Kingdom, came at eight of the Clock in the Morning to visit the *Bashaw*, who received him with more than ordinary Kindness, and shewing him greater Honor than expected. After much Discourse held on both Sides, and the Conclusion of the *Bey's* Business, which continued about two Hours, he invited him to taste a dish of *Sorbet* and *Coffee*; which done, and he about to depart, the *Bashaw* accompanied him three or four steps over against Door of his Chamber on that side of the Room where he gave audience; and then told him, That he had a Letter from the *Grand Signieur*, which contain'd a Command to send him his Head, upon the penalty of his own, and without more words, *Bey* having no time to escape, was immediately taken and brought through the Gallery of the Room, by the side of the Place, where usually Water is to wash himself; there was he beheaded, and the head instantly thrown through the Window of the Room upon the open Place, as also the Trunk or Corps through the Gallery of the *Chiaus* in the same Place.

The *Bashaw*, a man of solid Judgment, and full of Courage, of the Age of five and thirty Years, withdrew himself without any tumult; but as soon as it was Published, he was surrounded with five or six Thousand *Janizaries*, whom he satisfied with Reasons. On the Morrow, the Great Men all assembled together, with the *Janizaries* in the Castle, and other Commanders, demanded of the *Bashaw* the Order of the *Grand Signieur*, which he said; he would not deliver to any but his Master, neither would he shew it. They threatned to take his Head in Compensation for the other; to which with a settled Resolution he neither answered nor resisted. However, he was convey'd out of the Castle, and kept under Guard till the *Grand Signieur* should signify his Pleasure, either to discharge, or have him sent to him.

The Dominion of the *Bashaw* is limited and bounded by Law; for without the *Kadilefcher* or President of the Council, and the Great ones of the Countrey, he cannot conclude any thing of great Concernment; however he

takes

takes Cognizance of most things which happen to his Employment.

The *Bashaw* in *Cairo* hath the like Officers under him, as are in other *Turkish* Places; that is, a *Tibaia*, *Cadilefcher*, *Sanjaks*, *Defterdar*, *Sarraks*, *Chiaus*, *Soubachi*; all which together Constitute the *Divan* or Council.

The *Tibaia* is the second Person next the *Bashaw*, and the *Cadilefcher* as much as President of the Council, or *Divan*.

The *Sanjaks*, of which the *Bashaw* is Head, are eighteen in number; they take Pay every Monday, and their highest Pay is five and twenty thousand *Medins* a Moneth; besides five and twenty *Ardebcs* of Corn, and the like Weight of Barley.

The *Soubachi* is as much as a High-Sheriff of a County.

The *Divan* or Council assemble at the Castle of *Cairo*, or in the Rooms of an old Structure joyning close to the Castle, thrice a Week, on Mondays, Tuesdays, and Thursdays; on Mondays usually Matters of State, and that which concerns Justice are debated; and on Tuesdays touching the Revenues.

The *Bashaw* comes into the *Divan* at Noon, accompanied with the *Defterdar*, and four *Sanjaks*; which they call *Nubba*; after the dispatch of business proper for the time, and calling over their Names, they leave the *Bashaw* and the *Defterdar* alone with the Secretaries of the *Divan*, which sit at the foot of the *Bashaw*: In this *Divan* also sit the *Rosmanegi*, *Mocategis*, *Calfas*, *Mocabelgies*, and the *Sarrak Bassy*, who commonly is a Jew, accompanied also with several other *Sarraks*, Receivers of the Treasures as well in *Cairo*, as in the plain Countrey in the *Cassifillis* and *Meltefscens*, or *Meltecemino* that be Provinces.

The President of the *Chiaus*, who is the *Bashaw's* Interpreter, is in the *Divan Cateby*, as well as the Secretary, usually with four *Chiausfes*, and as many *Mottaferragacs*, and a like number of *Janizaries* which stay below.

On Thursdays the inferior *Divan* assembles, where the *Cadilefcher* sits in person, to hear the Complaints of the People, violently oppressed or fleeced by the *Cassifs*, or Governours. But at this day these Courts are seldom kept, yet the people dare not complain.

Concerning the peculiar Businesses of the *Janizaries*, they have their own particular *Aga* or President, as also *Spabies* and a *Chiaus*; from which last all the Chief Officers proceed, and are Judges in all Differences which arise among them: from whom however there is an Appeal to the *Divan* of the *Bashaw*, which yet is seldom done. Business of small moment, that reach not Corporal Punishment, are decided by the *Cadizem* of State; but Corporal Punishments are inflicted by the *Sanjak*, or Superior Authority.

All the Differences among Christians in *Cairo*, or between Christians, Turks, Moors, and Jews, are determined by the Consuls of their own Nation, there resident.

The *Sanjaks* of *Cairo* superintend several high and mighty Affairs both within and without the Countrey; that is, one conducts the Caravan from *Cairo* to *Mecha*; another guards the *Grand Seigniors* Revenue to *Constantinople*; a third attends the Muster-Master-General in the Affairs of the Souldiery, and to perfect his Rolls against *Persia*, *Syria*, and *Mecha*. When they have finish'd their Expeditions, they are discharg'd for three years following.

Four other *Sanjaks* usually keep Guard in *Grand Caire* Moneth by Moneth, upon the four great ways of the City: The first is *Allademe*, or the Gate, out of which they go to *Suez*, the *Red-Sea*, and *Palestine*: The second, that over

against

EGYPT.

against *Old Cairo*: The third leading to the Sepulchres of the Garrison; and the fourth to the second Bridge of *Cally*.

Besides the Chief *Bashaw*, there is over every *Cassif* or Dominion, a particular Governour or Lieutenant, call'd *Sabbeffadeb*, appointed by the *Bashaw*, of whom he rents or farms the Province.

Every Governour hath his own peculiar Council or *Divan* in his Province, to which are belonging one *Chiaus*, one *Droguerman* or Interpreter, one *Aga* of the *Janizaries*, and four *Boullouks*, besides *Mottasferagae*, *Sphabies*, *Tuffegies*, *Sarakgies*, and *Arabgies*.

There is also *The Enrollment-Office*, or, *The Divan Catteby*, where all the Orders of the Great *Divan* are entred.

The Ancient Religion or
Worship.

THE Religion of the Ancient Egyptians consisted in the worshipping of Idols, Beasts and other Creatures, under the several Names of *Osiris* and *Isis*, *Serapis*, *Apis*, *Hammon*, *Canopus*, *Horus*, *Harpocrates*, *Mithres*, *Typhon* *Osiris's* Brother, and others beside.

Osiris, according to the Testimony of *Diodorus*, was the Son of *Saturn*, after whose Decease married to *Isis*. They say he govern'd *Egypt* with such Wisdom and Moderation, that he infinitely gained the affections of all: For besides the wholesome Laws he made, he instructed them in Husbandry, Mechanick Trades, Planting of Vines and Olive-Trees; and was the first among them, that by the help of *Mercury* taught them Letters.

Mercurius Egyptianus.

These happy Inventions thus perfected, *Osiris* thirsting after greater Glory, raised a great Army, and commending to *Isis* the Care of all, to whom he joynd as an Assistant for Council, *Mercury*, a most Ingenious and Politick Statesman; and Commissioned *Hercules*, a man of extraordinary Strength and Power to overlook the more Active and Military Part. When he had ordered all thus wisely, he associated to him his Brother *Apollo*, and his two Sons, *Anubis* and *Macedo*; thus marching into the Field, accompanied also with *Pan*, *Maro*, and *Triptolemus*, the first Planters of Vineyards, and Sowers of Corn, he passed through *Arabia*, and the *Indies*, achieving many great Victories, and teaching Civility to all those barbarous conquer'd Nations: At last touching upon *Europe*, much improved by his Travels and Warlike Expeditions, he returned into *Egypt*; where for these great Acts he was Deifi'd by the People, and worshipped as the Sun, and his Royal Consort *Isis* as the Moon: because as their idolatrous and dull Fancies imagin'd *Osiris* ascended into the Sun, and *Isis* into the Moon, to preside and govern the two great Luminaries, and so consequently the Earth.

The same *Diodorus* relates, That when *Typhon* saw his Brother *Osiris* while alive thus highly reverenc'd, his heart was so imbitter'd against him, that he privately murder'd him by the help of the *Tytanois* distributing to every one of his Relations a part of his Body, and usurped the Kingdom. But *Isis* with the assistance of her Sons *Horus* and *Anubis*, soon reveng'd her Husbunds Death, by the destruction of *Typhon*, and all his Rebellious Complices.

Isis after this in memory of her murder'd Lord, with Herbs and Wax wrought or kneaded with Aromatick Spices together, framed a most Exquisite Effigies of him; commanding the Priests to shew it every one, with order that they should in secret honour him as a God, and Consecrate to him what Creature they liked best: And the more to promote this Service, she settled on them a Yearly Revenue; which prevailing on their covetous minds, they instantly put all in practice, in manner following.

The

EGYPT.

The Priests at the appointed time Went into the Archives of the Temple, where stood (but known onely to them) this Image of *Osiris*, before which in mournful postures, amidst their contrite and most doleful lamentations, they first shaved their Heads, then beating their Breasts, and ripping up the Scars and new-heal'd Orifices of their former Wounds received in private as a preparation for this general Service. Some days in this manner being past, they pretend by a most wonderful, and divine Instinct, to have found the Body of *Osiris*; whereupon they run out from Sorrow to the extremity of Exhilaration; Tears and Lamentations turn to Songs, Dances, and all sorts of Revels: Which Solemnities finding applause with the ignorant Vulgar, after the first Sanction were continually after Celebrated at the Festival set apart for the finding of *Osiris's* Body.

The Feast Phallophoria.

There was another Feast, call'd in Greek, *Phallophoria*, kept in Commemoration of the finding his *Genitals*; for *Typhon* had, as we said, distributed the rest; which *Diodorus* says was publicly presented in Ivory or Gold, half a yard in length, carried about with Wind-Musick, and in dancing before it presented all wanton and obscene posture. *Isis* also had a Holiday, wherein they did nothing but bemoan *Osiris's* Death. At all these Feasts, the Priests wore a long white Linnen Surplice, they wore upon their Head the Image of *Anubis*, headed like a Dog, in their Right Hand a Branch of Sea-Wormwood, or Pine; in the Left, a Tree that had power (as they gave out) to drive away Evil Spirits. *Osiris*, according to *Plutarch*, draws the Etymology from the Greek Word *Hoferos*, or *Hofiros*, that is, *Very Holy*; or of two Egyptian Words, *Os* and *Iris*; the first signifying Great or Immenfe; and the last an Eye; as much as to say, as Great Eye. *Kircher* will have it, that *Osiris* in the Ancient Egyptian Tongue signifies Holy Lord, and a Ubiquitary Fire. If then *Osiris* genuinely denotes a Shining Light, or an Immenfe Eye, it must needs be meant of the Sun; because *Philosophers* held the Sun to be a Fire. And we not scruple to denominate it Great Eye, viewing still at once the half of our Orb.

Isis, *Osiris's* Wife was also taken for the Moon; both these were said, according to *Diodorus*, to compass the World, and to feed and multiply all things, by a continual Circulation. These are peculiarly operative in all Pro-pagations; the one being Fiery and full of Spirit, the other Moist and Gold; the Air which is the Nurse, participating of both.

The Powers and Perfections of *Osiris*, or the Sun, are expressed by so many Names, that *Plutarch* not without good cause calleth it *Myrionumos*; that is, *Thousand Names*. *Homer* names *Osiris* and *Isis*, for the same cause, *Father and Mother of all the Gods*: And indeed from hence have sprung an infinite number; some confounding *Osiris* with *Bacchus* or *Dionysius*, *Mercury*, *Pan*, *Neptune*, *Jupiter*, *Janus*, *Saturn*, and *Caelum*; others make him one and the same with *Hercules*, *Apollo*, *Pluto*, *Horus*; some, as *Hefychius*, will have him the same with *Nilus*, *Apis*, *Serapis*, *Hammon*, and *Oceanus*. See here a Pedigree of all the Gods proceeding from one Stock or Root.

Writers infinitely differ about this *Isis*: The Greeks make her the Daughter of *Inachus*, whence the handsome Fiction of the Transformation of *Isis* by *Juno* into a Cow, springs; but this *Isis*, or rather *Io*, was not the Wife of *Osiris*, but the Assyrian *Isis*. Some derive her from *Ethiopia*: *Xenophon*, *Diodorus*, *Eusebius*, and others, make *Osiris* and *Isis* Children of *Saturn*, which some again contradict.

Isis

E G Y P T.

two Substances or Beings in Christ, giving him two Persons, and by Consequence two Sons of God, and two Christs; one which is God, and the other generated of his Mother *Mary*. They say that the *Virgin Mary* is not to be call'd *Gods Mother*, but *Christs Mother*.

In their Divine Service, the *Copticks* use the Liturgies of *St. Peter, Mark, Basil, Gregory, Cyril*, translated into the *Coptick*, they also Celebrate it in *Arabick*, which there every one understands; but the Epistles and Gospels are read twice, once in the *Coptick*, and once in the *Arabick*; In the same manner as in a Solemn Service at *Rome*, they are read both in *Greek* and *Latine*. At the time of the Service, they all leaning against the Pillars, thereby to shew, that they are Travellers or Pilgrims, and expect the blessed coming of the Glory of the Great God. They sing aloud altogether their Liturgies, in a Tone call'd in *Arabick, Hink*; sometimes raising their Notes to the *Alts*, then using deep Cadences, so well ordered, that no unpleasing Discord jarr from their Harmony.

Now although most of the *Alexandrian* Patriarchs or Pastors, together with their Flocks have formerly thus departed from the Church of *Rome*, yet all the Countreys of *Egypt*, and the whole *Abyssine* Church, have, and still do acknowledg the *Romish* Doctrine to be the right, and the Pope to be Christs Vicar; as appears by several Letters from *Gabriel* the Patriarch of *Alexandria*, sent by two Messengers to Pope *Clement* the Eighth, in the Year Fifteen hundred ninety and three; wherein he calleth himself *GABRIEL*, The humble Minister by Gods Grace, of *St. Mark*, in the City of *Alexandria*, and in all other, bordering Southerly on the Sea-coast, and among the *Abyssines*. In one of these his Messages he made Confession of his Belief before the Pope, in these words: *I believe and confess that the holy Apostolick Seat, and the Roman Pope, is the suprem Head in the whole Church, and the Successor of the blessed Apostle St. Peter, Prince of the Apostles, and Christs Vicar, and Father and Teacher of all Christians: I confess that Power is given to him from our Lord Christ, through St. Peter, to keep and govern the Universal Church, as also that none can be Saved out of that Universal Church.*

This was the Confession, which they stand to at this day. The Pope is by these Patriarchs, in their Letters to Him, commonly thus Entitled:

To the Greatly Esteemed Pope, Father of the Priesthood, Successor in the Universal, Apostolick, truly Believing Church, Father and Prince of Princes, Christs Vicegerent on Earth, Sitting upon the Seat of *St. Peter, Prince of the Apostles, Lord Urban* the Eighth.

After the Death of one Patriarch, another is chosen out of the number of Monks, residing in the Cloisters.

And here observe, That ever since the Beginning of Christianity, there were three Patriarchs, by the Apostle *Peter*, Erected in the most Famous Cities of the *Roman Empire*; The *Roman*, the *Alexandrian*, and the *Antiochian*; where-to afterwards was added the *Constantinopolitan*, by the Councils of *Constantinople* and *Chalcedon*: And lastly, the *Jerusalemite*, by the same Council of *Chalcedon*.

The Sixth Canon of the Council of *Nice*, held in the Year after the Birth of Christ, Three hundred twenty and five, annexed to the Patriarch of *Alexandria, Egypt, Lybia, or Pentapolis, Arcadia* and *Augustanica*; to which afterward were added Upper and lower *Egypt*, both *Thebes*, and other, so that at last *Egypt* contain'd ten Arch-Bishopricks: For so many Metropolitans it pleas'd the Emperor *Theodosius* and *Valentinus* to call together out of this Patriarchat, in a Letter to *Dioscorus*. And indeed so far hath this of *Alexandria* extend'd it self of late, that now it includes the utmost Bounds of the *Abyssines*.

There

E G Y P T.

There are in *Egypt* likewise many *Calogers*, that is, shaved Monks, which follow the *Greek Religion*, and possess many Churches and Cloisters. All which live poorly, sleep upon the Ground, and drink no Wine, but meerly so much as is necessary for the Mass.

The Years of their Government.	The beginning of their Government after the Birth of Christ.	The Years of their Government.	The beginning of their Government after the Birth of Christ.
The Archbishop or Evangelist <i>S. Mark</i>	45	<i>Isack</i>	3
<i>Anianus</i>	19	<i>Simon the Syrian</i>	675
<i>Milnus</i> , alias <i>Abilius</i>	21	<i>Alexander</i>	20
<i>Cerdi</i>	13	<i>Cosmas</i>	21
<i>Ephrim</i> , otherwise the First	11	<i>Theodorus</i>	11
<i>Justus</i>	12	<i>Cboel</i>	23
<i>Eumenius</i>	11	<i>Mena</i>	9
<i>Marcellus</i>	6	<i>John</i>	13
<i>Claudius</i>	15	<i>Mark</i>	10
<i>Agripini</i>	17	<i>Jacob</i> ; this is said to have raised the Dead to Life	10
<i>Demetrius</i> , an Opposer of Origen	44	<i>Simon</i>	1
<i>Hierocles</i> , Follower of Origen	12	<i>Josiph</i>	18
<i>Dionysius</i> , a Scholar of Origen	18	<i>Cbael</i>	1
<i>Maximus</i>	19	<i>Cosmas</i>	7
<i>Theonas</i> , a Pillar of the Church	15	<i>Sanodius</i> , otherwise <i>Sannius</i>	875
<i>Peter</i> the first Martyr. Here began the Account of the Martyrs under <i>Dioscorus</i>	10	<i>Cbael</i> , otherwise <i>Michael</i>	25
<i>Archillus</i> and <i>Achillan</i>	1	<i>Gabriel</i>	11
<i>Alexander</i>	15	<i>Macarius</i>	12
<i>Athanasius</i> , great Dr. of the Church	42	<i>Theopbanus</i> , killed <i>Mena</i>	4
<i>Peter</i>	12	<i>Abraham</i> , died poison'd by his <i>Amianensis</i> , or Secretary	11
<i>Timothy</i>	5	<i>Philothous</i>	3
<i>Theophilus</i>	27	<i>Zacharias</i>	24
<i>Cyril</i> the Great	33	<i>Senodius</i>	28
<i>Dioscorus</i> , under whom began the first Rent from the <i>Alexandrian</i> Church	443	<i>Serius Christus</i>	25
<i>Timothy</i> , a Scholar of <i>Enicheus</i>	7	<i>Cyrillus</i>	30
<i>Peter</i> , alias, the Heretic <i>Gnaphus</i>	25	<i>Michael</i>	14
<i>Athanasius</i> , a false Heretical Bishop	9	<i>Maccarius</i> , alter'd the Church Ceremonies	8
<i>John</i> , of which there were three, viz.	10	<i>Gabriel</i>	26
<i>Mela</i>		<i>John</i>	
<i>Tabida</i>		<i>Mark</i> ; here the Years of Government are wanting.	
<i>Machota</i>		<i>John</i>	
<i>Dioscorus</i> the young		<i>Benjamin</i>	
<i>Timothy</i>		<i>Peter</i>	
<i>Theodatus</i> , an Arch-Heretic		<i>Mark</i>	
<i>Peter</i> , alias, <i>Mogus</i> , a false Bishop		<i>John</i>	
<i>Dionysius</i>		<i>Gabriel</i>	
<i>Anastatius</i>		<i>Mathew</i>	
<i>Andronicus</i>		<i>Gabriel</i>	
<i>Benjamin</i>		<i>John</i>	
<i>Agathus</i>		<i>Mathew</i>	
<i>John</i> ; this built the Church of <i>St. Mark</i> in <i>Alexandria</i>	19	<i>Gabriel</i> ; this sent a Messenger to Pope <i>Urban</i> the Eighth	1593
	8	<i>Mark</i>	
	673	<i>John</i>	
		<i>Mathew</i>	1635

O

B A R-



B A R B A R Y.

The Original of the Name Estuary.

Herodotus.

The Bounds of it.

The Contents of it.

Other Contents of it.

The Division of it.

THis Countrey was not unknown to the Antient Romans, by the Name it bears at present of *Barbary*, since their Writings signify that they had settled therein several Colonies.

The *Arabians*, according to the Testimony of *Ibnu Arauig*, have given to this Country, by *Marmol* call'd *Berberie*, the name of *Ber*, that is, *Desart* or *Wildernes*: from whence the Inhabitants themselves were afterwards stiled *Bereberes*. But others will have it so nam'd by the *Romans*; who having subdued some parts of *Africa*, this part lying opposite to them, they call'd *Barbary*, because they found the Inhabitants altogether Beastial and Barbarous: Nor is it at all improbable, considering that among us it is usual to call such as lead a wilde and ungovern'd life, and not civiliz'd by Education, *Barbarians*; so of old, the *Grecians* call'd all people *Barbapopi*, *barbarous*, that agreed not with them in Manners and Customs. But *Jan de Leu* saith, the *White Africans* were call'd by the *Arabs*, *Barbarians*, from the word *Barbara*, in the *Arabick* Tongue signifying *Murmuring*; because their Language in this Region did seem to them

Barbary lieth inclofed between *Mount Atlas*, the *Atlantic* and *Midland Seas*, the Defart of *Lybia*, and *Egypt*: For it begins at the Mountain *Aidyacal*, the first Point of the *Great Mount Atlas*, containing the City *Messe*, and the Territory of *Suz*, and reacheth from thence Westward, along the Sea-Coast of the *Great Ocean*; on the North, by the *Straits of Gibraltar*, and the *Mediterranean*, to the Borders of *Alexandria*; Eastward by the Wilderness of *Barcha*, near *Egypt*: and on the South, passing from thence to the Mountain of the *Great Atlas*.

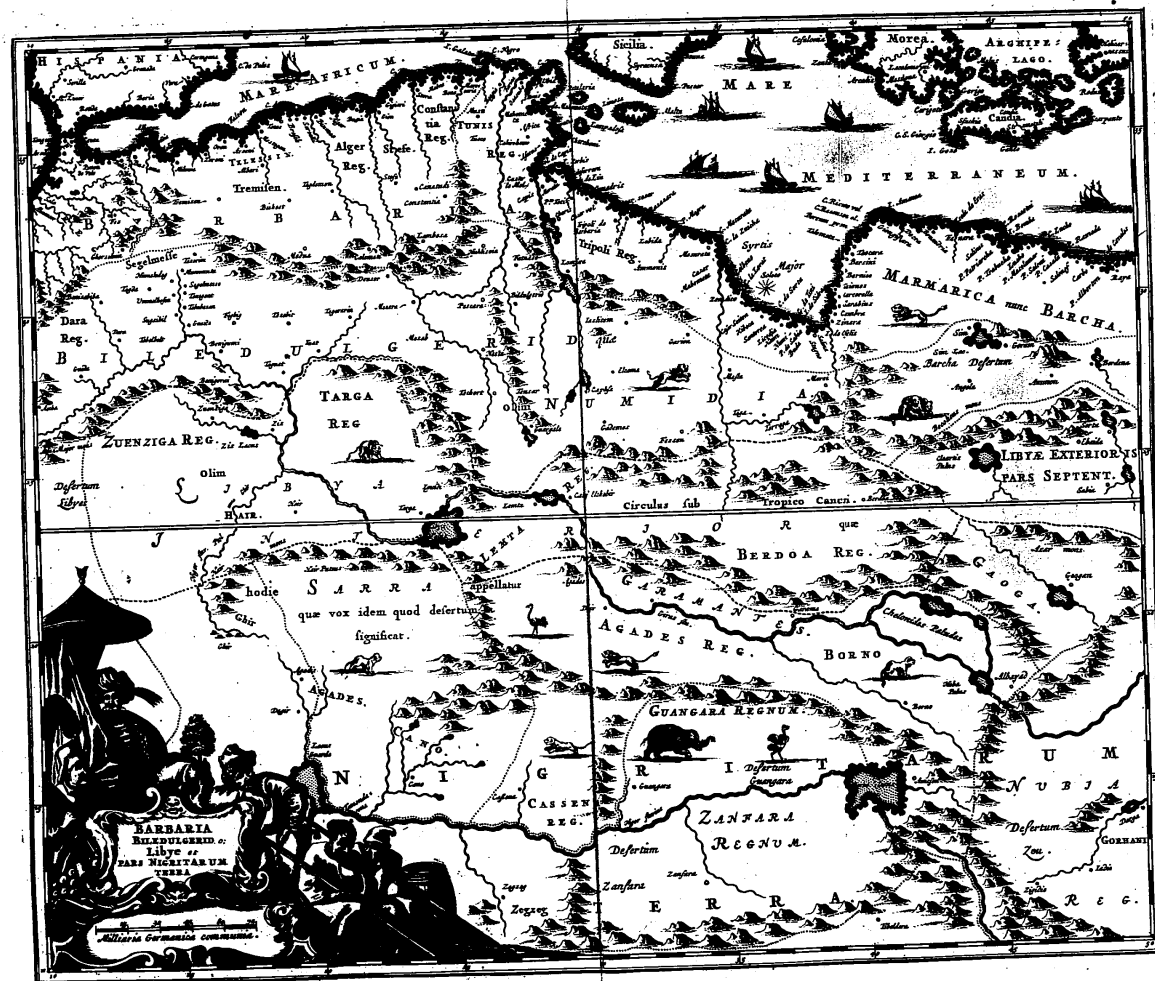
The Length, taken from the *Great Atlantick Ocean*, to the Borders of *Egypt*, is by some accounted fix hundred Dutch Miles, and the Breadth from *Mount Atlas* to the *Midland-Sea*, about eighty two Dutch Miles, which Breadth is not every where alike in it self, but according to the Cantles and Indentings of the *Sea-Coast*, and the going out and in of the Borders on the Land-side, which are very unequal.

are very unequal.

Marmol makes *Barbary* much bigger, accounting from the *City Meffe*, lying on the Western part of *Barbary* to *Tripolis*, under which the Kingdom of *Morocco*, *Fez*, *Tremen*, and *Tunis* lye above twelve hundred; and that part of the Sea-Coast extending to the Sandy Desert of *Lybia*, broader than an hundred and eighty Spanish Miles. To which Length we must yet adde, from *Tripolis* to the Mouth of *River*, a Country no less than two hundred Miles long.

In the Division of *Barbary*, among the most noted Geographers, there is some difference. *Philippus Cluverius*, who seems to follow *Goltitz*, divides it into Six Parts; that is, into *Barca*, *Tunis*, *Tremisen*, *Fez*, *Morocco*, and *Dara*, which first sets down for a Republick, and the five other for Kingdoms. In this lieth the Ancient

[illegible]



Every man marries many Wives.

THE Customs of these People are according to their Names, *Barbarous*: For every man takes as many Wives as he pleases, keeping besides Concubines and Slaves in great number. They esteem the Children of one Woman no more than the other; all after the Fathers Decease jointly participating of the Inheritance.

* As we had in the late Troubles, Marriages before a Justice.

In their Marrying they use no other Solemnity, than a bare Testimony and Assurance, which the Bridegroom makes before the *Cadi* or Judge; whereby he acknowledges to take such a * Woman or Maid for his Bride: but this is of so little validity, that he may put her away when he will: Neither hath the Woman a less Privilege, having liberty at her pleasure to renegue her Husband, onely with this difference: If the Wife go from her Husband, yet the Father is bound to pay him the Marriage-Portion promised: But if the Man puts away his Wife, he can demand nothing, except he have testimony against her for Adultery. The Women and Maids keep themselves so vail'd, that they are not, nor must be seen by such as would make Love to Marry them.

In like manner the Men are so Jealous of their Wives, that they dare not go open-fac'd to their Parents.

Evil Customs.

They have many pernicious Customs, being greatly addicted to Sorcery and Witchcraft: Whoever at any time falls sick, makes an address to a Wife-man or Wife-woman, as we term them, who oftentimes cure them by Charms taken out of the *Acoran*, or *Amulets*, or else Specifick Medicines, for they have neither Physician, Apothecaries, or other Druggists, but onely some inexpert Chyrurgeons.

The greatest Zealots amongst them, when sick, go where one of their *Mara-bouts*, or *Saints* lie buried; to whose Sepulchre they bring a great many things to eat, fondly fancied to a belief, that if by chance a Beast eat thereof, it gets the Disease, and the sick person will recover.

Great Superstition of the Barbarians when they bring forth.

When their women are in Labor, they send to School to fetch five little children, whereof four are employ'd to hold the corners of a Cloth, in each whereof they tie a Hens Egg: wherewith these Children presently run along the Streets, and sing certain Prayers, one answering the other. In the mean while the *Turks* and *Moors* come out of their Houses with Bottles or Cruises full of Water, which they throw into the midst of the Cloth; by which means they believe the Woman who is in Labour is luckily deliver'd.

To this idle Fancy they adde another no less ridiculous, to cure the Pain in the Head; by taking a Lamb or young Kid, which they hunt and beat about the Field so long, till it fall down, whereby they persuade themselves, that the pain will pass out of the mans head into the beasts.

Two commendable Customs. *First Dan, descript. Barbar.*

To countervail these bad and foolish, they have some commendable Customs: One is, That how angry soever they are, they never swear by the Name of God; nor have in their Language, whether *Arabick*, *Turkish*, or *Morick*, any particular words wherewith they can curse or blaspheme. 'Tis true, the *Renagadoes* Swear desperately in their own Tongues; but because they do it in contradiction of the *Turks*, they are presently most severely punished for it: The second is, That how great a contest soever they have one against another, they seldom come to Hand-blows, but never kill.

The Condition of the Inhabitants in Cities.

The Inhabitants of the City of *Barbary* are very ingenious, and singularly zealous in their Religion; but no people more jealous: for they had rather lose their lives, than have a blemish on their Reputation; which especially they

they look upon, as best preserved by their Wives Chastity. They covet Riches above measure, but are very modest in speech. The Inferiours behave themselves towards their Superiours with great humility and submission: But Children shew wonderful Reverence and Obedience towards their Parents.

The Country People dwell in Tents or Booths upon the Hills and Fields, generally dealing in Cattel; they are not fierce of Nature, yet very courageous; they live but poorly, yet are great pains-takers, and liberal.

The manner of the Country People.

Whereas the Townsmen on the other side, are quarrellsome, vindicative, inhospitable, covetous, setting their whole thoughts upon scraping together Money and Goods. They are continual Traders, but so suspicious, that they will not trust any Foreigner: They are great boasters, but dull of wit, giving easie belief to common reports, and doubtful hear-says, yet so cunning and false in their dealing, that they will deceive the most vigilant.

Some of the better Sort have great inclination to Arts and Sciences, delighting chiefly in Histories, and the Exposition of their Law. Heretofore extraordinarily addicted to Southsaying, Magick, and Astrology; all which about five hundred years since were absolutely forbidden by their Princes.

They are inclin'd to Skill and Knowledge.

They Ride well after their manner, and know with a singular dexterity to mount and dismount: The chiefest Weapons of such as dwell up in the Countrey, are long Launces or Javelins, in the throwing of which they are wonderful ready: but all that coast upon the Sea, use Guns, Powder, and Shot.

The whole Countrey is very healthful, so that the people by the ordinary course of Nature, seldom dye before sixty five, or seventy years of Age: In the Mountains peradventure some be found reaching a hundred years, remaining to the last very strong and active; but chiefly upon the Sea-Coasts where the Air is constantly refresh'd and agitated, by the frequency of cool Breezes, which have the same efficacy, working upon their Constitutions, so that they are seldom sickly.

The Age of the People in Barbary.

Barbary hath a great abundance of Merchandise, which are transported by Foreigners to the enriching of the Inhabitants; such are untann'd or raw Hides, Linnen, and Cotton-Cloth, Raisins, Dates, Figs, and the like; of which we will speak more particularly in its proper place.

Barbary affords much Merchandise.

Evident Signs of the great Wealth of this Kingdom in former times may be drawn hence, that the Kings of *Fez*, as they say, formerly spent four hundred and eighty thousand Crowns in the building a Colledge, and seven thousand in erecting a Castle, and little less in founding a City, besides his continual standing Pay to his Militia. No less are the Riches thereof at this day, as appears by the great Revenue of the Kings of *Morocco* and *Fez*, the *Bashaws* and other great Lords of *Tripolis*, *Algiers*, and *Tunis*, and the infinite Trade and Merchandise, which the *English*, *Venetians*, *Genoas*, *Hollanders*, *French*, *Hamburgers*, and other people, drive there, without taking notice of the rich Spoils the Pyrates of *Barbary* carry in from all parts, especially *Spain* and *Italy*, with too much connivance of their Governours, though seemingly against their Command.

Signs of the Ancient Power of Barbary.

See Africa. *Barbary*.

Signs of the present Power

Another signal proof of its exceeding Wealthiness, are the great number of *Mosques*, and the yearly Revenues belonging to them. For in *Algiers* onely there are a hundred, and in *Tunis* three hundred, as many also in *Fez*, and in *Morocco* seven hundred, among which the chief have two hundred Ducats Annual Rent. Adde thereto, that the Plunder of *Fez*, when those of *Algiers* became Masters of it, was valued at two hundred and sixty Millions; and the Spoil

Spoyl of *Tunis*, under the Emperor *Charles* the Fifth, which he gave to the Soldiers for a Reward, as much, when the three chiefeft Field-Officers gave each of them for their Heads, Thirty Millions of coyned Ducats. Moreover, the *Jews*, who have their chiefeft Refuge there, as in the Center of the World, bring no small advantage by the liberty of their Usury.

The Government of *Barbary*.

The Dominion of *Barbary* is various as the Countrey, some are absolute unlimited Kings, as those of *Morocco* and *Fez*. Others acknowledge a Superior Lord, as the Kings of *Algiers*, *Tunis* and *Tripolis*, who are no other than *Bashaws* or *Viceroyes*, or under the obedience of the *Great Turk*, who at his Pleasure may alter the *Bashaw*: Another sort, though Tributaries, yet Rule with absolute Sovereignty, as the Kings of *Konkue* and *Labez*, as also the *Xeques* of the *Arabians*; in the whole Countrey there is but one Common-wealth, and that too may rather be termed an Anarchy than a Republick.

In every City is a *Cady*.

In every City where the *Grand Seigneur* hath a *Bashaw* Resident, a *Cady* is sent to administer Justice, who with unlimited power Judges and Determines all Civil and Criminal Causes. Every one there pleads his own Cause without Proctor, Advocate, or Counsel, which course is observed through all *Barbary*, except at *Salle*, where the *Moors* who are Masters there, plead with Proctors and Advocates after the *Spanish* way.

Many sorts of People in *Barbary* of several Religions.

The People here are, as elsewhere, of different Religions, as *Mahumetans*, *Christians*, *Jews*, and the Countrey People, who are never congregated or make any shews of Devotion.

The Mosques or Temples of the *Alahumetans*.

How they pray in them.

In their *Mosques* they have no Images, but in stead of them, Six hundred Lamps sometimes in a Row; about it stands a great Cloister or Hermitage, wherein the *Iman* or *Marabou*, that is, the Priest dwells. Their Prayers are call'd *Sala*, and the People repeat the same words the Priest, says before them, and in all Gestures imitate him, in several lifting up of their Hands and Heads to Heaven. At their entrance into the *Mosques*, they put off their Shooes, kiss the Earth, and wash their Mouths, Noses, Ears, the Soles of their Feet, and Secret Parts, whereby they believe that the Pollutions of the Soul are purify'd and clens'd. And during their abode there, they neither dare to Spit or Cough, nor so much as speak one to another, but upon great Necessity; They sit down there upon the Floor one by another, upon Mats of Date or Palm-Trees. The Women are not permitted to come thither, lest by their sight the Men should fall into unclean Thoughts, but they commonly perform their Devotions at Home.

They perform their Prayers five times a Day.

How People are called to Prayers.

They go to their *Sala* five Times a Day, that is, at Day-break, which they call *Caban*; at Noon, call'd *Dobor*; in the Afternoon at four, call'd *Lazar*; at six or seven, which they call *Magarepe*, and at two in the Night, *Latumar*; but few resort at all these Times, but the most Zealous, none being compell'd to it. They have neither Bells, Clocks or Dials. And when they call the People to their Devotions, certain Officers to that purpose only appointed, go up to the Battlements of an high Steeple, and upon a Wooden Pole set up a small Flag; but this is used no where but in *Barbary*. When this is done, then the *Marabou* turns himself to the South, because *Mecha* lyeth that way; then stopping his Fingers in his Ears, he cries out these words with a loud Voice, *Labilla Lab*, *Mahometh resfoul Allah*; that is, *God is God*, and *Mahomet is his Prophet*. Then he turns him to other Parts, saying the same words. By this setting up of the Flag, and Out-cries, the People know what hour of the Night it is. When the *Marabou* of the greatest *Mosque* hath call'd, then all the other follow, which they act with Ridiculous and wilde Gestures.

The

The Friday is their Sabbath, call'd by them *Dimanche*, in which most of them go to the *Mosque*, especially in the Afternoon; during their Service none Work, and all the Shop-Windows are shut, but after the *Sala* is ended, they are open'd again, and every one applies himself to his Business.

Friday is their Sabbath-day.

They use Coral-Beads, of an equal size, and in number a Hundred; upon which many times they say, *Stasfer Lab*, which is, *God Bless me*.

Their Praying.

The Feast Ramadan.

Every Year they keep a Feast, which they call *Ramadan*, which continues a whole Moneth; during which they abstain, from Morning to the close of the Evening, from Eating and Drinking; but then the *Marabou* going to the Steeple, gives them by his accustom'd Cryings, leave to Eat. This their Fasting, is so highly esteemed, that they dare not so much as drink Tobacco, supposing that to be a Breach: Nay, the very *Corfaires* or Pyrates observe the *Ramadan* at Sea; and though the *Renagadoes* do not so strictly bind themselves to it, yet they for neglect of it, are, if known, punished with an hundred or two strokes on the bottoms of their Feet.

After this Fast, and long *Lent* so well kept, they celebrate their Passover, call'd by them *Bayran*, which continues three Days, wherein they distribute Alms plentifully, and frequent their *Mosques* with great Fervency and Zeal.

Their Passover, *Easter* or *Bayran*.

The Priests in *Barbary* are of two Sorts, *Santons* and *Marabouts*, whereof the chiefeft is call'd *Moufti*, who hath his Residence in Cities, and hears and determines all Ecclesiastical Causes. The *Marabouts* are in great number about the *Mosques*, as well in Cities and Suburbs, as in the open Fields, where they live as Recluses or Hermits, in Cells, to which these *Barbarians* bear so great an Esteem and Reverence, that they flye to them as to Sanctuaries, how great a Crime soever they have committed.

The Clergy or Sacred, in *Barbary* are of two sorts.

Among these Devotees, there are some, who lead a strange and unusual Life, for sometime Melancholy so working on their Imagination, that no less than if Distracted, they rove through the Cities bare-foot and bare-leg'd, in a ragged Coat and a Staff, with which they tap or gently strike, here one, there another, which favour whoever receives, accounts himself happy, persuaded thereby their Sins are remitted. Besides also, these Recluses study Magick and such forbidden Arts, undertaking to cure all Diseases, and to work Love, by several Incantations, and the power of Numbers: Of the great opinion the Antients had of Charms and Numbers, hear *Virgil*.

Their Gestures.

Carmina vel caelo possunt deducere Lunam: Vanquish'd with Charms, from Heaven the Moon descends, Carminibus Circe socios mutavit Ulyssis: Circe with Charms transform'd Ulysses Friends, Frigidus in pratis cantando rumpitur anguis. Charms in the Field will burst a poy's'nous Snake—

*Terna tibi hæc primum triplici diversa colore
Licia circumdo, terq; hæc altaria circum
Effigiem duco, numero Deus impare gaudet.
Necte tribus nodis ternos Amaryllicolores.
Necte Amaryllicolores, & Veneris, dic, vincula necto.*

*Three Lists, and each of Colours three, I bound,
And with thy Picture thrice the Altars round,
Three several Colours Amaryllicolores fetch
And quickly tie in treble Knots: dispatch,
Then say these Knots I knit for Venus sake.*

In the City of *Algier*, and in other Cities in *Barbary*, are several small *Mosques*, where many of these *Marabouts* lye buried, whom they honor as Saints or Sacred, or set before their Sepulchers burning Lamps, going thither on Pilgrimage, or when they are sick, send Presents to obtain Remedy.

Those that are afflicted with the Falling-sickness are held in great Esteem, because *Mahomet* was troubled with this Disease, and shamelessly made them believe,

The Falling-sickness is Esteem among them.

A Festival upon the Birth of Mahomet.

believe, That then God by his Angel *Gabriel* reveal'd to him the most secret Mysteries of his Religion.

The highest Festival is the Nativity of their great Prophet, which they celebrate with all Solemnity, the fifth of *September*, in manner following: All the School-masters assemble after Dinner with their Scholars in the chiefest *Mosque*, out of which they go in Order, every one with a Torch in his Hand, and sing along the Streets the Eulogy and famous Acts and Praise of their Prophet. Two of these Masters carry upon their shoulders a great Pyramid, cover'd over with Flower-Works, and a Cross on the top of it, follow'd by vocal and instrumental Musick, after the *Turkish* manner; all the Corner-Houses in Cross-ways are hang'd with Tapistery and burning Lamps. They set also in every House, about Mid-night, a lighted Torch upon the Table, because *Mahomet* was born at that Hour. During the eight Days of this Feast, every one may walk the Streets by Night, which at other times they dare not, on pain of corporal Punishment.

The Cooks of the *Divan*, to the number of Two hundred, each carrying a Napkin or Towel upon his shoulders, and a burning Torch in his Hand, from the seventh to the eleventh Hour, go two and two along the Streets, till placing themselves before the doors of the chiefest Councillors, they chant a solemn and appointed Hymn, in Praise of their Prophet, with many Instruments of Musick.

Their Solemnity for the Dead.

How they bury their Dead.

THE last Solemnity concerns their Burials or Funerals, which they perform in this manner: When any Dies, the next Friend hireth Women to lament, who flocking about the Corps, with strange and unusual howling make a noise, and scratch themselves till the blood follow their Nails. This done, the Body is inclosed in a Coffin, cover'd with a Green Cloth, upon which a Turban is set, as we use a Garland, and so with the Head forward, is carried to and laid in the Grave, but attended all the way thither with howling Valedictions. At the entrance of the Burial-place some *Marabouts* sing without intermission these words, *Labilla Lab*, Mahometh *ressont allah*, that is, *God is God, and Mahomet is his Prophet*. At last it is placed in the Grave in a sitting Posture, with a Stone under the Head, in stead of a Pillow, and the Face towards the South.

Their Burying-places are very Large, and lye round about the Cities, for they Interr none in their *Mosques*, but in the plain Field, where every one according to his Estate buys a spot of Ground, which they Wall in, and plant with Flowers. The Women every *Friday* visit these Monuments, carrying thither Meat and Fruits, which they leave for the Poor, and for the Fowls, after they have tasted of them, believing it to be a work of Charity, and a furtherance to the blifs of departed Souls. They pray there for their Husbands and other Deceased Friends, and comfort them sometimes with these or the like words; *That they should have Patience in waiting for the Resurrection of their Bodies*. And this shall suffice to have spoken of the *Mahumetans* there.

Great number of Jews in Barbary.

The Jews in *Barbary* differ in nothing from the Jews in *Asia* and *Europe*, being so numerous, that only in the Cities of *Morocco*, *Algier* and *Tunis*, and a part of the Kingdom of *Fez*, there are a Hundred thousand Families.

The Christians are few, and not Masters of many places in *Barbary*; those that be, are under the Command of the King of *Spain*, as *Arache*, *Oran*, *Mamaure*, and *Tangier*, now in the possession of the King of *England*. *Gramay* saith, that in *Morocco*,

Morocco, *Fez*, also in *Lybia* are some Remainders of Antient Christians, who Celebrate the Liturgy of the *Mozarabes* or *Moxarabes*, Translated out of the *Latine* into the *Greek Tongue*, and about an Hundred and seventy *Greek Families*, who give peculiar Honor to St. *Stephen*.

There are besides these many other of several Nations, who taken at Sea by the Pyrates, are brought to Land and sold for Slaves, whence they cannot be redeem'd without great Ransoms, except by chance any make an Escape, which is seldom; or rowing in the Gallies be retaken by the Christians. These generally lead a miserable Life, undergoing the extremity of Servitude; only some one by good Fortune, that lights upon a milde Patron, is more gently handled.

In *Algier* the Slavery is most bitter; but in the Kindoms of *Tripolis*, *Tunis* and *Fez*, more tollerable.

Some Slaves meet with Patrons dwelling up in the Countrey, which carry them thither to bear all sorts of Burdens to Market, of which if they render not a good account, they are sure to be well beaten. Others go Naked, as in *Bil-lulgerid*, tending Cattel, or like Horses drawing the Plough without any other reward for their toyl, than harsh Language and merciless Blows, being hardly afforded a little Water and Meal for Food. Others are thrust into the Gallies to row, where their best fare is Water and hard Bisket, and the reward of their Pains, drubs with a Bulls pizzle; nor is their treatment better when they come ashore, being lockt to a heavy Chain, and at night thrust into Dungeons, by them call'd *Masmora*, where they lye upon the bare ground.

Such as chance to have City Patrons, their chiefest labour is to carry Water from place to place, bear away the dust of their Houses, convey their Merchandises to Ware-Houses, work in the Mill like Horses, knead their Dough, bake their Bread, and do all other drudgery, yet for all receive neither good word or deed, or freedom from their Fetters.

Many of these wretched Creatures, partly out of desperation and impatience of their misery, partly out of a desire of liberty, and hopes to attain the honour of a *Janizary*, renounce their Religion and turn *Turks*: Nay, there are many rich Women, who often give half their Goods to their Slaves, when they embrace *Mahumetanism*; and some even of the best Quality among them being Widows, are so zealous, that they marry their Slaves, out of design only to draw them to be *Mahumetans*, it being among the *Turks* accounted a most meritorious work to make Proselytes to their Prophet. The several Punishments for Malefactors in use by them are these.

Those that can be prov'd after Circumcision to revolt, are stript quite naked, then anointed with Tallow, and with a Chain about his Body, brought to the place of Execution, where they are burnt.

They who are convicted of any Conspiracy or Treason, have a sharp Spit thrust up the Fundament, others bound Hand and Foot, and cast from a high Wall or Tower, upon an Iron Hook, whereon sometimes they stick fast by the Belly, sometimes by the Head or other parts of the Body, sometimes only by the Skin, and hanging many days, they so languishing in great torture, die; or else ty'd with a Rope about the Middle, and with four Nails fasten'd to a Cross against the City Wall, they are dead alive, or bray'd to pieces in a Mortar.

There is another inhumane Torture in use, which for the barbarousness we will describe: Upon a Gallows are two Hooks, the one fasten'd to a short, the other

The labour of the Slaves in Barbary.

The labour of the Slaves in the Cities.

Why many Christian Slaves make desertion.

Their Punishments.



Sea-Justice.

Usual Punishments.

Light Punishments.

Their Household-stuff.

The Habit of the Men.

other to a long Chain; the Malefactor so soon as he comes thither, climbs up the Ladder with the Executioner, who thrusting the Hook through his left Hand, hangs him by it on the shortest Chain; then to that on the longer, he fastens him by the sole of his right Foot, where by insufferable Torments, he often remains hanging three, four, or more days before he dies.

Those that have committed any crime at Sea, are ty'd to the Mast or Steeprage, and shot to death with Arrows, or else his hands and Feet cut off, and set before the Mouth of a Cannon, and so shot all to pieces. To drag them in pieces with four Ships, to which they are ty'd, and then cast the Quarters into the Sea, is a usual Punishment; so it is to cut off limb by limb, or joint by joint; but to rye them up in a Sack, and draw them, is held a gentle and milde Sentence. 'Tis capital to lift up the Hand against a *Janizary*, or to commit Adultery with a *Mahometan Woman*. But this later is connived at, because they believe that all sins by washing in the Bath, or by once plunging into the Sea, are washed away.

Their Lodging is very mean, being only a Mattress in stead of a Bed, which they lay upon a floor of Boards. They sleep in their Drawers or *Calfoons*; they have neither Chairs, Stools or Tables, but hang their Cloaths upon Pins in the Wall. Those of Quality sit at Meals, and all other times upon pieces of *Tappistry*, cross-legg'd on the Ground; but poor People have a great Matt, made of the leaves of a Date or Palm-tree.

The Men wear next their Skin a large Linnen Frock and Drawers, and over that a loose Coat of Cloth or Silk, buttoned before with great Gold or Silver Buttons, and hangs down almost to the knee. Their Sleeves reach but to their Elbows; so that turning up their Shirt upon them, their Arms are for the most part half way bare or naked; and instead of Stockins, the great men of the Court, and other People of quality, sometime wear small Turkey-Leather Buskins.

They shave their Hair all off, except a little Lock, which they let grow up on the Crown of their Heads, because forsooth *Mahomet* shall pull them up

to



to Paradise; as the Angel brought *Abaccuck* to *Daniel* into the Lions Den: Some cut off the whole Beard, reserving onely two large *Mustache's*; but such as are stricken into years, wear their Beards long grown, but cut round.

They wear *Turbants* made of red Wooll, wound up in a piece of Cotton five or six Ells long.

Their Slippers are piked at the Toe, of yellow or red Leather, shod under the Heel with Iron, having no Lappets; which they slip off at the door of any house whereto they enter, as a great point of Civility.

They wear at their Girdles three very fine Knives, that is, two great, and one small, in a silver Scabbard a foot long, adorned with *Turkoyes*, and *Smarag'd* or *Emeral'd* Stones, so rich sometime, that they stand them in above a hundred *Escues*.

When they make water, they stoop down to the ground; for it is held a shameless thing to urine standing, as the Christians do: And the reason may be, because if the least drop of their water fall upon them, they are polluted, and must forthwith wash themselves.

The Women are Habited almost like the Men, onely having a fine Linnen Cloth on their Heads in stead of a *Turbant*: Their *Semaires* come but to half their Thighs, the rest naked. Rich Women wear commonly five or six *Pendants* in each Ear, with Bracelets of Jewels on their Arms, and Silk Garments. They paint the ends of their Fingers blue, with an Herb call'd by them *Gueya*, perhaps our common Woad. When they go along the City in the Streets, they cast over all a Cotton Cloak, which hangs down to their Feet, and tie a string of Pearls upon their Foreheads, and a fine Kerchief before their Eyes, so that they cannot be known as they go up and down the Streets. All their occasions lie within the house, where they have a several apartment by themselves, wherein none but Women may visit each other, the Master of the House himself being at such times excluded, to prevent all occasions of jealousy.

They are curious in the beautifying themselves according to the Fashion of their Countrey, painting their Eye-brows and Eye-lids, and colouring their Hair black with burned *Antimony*.

The

Their Food.

The usual Food of the Countrey is commonly Rice, Cuscous, Mutton, Veal, some Beef, and Fowl. When ever they slaughter any Beast, they say over each, *I kill thee in the Name of God*; then turning themselves to the South, they cut the Throat quite through, like the *Jews*, that it may bleed the more; else they count it unclean, and dare not eat of it.

Their Drink at Meals is either clear Water, or *Sorbet*, for Wine is forbidden them by the *Alcoran*: And in the mornings when Tradesmen and Merchants meet about business, they go to the Publick *Coffee-Houses*, which Liquor they drink, having a great opinion of it, smoking abundance of Tobacco, spending much of their time there. Instead of Table-Cloths, they use red Turkey-Leather Carpets, and wipe their fingers on their Handkerchiefs instead of Napkins: Only at Solemn Festivals, the great ones wipe upon a blue Cloth fixed to the Carpet.

Their Cups or Vessels.

Their Cups and Dishes are of Tin or Earth; for none may use Silver; only the *Sultans*, they are all of Massy-Gold. Liquid things they eat with wooden Spoons a Foot long.

Gaming is unlawful among them, so that they neither play at Dice, Cards, Balls, Bowls, nor any other Sport usual with us. Sometime they will play a Game at Chess, but not for money.

Great use of Baths.

Baths are much used, besides their frequent Washings enjoyed before Devotion; so that every place almost is filled with *Bannia's*.

Every City hath also many Free-Schools, or *Mesquites*, for the instructing of Youth to Read, Write, and cast Accompts, but no further. The principal Book they learn, is the *Alcoran*, which when a Scholar can read well, his School-fellows lead him in his best Habit along the Streets, and set forth his Commendation through the City; for beyond this none learn.

Thus having shewed you the Manners and Customs of the People, we shall now in short give an account of the nature of the Soyl, and what Beasts and Plants it produces.

The Rivers,

There are in *Barbary* very many Springs and Rivers, the chiefest of which take their Rise in, and Fall down from the greater *Atlas*, though some others claim distinct Originals; all which disembogue either into the Great *Atlantick* or *Midland-Sea*. The Waters springing from *Atlas*, relish of that Earth whence they arise, and are for the most part thick and sedimenty, especially on the Borders of *Mauritania*.

The Situation of it.

The whole Coast of *Barbary* lying on the Ocean, *Atlas*, and the utmost Southerly Parts of the Territory of *Sus*, as far as the *Streights* of *Gibraltar*, is very fruitful in the Production of Wheat and Barley, full of Meadow-Ground, and luxurious in Herbage to feed up Cattel.

How the Soil of Barbary is at the Mediterranean Sea

The other on the *Midland-Sea*, from the *Streights*, to the Eastern Borders of *Tripolis*, is uneven, craggy, and full of Mountains, which in some places extend twenty or thirty Miles; between which and the Great *Atlas*, are not only pleasant, but luxuriant Valleys intervein'd with Brooks and Rivulets descending from those great Hills, and shaded on each side with delightful Groves, reaching as far as *Cairavan*.

But that part call'd *Errif*, near the *Little Atlas*, is subject to Cold more than Heat, so that it produces little Wheat, but great plenty of Barley; a very good Commodity in those parts.

The Great *Atlas* is in some places uninhabitable, because of the excessive Cold;



Cold; particularly over against *Tremefin*, where in the Winter are such fierce and driving Snows, that neither Man nor Beast can carry there long without hazard of life, the Snow overwhelming the whole face of the Ground to that height, that the tallest Trees are not discernable: But at the return of Summer, when the Snows dissolve, first the Trees appear, and after that a pleasant Verdure clothes the Ground, inviting thither the Herdsmen to depasture their Cattle.

The Fruits growing in this Countrey are very delicious; the Raisins, Figs, Cherries, Plumbs, Peaches, Quinces, and Apricocks, having a more brisk and quick Gust; and the Pomegranates, Oranges, Citrons, are more pleasing and sweet, than the same in other Countreys. Their Olive-Trees in *Morocco*, *Fez*, and *Algier*, are very thick, bushy, and high, but in *Tunis* neither bigger nor better than in *Europe*. Here grows also abundance of Sugar-Canes, and Cotton Trees.

Among others, here grows upon the Coast of the *Midland-Sea*, a shrubby Plant, call'd in *Arabick*, *Achaovan Abiat*; that is to say, *White St. Johns Wort*, or *White Mugwort*. It has many branches, two or three Cubits high, bearing an Ash-colour'd Wool, with broad and deep indented Leaves, black on the inside, and on the outside white; but in thickness and growth, like the Leaves of our *Mugwort*; the Blossoms are yellow, like *Grunfill*, and vanish at last dispers'd into a Powder: This Plant is cherish'd here most for Ornament of several Gardens, and by a modern Herbalist is call'd *Cineraria*, that is, *Ash-plant*, and *Jacobea Marina*, that is, *Sea-Saint-James-wort*, because it grows upon the Sea-shore, and agrees with the common *Jacobea*, or *Saint-James-wort*.

The Decoction of it taken is good against the Stone in the Kidneys or Bladder, and all inward oppilations.

Here are numerous Herds both of great and small Cattel, and in the Woody and more Mountainous Parts, incredible numbers of Wilde Goats, Lyons and Tygers, and other Savage Monsters; as also Fowl, and Venomous Serpents.

B A R B A R Y.

Barbary hath in some parts Gold, Silver, and other Mines; whereof we will be more particular, when we come to the distinct Territories.

Having thus briefly run over *Barbary* in general, we will now descend to every Kingdom and Territory, together with the most remarkable Singularities in each of them; beginning first with *MOROCCO*.

M O R O C C O.

Civilians.

THe Kingdom of *Morocco*, together with that of *Fez*, contains the whole Countrey known to the Antients by the Name of *Mauritania Tingitana*, so call'd from its chief City *Tangier*; whose Inhabitants were call'd by the *Greeks*, *Maurusij*; by the *Latines*, *Mauri*, that is, *Moors*, according to their Colour, which was either *Olivaster*, or black.

Its Borders.

It is bounded on the West and by North by the *Great Sea*, and the *Bay De las Yegucas*, or *Jumens*, extending along the Sea-Coast, from the City *Messe*, where the River *Sus* falls into the Ocean; *Azamor* at the Mouth of the River *Umara-bie*, or *Ommirabih*, from whence the *Great Atlas* makes its Southern Border; and Mount *Dedes* divides it from the Kingdom of *Fez* on the North.

The Length.

Diego de *Torres*, according to the common Account of the Natives, who reckon Distances of Places by Days Journeys, says it is in Length seven Days Journey: And the *Spaniards* have reduced every Days Journey to ten Spanish Miles, which Length he takes from the said River *Ommirabih*, to the Cape or Point *Ager*, that parts *Morocco* from *Tarudant*, which *Torres* shuts out of *Morocco*, although it be a Member of *Sus*, one of its Provinces.

The Breadth.
That is 180 Miles English.

That is 150 Miles English.

In Breadth from *Mazagan* to *Dara*, it hath sixty Miles; and on the Sea-Coast from East to West, accounting from the River *Azamor* to the Cape *Arguer*, is Fifty; in which Tract lie many Places and Havens of note, as *Azamor*, *Mazagan*, and *Safy*.

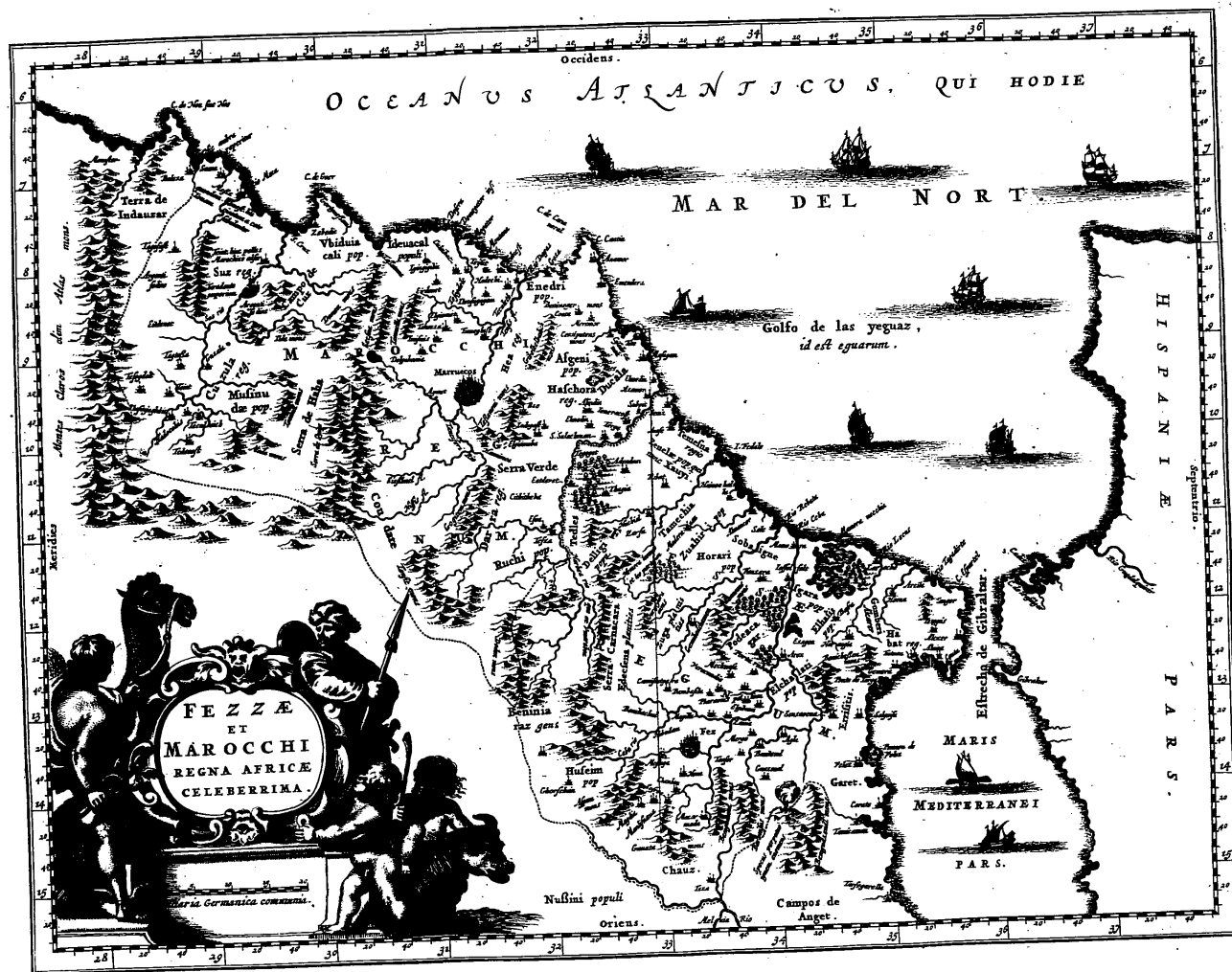
The Kingdom of *Morocco* contains in it seven Provinces, viz. *Morocco*, *Hea*, *Sus*, *Guzula*, *Ducala*, *Efcure* or *Hafcora*, and *Tedles*.

The River Sus.

MAny good Rivers either have their Spring-Heads, or pass through this County. The first of which towards the West, is call'd *Sus*, or *Sous* by the Inhabitants; but by Geographers, supposed to be the River *Una* mentioned by *Ptolomy*: Now it gives Name to this Region, the last and most Southerly of the whole; it rises in the *Great Atlas*, or rather that part of it named Mount *Ilda*, adjoining to *Demenser*; from thence running directly down to the South, it waters the Low-Grounds of *Sus*, opposite to *Tagavost*, where altering the course, it passes to the West through the three small Cities of *Messe*, and at length at *Guerteßen* finishes its course into the Sea.

Tenzist, or *Tenzist*, the second River of note, derives its Head from another part of *Atlas*, by the City *Animmey*, in the Province of *Morocco*, properly so call'd, running North all along, till passing through a Quarter of *Ducala*, it falls into the *Great Atlantick*: Some hold this to be the *Phuth* of *Ptolomy*, whose mouth *Marmol* says, was stil'd *Asama*, and whose Waters were increased by the Rivers *Eciffemel*, or *Sifemel*, *Niffu*, or *Hued Nefusa*, and *Agmet*.

Ecif-



Eciffelmel, says *Marmol*, springs from *Mount Sicfiva*, but *Sanut* and others from the great Hill *Hantete*, above *Morocco*, whence it glides through a Level, till it falls into the *Tenzift* aforementioned. *Eciffelmel*

Niftis or *Hued Nefufa*, springs from the same *Hantete*, soon mixing its Water with that of *Tenzift*. *Niftis*

Agmet, whose Waters are always clear, takes its beginning source from a Lake in *Mount Agmet*, close by a City of the same Name, whence flowing to *Morocco*, it sinks under Ground, but afterwards re-appears, following its course till united with *Tenzift*. *Agmet*

Asfinaal springs out of the *Sicfiva*, one of the Arms of *Great Atlas*, above *Delgumuba*, whence it streams with great force, and makes a Boundary between the Territory of *Hea* and its Neighbour, falling at last into the River *Tenzift*. *Asfinaal*

The other Rivers, both call'd *Teccuhin*, which signifies Windows, shoot forth out of the Mountain *Gugidime*, a part of the *Great Atlas*, out of two Fountains, lying about a Mile one from the other, then passing a flat Country, crosses through the Territory of *Hafcora*, then ending in the River *Niger*, call'd by the Inhabitants *Hued la Abid*. *Teccuhin*

Hued la Abid, the *Niger*, takes its Original a Mile from the City *Bzo*, in *Mount Animmey*, where the Dominion of *Hafcora* borders with *Tedle*; it runs through a deep Vale between barren Mountains, Northward, still receiving Brooks and Rivulets as an augmentation of his streams. *Hued la Abid*

There is also the small River *Habid*, rising according to *Sanutus*, out of the Mountain *Leveffon*, conterminates the Region of *Hafcora*, and that of *Ducala*, at length also mingling with the *Tenzift*. *Habid*

The Great River call'd by *Marmol*, *Umarabea*, by others *Ommirabih*, and by *Sanut*, *Ommirabili*, derives his source from *Mount Magran*, where *Tedle* borders on the Kingdom of *Fez*, then gliding through the Plain of *Adakfuni*, and afterward shut up as it were in a narrow Valley, where a fair Bridge was erected over it by *Abul Hascen*, the Fourth King of the *Marin* Family. From thence Southward, overspreads the Levels between *Dukala* and *Temesne*, till at length, by *Azamor*, after it hath received the Waters of the River *Hued la Abid* and *Derna*, it pours itself into the Ocean. This River, neither Spring nor Winter, can be forded, therefore the neighbouring Inhabitants ferry over both Passengers and Merchandise upon a Float, made of Goat-skins, blown up like a Bladder, with Hurdles fasten'd to them, upon which they take in their Fare and other Lading. This River abounds so much with Shads, that not only the Inhabitants of *Azamor* and *Marocco* are serv'd, but also *Andalusia* and *Portugal* are supplied with them as a foreign Dainty. *Ommirabi*

Derna runs out of *Mount Magran*, by the Cities *Efza* and *Tefza*, from *Tedle*, between the Mountains full North, till it meets with *Ommirabilis* streams. *Derna*

The Brook *Sicfiva*, call'd by some *Sessua*, and *Sessava*, runs betwixt the Mountains of *Nefse* and *Semedé*, and through the City *Elgumuba*, then mingling with the *Asfinaal*. *Sicfiva*

Tefethne takes its beginning out of the Mountain *Gabelelhadi*, passing through the Plains of *Hea*, watering *Heufugaghen*, *Tefedgeft* and *Kuleihata*; then branching into several Arms, glides into the Ocean over against *Cape Magador*. *Tefethne*

The River of *Sanut*, call'd in *Spanish*, *Rio dos Savens*, and in *Portugues*, *De los Savalos*, in *English*, *Shad-Brook*; it shoots out of the Mountain *Gabelelhadi*, so descending through the Campaign of *Hea*, to *Amama*, then delivering up his fresh Water to the briny Ocean. *Rio dos Savens*

Tekuleth.

Tekuleth, suppos'd to be the River, by Ptolomy call'd Diur, whose Margents are crown'd with the Famous City Tekuleth, and not far thence loofeth it self and name, between *Goz* and *Amama*, in the *Atlantick*.

Imiffen.

Lastly, And the Fifteenth River which waters this Kingdom of *Morocco* is *Imiffen*, proceeding out of the Mountain *Sicfva*, then gliding Southward, dis-patches a short Progress, falling into the Ocean at *Cape Non*.

The Air of it.

The Air of this Countrey, is commonly much warmer than that of *Europe*; but the Air on the Mountains is commonly cold, especially on the highest, which are covered with Snow, and so probably are more unfruitful.

The fruitfulness of Mo-
rocco.

The Plains of *Morocco* and *Fez*, thus water'd with abundance of Rivers and Brooks, are exceeding fruitful.

This Kingdom abounds with all things necessary for humane sustenance, particularly good Oyl d'Olive, and other useful Oyls.

The variety of their Vines are numerous, of whose grapes they eat many fresh gathered; many they dry, and some they press, which yield both pleasant, brisk, and full-bodied Wines.

Here also is exceeding plenty of Dates, Figs, Peaches, Nuts, Pine-Apples, Sugar, Flax, Hemp, Woad and Honey.

Gold Mines.

Mines of Gold, Silver, and Copper are frequent, so also are great Stone-Quarries, but none of them all are at any time open'd or sunk without special Order of the *Xerif*.

Beasts.

Upon the Plains and Mountains feed large Oxen, Horses, Mules, wilde Goats, Roe-Deer, Asses, Sheep; also frequented by Lions, wilde Swine, Wolves, and many other Beasts of prey, as shall appear in the Description of the particular Territories.

Camels.

See Africa.

A sign of Apprehension
in Camels.
See Africa.

There is no place in *Barbary* so well stored with Camels as *Morocco*, of which the Inhabitants make great use in carrying Burdens and Merchandise out of the inmost places to the *Sea-coast*, to their no small advantage. These Creatures seem to have a notable apprehension, for when between *Ethiopia* and *Barbary* they are forced to go a days Journey more than the common Stages, their Masters cannot drive them forward with blows, but are necessitated to sing and whistle before them; which supererogated Reward seems to them a sufficient bounty to draw and entice them to the performance of their over-service. Experience confirms that the *African* Camels far exceed the *Asian* in strength, being able to travel fifty days with their Burdens on, without any Fodder or Meat, Nature in them supporting it self by a Consumption as it were of the parts; for first the flesh of their Bunches fall away and consume, afterwards their Bellies, and lastly, of their Hips and Buttocks, whereby they become so feeble, that they can scarce bear a hundred weight. Concerning their Form, Nature and other Properties, we have mentioned at large in our general Description of *Africa*.

Gnabos, or Wilde Oxen.

Here likewise also in *Ducala* and *Tremisen*, breed a kind of wilde Oxen, by the Inhabitants call'd *Gnabos*, and by the Spaniards, *Vacas Bravas*; that is, *Mad Bulls*; they run as swift as a Hart, and are smaller than an Ox, with a dark brown Tail, black and sharp Horns, the Flesh sweet, with a Skin fit to tan for Shoe-leather. They generally range through the Woods in great Herds.

In the Rivers are found great pieces of Amber, abounding also with Shads, Pikes, Eels, and other variety of Fish.

The



The People of *Morocco* are well set, and strong of Body, as most of the Inhabitants of *Barbary* are, of a subtil and piercing spirit, abounding with *Choler Adust*, which commonly denotes acuteness of wit.

The Constitution of the
Moroccians.

Some of them follow Merchandizing, others Husbandry, a third sort Wars, a fourth Arts and Sciences, but all in general have a peculiar Inclination to Judiciary Astrology, as may be suppos'd from the opportunities of their Serene and long Nights.

Diago Terras, c. 88.

Their Women constantly keep within doors, using Spinning, working Tapestry, or doing other things, and have black and white Slaves of both Sexes, to serve them on all occasions.

For want of Knives they break their Bread in pieces with their Hands, and eat their Meat on Mats spread on the Ground, as we said before.

They have variety of Dishes, as Beef, Mutton, Fowl and Venison; but their most usual is *Couscous*, made of Meal, Rice, and other Ingredients, mixt with water, and made up in Balls, then put into an Earthen Vessel full of little holes, set upon the Hearth, the heat whereof Bakes it enough. This they eat in great pieces, being very pleasant in Taste, and of a wonderful pinguetifying Nature. Feasting is here very frequent, especially in the Houses of Great Persons, where for one Entertainment, sometimes twenty, or five and twenty Sheep, all of a larger size than ours, are dress'd.

Their Food:

Their Drink commonly is a Liquor made of Raisins, steep'd in Sugar and Water, or else * compounded of Water and Honey. But the Inhabitants in and about *Mount Atlas*, drink commonly boyl'd Wine, whereas others will drink nothing but Goats and Camels Milk.

Their Drink.

* Like our *Admuglin*.

The Citizens of *Morocco*, and other great Towns, wear Shirts, long Breeches and Coats reaching to the Knees, of Red or other Colour, with Caps of Linnen or Silk, and on their Feet a kind of Slippers or single-soal'd Shooes, which they call *Reyas*.

The Habit of the Men.

The Women pride themselves in much Linnen, their wide Smocks being several

The Habit of the Women

several Ells in the hem, with large Linnen Drawers or Calfoons, which come down to the Calf of the Leg. In Summer they have Bonnets of Silk, in Winter of Linnen; in stead of a Mantle they cast over them long pieces of Cloth, call'd by the Inhabitants *Likares*, trim'd with Embroidery or Fringes, which they clasp together with a Buckle, either of Gold or Silver, Brass or Iron, according as the Wearers ability will extend; which it seems was antient there by *Virgils* Description of *Dido*.

Virgil.

In their Ears they wear Jewels, rich Neck-laces and Bracelets of Pearl, which they call *Gagales*.

Several Languages are here spoken, viz. the *Morisk*, *Arabick* and *Gemmick Tongues*. The *Morisk* is the antient *African*, or rather a mixture of several Tongues, with a dash of *Arabick*, for they speak it not pure, because of their converse with Forreign People, whereby are introduced many strange words; the *Gemmick* is half *Spanish* and half *Portugues*.

There is another Speech call'd *Tamacete*, used by the People which dwell between *Morocco* and *Tarudant*, Northerly of *Mount Atlas*, and boast themselves to come of a Christian Parentage.

The Marriage-condition.

Every *Mahumetan* may by the *Alcoran* lawfully have four Wives, from any of which he may divorce at his pleasure, and take other. When any man intends to Wed, they have a *Caxix*, Notary and Witnesses, the Notary makes a seal'd Agreement of all that the Man promises to give his intended Bride for a Marriage-Portion, which they call *Codaka*, which he must give, if at any time he part from her.

If a Woman will part from her Husband, she loseth her Marriage-Goods.

Besides their Wives, they may keep as many Concubines as they are able to maintain, out of which the King may choose one to bestow upon his Favorites. They count it no Crime to obstruate their Slaves, White or Black. The King hath commonly four Wives, besides a multitude of Concubines, with whom he companies according to the dictates of his wandring Fancy.

The Solemnity of Marriage.

On the day of Marriage, they set the Bride on a Mule, sumptuously adorn'd and set forth, begirt with a round Canopy in form of a Tower, cover'd with Tappistry, after the *Turkish* Manner, so carrying her in State through the whole City, follow'd by many Mulets laden with the Goods, given her by her intended Husband, and attended with Men and Women in great Multitudes. After this *Calvalcade*, they go to Feasting, which done, they remove to a spacious and open Place, where all the Kindred and Friends assemble; and such as are skil'd in Horfmanthip, for the space of two hours exercise themselves with Lances before the Bride.

Cap. 76.

But *Diego de Torres* says, the Woman is carried upon a well-furnish'd Camel, in a small Castle or Tower, call'd by them *Gayala*, and curiously adorn'd and cover'd with thin and single Taffaty, that she may easily see through it, with a great Train of Followers; so is she first brought to her Fathers House, and from thence to her Husband, where is great Feasting and Mirth.

Abuyni, lib. 3.

If the Husband find she was devirginated before, he immediately sends her away, with all he gave her, but if he be satisfied of her Chastity, her praises are sung through the City, and the tokens of his satisfaction publicly shewn, which also be carried through the City, in token of her being a Maid; this was customary among the *Jews*.

Into

Into their Church-yards the Women go every *Friday* and Holy-days to bewail their dead, with Blew Mourning Garments on, in stead of Black, as is the fashion in this Countrey.

Mourning for the Dead.

The Revenue of this Kingdom yearly brought into the Kings Chamber or Exchequer is very great, and rais'd thus: Every Male or Female of twelve Years, or according to *Boten*, of five Years old, pays four fifths of a Ducat; and the like of every Hearth, which by them is call'd *Garama*: For every Bushel of Beans, the King receives the second; for every Beast, the tenth; but for every sack of Wheat, half a *Real*. Besides these, there are other Customs paid upon exported Goods, which sometimes they raise high, pretending thereby to ease their Subjects. However, the Christian Merchants, for all Commodities, either imported or exported, pay great Tolls, besides a large Sum of Money for License to Trade freely there.

Diego de Torres.
Boten Relai. whiter.
p. 22. lib. 2.
Hearth-Money.

Lastly, The King hath full power over all the Goods of his Subjects, of whom none can claim what he possesses for his own; for when the *Alkayde*, that is, the Governour of the Countrey, and other Officers that take Salary, die, the King seizes all they left, giving to his Son, if fit for the Wars, his Fathers Impleyments; but if they be little, he maintains them till they can handle a Weapon; and the Daughters, till they are married. Another Device the King uses to possess himself of the Peoples Wealth: When he hath intelligence of any rich Person, he sends for him, and under colour of Favour, confers on him some Office that receives a Salary from the Crown, in which continuing to his Death, makes the King a Title to his Estate; which is the cause that every one, as well at *Morocco* as *Fex*, to prevent this inconvenience, endeavour to conceal their Wealth, and keep as far from Court, and the Kings knowledge, as possible.

What makes the Kings mighty and rich.

The King also takes one Beast in twenty, and two when the Number riseth to a hundred. His Collectors also gather the tenth of all Fruits growing in the Mountains, which the People pay as a Rent for their Land.

The *English*, *Hollanders* and *French* drive here a notable Trade, carrying thither several Commodities, as Cloth, &c. bringing thence again *Turky-Leather*, Wood, Sugar, Oyl, Gold, Wax, and other Merchandise, having their Consuls resident in the Cities of *Sale*, *Zaffi*, and other Places.

The Merchandize of several People in this Kingdom.

The Inhabitants of *Morocco* in some things differ among themselves as to Religion; most of them follow the Doctrine of the *Xerif Hamet*, who at first was a Monk, but left his Cloister in the Year Fifteen hundred and fourteen, and began to set abroad the Enthusiasm of one *Elfurkan*, declaring that the Doctrine of *Ali Omar*, and other Expounders of the *Alcoran*, were only humane Traditions, and that men were to observe the pure and single writings of *Elfurkan*, who was a faithful Expositor of the same. And as the *Turks* prohibit any to come into their *Mosques*, that is not of their Religion, upon pain of Death; So this new Prophet admitted all Nations, as well *Christians* as *Jews*, to hear his Preaching. For this difference in Religion, the *Turks* and *Moroccians* bear a peculiar hatred one against another; the *Moroccians* treating the *Turkish* Slaves as cruelly as the *Christian*.

The strictness of the Moroccians, in observing Mohammeds Doctrine.

They observe all Solemn Feasts with the *Turks* and other *Mahumetans*, especially the Feast of the *Passover*; for the King rides sumptuously the Day of the *Passover*, attended with the *Bajshaw* and other great Lords, both Horse and Foot, and

Festivals.
The Passover of the Moroccians.

Hamer, II. 3. lib.

and men sounding Trumpets, playing upon Flutes, and beating Drums, and Kettle-Drums: When he is come to an appointed place without the City, two Rams are brought to him, which after several Ceremonies he sticks in the Throat; and if they die quickly, that is held by them for a good Prefage; but if they linger any while, they believe the following Year many Sickneses and Troubles will ensue.

The King of Morocco's Title.

THE King of Morocco bears the Title of Emperor of Africa, and also Emperor of Morocco, King of Fez, Sus and Gago, Lord of Dara and Guinee, great Xerif of Mahomet.

He hath, as we said, so absolute a Dominion, that all the People are his Slaves, not daring without leave go out of the Kingdom, upon pain of Corporal Punishment.

Arabians in Morocco.

In this Kingdom many wilde Arabs frequent, by some call'd *Larbussen*, which live by the Wars and Plunder, being general Enemies to all, and all Foes to them; yet when the time of their Harvest is come, they make a Cessation of Arms; for it is not a Peace, because as soon as the Corn is threshed, and laid up in their Pits, made in the middle of the Fields for that purpose, and cover'd over with Planks and Earth, they fall to their old Trade of robbing and spoiling again; whatever Corn is hoarded in those Pits, none see or meddle with, unless when they fetch some for private use, to Sow, or to Sell.

They dig also deep Pits to find Water, to which they come with their Camels from Places far distant, leading them home laden therewith in *Leathern Barchio's*. These Arabians in regard of their so much using the Wars, are Commanders over the *Amaballen*, that is, little Armies to conduct the *Caphiles* or *Caravans*, by order of the King.

MOROCCO.

The Territory of Africa, and Borders of it. Grammay Afric. 9. Marinel. p. 1. lib. 3.

THE Province of Morocco, taking Name from the Metropolis, is almost all Champaign, beginning on the West at the Mountain *Nefise*, and stretching Eastward to the Mount *Hammey*, and so running Northward to the *Tenzist*, where it meets with that of *Eciffemel*; so that on the North, *Ducala* conterminates it; on the West, *Hea* and a part of *Sus*; on the South, another part of *Sus*, *Darba* and *Gezula*; and the East, the Territory of *Eskure* or *Haskora*.

Morocco the Head City.

Morocco, the Principal City of the whole Kingdom, call'd by the Inhabitants *Marroc*, and by the Spaniards, *Marruecos*, is by the unanimous consent of most Geographers, held to be the *Boccanum Hemerum* of Ptolomy. Be it one or other, such as make narrow inquiry into Antiquity, say, That it was first built by *Joseph Aben Texijien*, and his Son *Ali*, out of the Ruines of *Boccanum*, or rather in the same place where Ptolomy had set that.

It is situate between the Rivers *Nefiu* and *Agmet*, in thirty Degrees and thirty Minutes, Northern Latitude, encompassed with a Plain, sprinkled with little Hills, among which on the North-side *Atlas* thrusts his *Basis* within six Miles of the City.

It contains a Hundred thousand Houses, and Four and twenty Gates, at present



The royall palace with a parte of S. City.

- A. De groote Tuyn des palais, waar op de Koning, te Paerd zitting neemt op 't hoogste der Tuynen in den ryck.
- B. De Plats, daer de Koning gewoonlyc zyn gewoontelyc zitting neemt.
- C. De Tuynen op wiens top punt goudt vuyt overfluyt.
- D. De Platsen, daer de Koningen begraven worden.
- E. De Plats, daer de vier geboude Vrouwen des Konings zamen verkeren.
- F. De Plats, daer Bynnen des Konings die van gelukken kinneken worden.
- G. De groote en vermaeckelycke Bevingen, gemaect van goudt.
- H. Der Linden Kerkken.
- I. 't Geboude der groote Alde, 't welck ghyftelich met stenen bedeckt is.
- K. Poort der Inen, hennardt weegplaat.
- L. De Sade Marke.



- A. The great fungle of S. palace in which the King on horseback sits in S. City.
- B. The palace where S. King dwells.
- C. The fungle on S. point of which fountains of gold issue.
- D. The place where S. Kings are buried.
- E. The dwelling place S. Kings & married wives.
- F. The dwelling place of Kings concubines which are kept of concubines.
- G. The great playhouse erected with magnificent.
- H. The house churches.
- I. The structure of S. great altar which is about covered wth Snow.
- K. The gate of S. Jews dwelling.
- L. The City square.



present surrounded with a strong and very high Stone-Wall, fortified with Turrets for defence, a Rampart within, and deep Trenches without.

The Citizens number, saith *Gramay*, five and thirty Streets, besides a multitude of Lanes, and other narrow Passages; but addes withall, that one third part is destitute of Inhabitants, by reason of many Ruines, between which it is planted with Groves of Dates, Vineyards, and other Trees.

Here were in former times many Stately Temples, Guilds, Baths, and Inns; but the Civil War in the Countrey hath laid waste and levell'd most of them with the Earth. Memorable Monuments remaining, are two Temples of a wonderful Greatness: One built by *Ali*, the other by *Abdul Mamen*; neighbour to which, King *Almansor* erected a third, encompassed with a Wall of fifty Cubits high, and beautif'd with Columns or Pillars, which he brought out of *Spain*: Under it he made a Cistern of like bigness with the Temple, to receive all water from the Roofs.

It was formerly very rich in Buildings.

The Royal Palace, call'd by the Inhabitants *Alkakave*, or *Michonart*, may compare with an ordinary City, surrounded with strong and high Walls. In the middle of a *Basse* Court stands a stately *Mesquet* with a Tower, on whose Top, in stead of a Fane, stand four golden Apples together, as they say, weighing seven hundred Pound, and given to the King of *Morocco* by the King of *Gago*, with his Daughter in Marriage. And to confirm this Opinion, they alleadge, that the King of *Morocco* in right of that Marriage still remains Inheritor of that Kingdom, and fetches from thence much Gold.

Four Golden Apples of the top of the Tower.

But *Marmol* tells us, That when King *Manfor* had builded this stately Temple, out of a desire to leave behind him some Memorial of his Wealth, bestowed a great part of the Jewels he had in Marriage with the Queen, for the making those Apples. The Inhabitants firmly believe they were so signatur'd by such Configurations of the Heavens, that they were as *Telefman's*, never to be remov'd: which Magick seems to be as antient as the Building of *Troy*, and whose *Palladium* we may suppose to be such; whereof hear *Virgil*.
Æn. l. 2.

Omnis spes Danaum & cœpti fiducia belli
Palladis auxiliis semper stetit, impius ex quo
Tydides, sed enim scelerumq; inventor Ulysses,
Fatale aggressi sacro avellere templo
Palladium, cæcis summæ custodibus arcis,
Corripuere sacram effigiem, manibusq; cru-
Virgineas ausi divæ contingere vittas. (entis
Ex illo fluere, ac retro sublapsa referri
Spes Danaum, fractæ vires, aversa deæ mens.

Our chieftest hopes and confidence were laid,
Since first the War began, in Pallas Aid,
Till impious Diomed with Ulysses went,
(The best that ever mischief did invent)
And boldly from her sacred Fane convey'd
Fatal * Palladium, and dire Slaughter made;
These the blest Image pulling down, distain'd
With bloody hands, and Virgin Wreaths prophan'd,
The Grecian hopes from that time backward went,
Our Strength decay'd, the Goddess's discontent.

* That was the Effigies of the Goddess, and the same made of Pelopon bones by Arius the Philoso-

pher, and presented to *Stæus* to preserve his City where founded; and therefore *Diomedes* and *Ulysses* stole it from thence, that they might conquer the City, though *Stæus* foresaw this.

Cidrenus saith, this Image of *Pallas* was consecrated by Diabolical Rites, out of a vain presumption, that the Town was impregnable while that remained in it: This is confirm'd by *Joannes Antiochenus*, who saith such Images were *Telefmatically* made under a good *Horoscope*, and enabled by Art to preserve Cities, wherein they are kept or set up in a victorious and impregnable condition. And the Architect employ'd to place those Apples, not onely used the like Arts, but had by Magick set several Spirits for the constant keeping of them.

Many

Many Kings have endeavour'd to take them down, but still some mishap hath followed to prevent them. The King of Morocco himself, Anno 1500. boasted he would take and bestow them upon the Portugals, as a Reward for their Service in the Defence of his State; but the Commons withstood it: alleadging they were the greatest Ornament of Morocco, and next to the Kingdom they were fit to be preserv'd.

In this Palace are thirty Chambers, and a Hall, on all sides within and without furnish'd richly with all sorts of Imagery, and appointed for places of Contemplation and Study. In the midst of the whole stands a very goodly Fountain, canopi'd and turrit with white Marble, artificially Carved and Polished.

The Garden or Monserat. **A**Bout half an hours Journey from the City, lieth a very stately and pleasant Orchard or Garden of the Kings, call'd *Monserat*, planted with above fifteen thousand common Trees, the like number of Oranges and Dates, and about thirty six thousand Olive-Trees; besides many other sorts of Plants, Flowers, and wholesome Herbs. A Rivulet cometh out of the Mountain, and runs quite through it; watering not only the Plants, but feeding many sorts of Fish. In the midst of this lieth a four-square place, wherein stands a Leopard of white Marble, speckel'd with black Spots to the life, at every corner, and round about encompass'd with Marble Pillars, upon each of which is a Lyon, spouting clear water out of his mouth.

A Park of Beasts. To this Garden adjoyns a Park, wherein are inclosed a great number of Wilde Beasts, as Elephants, Lyons, Deer, and the like.

In the first Court of the Palace, *Moquet* says, appear three very stately Buildings, after the *Morish* Fashion, and adorned with Fountains: The second Court hath *Piazzaed* Walks, supported with white Marble Columns; so artificially built, that the best Architect may admire their Workmanship. And on the ground stand many Marble Vessels with clear water, where the *Moors* wash themselves before they go to their *Sala*.

The Jews Dwelling-place. Next this are the Habitations of the *Jews*, like a second City, girt with strong Walls, but having one onely Gate guarded by the *Moors*. Many Agents or Embassadors from several Princes and States of *Europe* use to be here resident.

Their Houses. The ordinary Houses are low, small and slight, raised up onely of Loam and Chalk; but the Houses of great Persons are magnificent, built with Stone, and flat at the top to walk upon for coolness.

Churches. Most of the *Mosques* or Churches, which there are very numerous, are entire Marble, and cover'd with Lead.

The River *Tenzist* runs through the City, whose Water the Citizens use on all occasions, and serves also to drive Mills for grinding Corn.

The Fruitfulness of the Soil about Morocco. **T**HIS Province abounds with Flax, Hemp, Wheat, and all sorts of Grain, which it vents abroad into other parts in great quantities; nor yields it a less store of Dates, Figs, Raisins, Apples, Pears, Olives, Nuts, and the like Fruits, besides Cattel, which afford plenty of Milk, Butter, and Cheese. But the tops of the Mountains lye many times covered with Snow, being for the most part barren and cold, and at best producing nothing but Barley.

Agmet. Eight Leagues from Morocco, upon the top of a Mountain, stands *Agmet*, in former times rich and populous, containing about six thousand Families, but

at

at present decay'd, and affording Wolves, Foxes, and other wilde Beasts and Fowl, a burrow and resting place.

Elgiumube or *Elgiumabe*, by the River *Xauxave* or *Sochau*, about two Miles from Mount *Atlas*, formerly a place well inhabited, but now lieth almost waste and desolate.

Emigiagen or *Umegiagen*, a City and Fort, eight miles Southerly of *Elgiumabe*, surrounded with a stony Rock in stead of a Wall.

Tazarat, or *Tefrat*, or *Terrajst*, lieth upon the Banks of *Eciffemel*, five miles Westerly of Morocco, and seven from Mount *Atlas*.

Tenezge at the foot of *Atlas*, call'd *Guidimye*, or *Gedmeve*, three miles from the River *Eciffemel*.

Gemaagidid call'd by some *Delgiumube*, a fair City lying upon the high Mountain *Sicfive*, five and twenty mile from Morocco, containeth about a thousand or twelve hundred Houses.

The City *Temelet*, call'd by some *Temelle*, and *Mehedie*, lying on a Mountain.

Imizimix, or *Imisimixi*, on the hanging of the Hill *Guidimye*, hath below it a Road which runs cross Mount *Atlas*, and is call'd *Bureix*, which signifies Feathers, because the Flakes of Snow oftentimes flye over this City like Down.

Tamdegost, or *Tumeglast*, about five mile from *Atlas*.

Animney, a small City on the side of a Plain, about three miles from Morocco, Eastward.

Here also are divers great Hills, such are *Nefuse*, or *Nefise*, *Derenders*, *Aden*, and *Atron*, lying in the West, and dividing it from *Hea*. Very barbarous people inhabit it, who live hardly.

The *Semmede*, begins at the foot of *Nefuse*, and spreads Eastward seven miles in Length.

The *Xauxave* to the Southward of *Semmede*, gives name to a River rising there.

The Mountain *Sicfive* is very high, and the Hill *Temelet* boasts of a stately City call'd *Temelet*.

The *Guidimye*, or *Gedmeve*, begins at the Westerly Foot of *Semmede*, extending East about eight miles.

The *Hamete* is so high, that at a distance it sheweth continually cover'd with the Clouds; touching to the West on *Guidimye*, and reaching Eastward about six miles to *Animney*, which also lifts it self up to a great height, extending from hence Eastward to the River *Tecoubin*.

The Constitution and Nature of the Inhabitants we will now give you a touch of, as in the several places wherein they are seated, and begin with them of Morocco; who are well featur'd, and very white: The Men delight much in Hunting and Hawking, and therefore keep excellent Horses, which, according to their Custom, they manage with good judgement. They take great pleasure in keeping all sorts of Fowl, which are brought to them from Mount *Atlas*.

They of *Elgiumube* are diligent in Husbandry, but often plunder'd by the *Arabs*. Those of *Delgiumube* are extraordinary neat in their Habit, proud, bold-spirited, but very jealous. The Mountaineers are ill natur'd, rough, and deceitful,

ceitful, coveting from Strangers what ever they have. They go meanly Habited, live as beasts, and feed on Barley with a little Oyl of Olives. Some few of them have Converse with Jews, from whom they learn some Mechanick Arts, wearing onely under their Feet artificial Soals, to defend them from sharp Stones and Thorns. And their best Habit is meerly a Cloth about their Loins, to keep off the violent beatings of the Snow.

Strength and Riches of Morocco.

All the aforementioned Cities and Towns, are by natural Scituation exceeding strong, and the inhabitants Powerful and Rich; so that if they were reduced under one Head, by such a Union, his Discretion and good Conduct might effect great matters.

H E A.

Borders of the Territory of Hea.

THE Jurisdiction of Hea, the most Westerly Part of the Moroccan Kingdom, joyns to the Great Atlas, which the Inhabitants call *At-yakall*, conterminated on the West and North with the great Ocean; on the South with *Atlas*, and part of *Sus*; and on the East with the River *Eciffelmel*, which divideth it from *Morocco*.

The famouslest Places lying in this Territory, are

Tekust.

Tedost, heretofore the chief City of Hea, was in the Year Fifteen hundred and fourteen totally ruin'd, but is now rebuilt in part by the Jews, who have erected there five hundred Houses:

Agobel.

Agobel, a strong City on a Hill, and surrounded with a Wall, contains about three hundred and thirty Houses.

Aguel.

Aguel, situate also on a Hill, hath tolerable Walls, and the advantage of two small Rivers running through it.

Tekuleth.

Tekuleth, a fair City on the side of a Hill, eighteen Miles Westward of *Tedost*, close by the Fort *Aguz*, at the mouth of the River *Tekulet*, which *Ptolomy* call'd *Diure*.

Hadequis.

Hadequis, lying on a Plain three Spanish Miles from *Tekuleth*, before its Destruction by the Portuguese, in the Year Fifteen hundred and eleven, had Walls of Stone, strengthened with Towers: The Houses were of the like Materials, amounting to twenty thousand; but now is thinly inhabited by a few Jewish Merchants.

Texevit.

So also the next City *Texevit*, though wall'd and water'd by a pretty large River, falling from the neighbouring Hills, between which it stands.

Lusugaguen.

Lusugaguen, or *Ilusugaguen*, a strong City, built on a high Hill in manner of a Fort, three Mile from *Hadis*, Southward.

Tegteze.

But amongst these Mountain-Cities, *Tesegdel* is imputed the chiefest, four Miles from *Texevit*, having a Wall of sharp Rocks, it containeth about a thousand Houses, and is moistned with a handsom River.

Eidevet.

Tegteze, or *Tagteffe*, stands on a high Hill, five Miles from *Tesegdel*, the ascent to it going round the Hill as it were by winding stairs.

Kuleyhat Elmubaidin.

Eidevet, five Miles from *Tegteze*, towards the South, an ancient City, containing about Seven hundred Houses.

Kuleyhat Elmubaidin, that is, a Foundation for Scholars, seven Miles from *Eidevet*, was first built in the Year Fifteen hundred and twenty, by an Apostate Mah-

Mahumetan, named *Homar Seyef*, who broached divers new Opinions as to matters of Religion, drawing after him many Followers, who did much mischief, but at length after this Province of Hea had been miserably harrafed and wasted, he was slain by his Wife, for his Incestuous living with his Daughter-in-law; and all his Followers, when his notorious Diffimulation and odious Debaucheries were discover'd, driven out of the Countrey, only his Nephew betook himself to a Fort, which he defended a whole Year, though strictly besieged; but in the end surrendred on Articles, but carried with him his malice, which he wreaked on them in a perpetual enmity.

Tefethne.

Tefethne, or *Tefane*, by *Granay* call'd *Bente*; but *Tamufge* by *Ortelius*, a strong City on the Coast of the Atlantick, at the foot of Mount Atlas, hath a Haven four Spanish Miles in length. A little toward the West lyes another, which *Mar-mol* supposes to be the same that *Ptolomy* calls *Hercules-Road*. Then to the Southward *Gazle*, *Tafalle* and *Zebedeck*, all places of small Importance, which at last bring us to the Cape of *Ozem*, Northward, not far from which appears the Island *Magador* or *Mongador*, about five Miles from the main Land. Here is a strong Castle, wherein the Kings of Morocco always keep a good Garrison for defence of his Gold and Silver Mines in the neighboring Mountains.

Gazle, Tafalle, Zebedeck.

The Cape of Ozem. Magador.

Goz or *Gazen*, a safe Haven, by some taken to be the *Surge* of *Ptolomy*.

Goz, or Gazen, a safe Haven, by some taken to be the Surge of Ptolomy.

Engueleguingil, or according to *Sanutus*, *Ichillingighil*, is a small City, lying two Miles Southward of *Eidevet*. Those are all the remarkable Towns. We will take a short view of the Mountains, and so proceed.

Mountains of Hea. Aidvacal.

THE first that lyes in our way is *Aidvacal*, or rather *Atlas*, beginning at the Ocean, and reaching along the Shore, making a Boundary between Hea and *Sus*, being about three days Journey in breadth. Here are many populous Villages.

Demenfere.

Demenfere, or *Tensure*, begins where *Aidvacal* ends, and reaches into the East about seven Miles, to *Nesfe* in the Province of Morocco; it is very populous, but hath no City nor inclosed Town, but divers small ones, and many Villages.

Gibel el Hand.

Mount Gibel el Hand, or *Gibel el Hadith*, that is, *Iron-Hill*, which *Ortelius* guesses to be the *Fokre* of *Ptolomy*, begins toward the North, near the Ocean, and reaches Southward; *Tenzist* running between Hea, Morocco and *Ducala*, but cometh not near *Atlas*.

The Nature of the Territory of Hea.

This Countrey hath in it many small Rivers, great Woods, and pleasant Valleys, yet the Inhabitants have little Corn, which proceeds either from their sloth, or unskilfulness in Husbandry; as appears, for that in several places are abundance of Fig-trees, Peaches and Nuts. Here is also great quantity of Honey, which in part they sell; but such is their stupidity, that they throw away the Wax.

ASses, Goats, Oxen, Sheep, Deer, Hares and Apes, run here in great abundance; so are the Horses, but of a strange shape, different from ours, and so swift, that they will run over the Mountains without Shoes, catching hold like a Cat.

Nature and Customs of the Inhabitants.

THE usual Food of this Province, is Barley-Meal unsifted, which they Bake with the Bran, in an Earthen Pan, and eat for Bread, together with *Elbasid*, that is, Barley-Flower, in Winter boyl'd in Water, and Oyl put into

into it, but in Summer, boyl'd in Milk, and sauced with Butter. Other-while they eat boyl'd Flefh, sometimes divers sorts of Meat together, which they call *Conscons*.

Apparel of the People of
Hie.

Furniture for their Houses

THe most People wear only a piece of Woollen, by them call'd *Elchise*, made like a Sheet, and ty'd about the Body; so, round about the Head, with a piece of the same dy'd Black, with the Bark of a Nut-tree. But the Elder, and such as are in any esteem for Learning, wear round double Bonnets.

Their Matts which they sit on, are made of Hair, platted thorow with Reeds; so also are their Beds, and cover'd with Hair-cloths, from five to ten Yards long, serving both for Blankets, Sheets and Coverlid. In Winter they put up their Hair under a Cap, but let it hang down about their ears in the Summer.

They Plow their ground with Horses and Asses intermixt, and contrary to most in these parts, their Women go with their Faces bare.



S U S.

In Borders.

* That is, of great Cattel.

THE Territory of *Sus* or *Soms*, formerly a Kingdom, took name from the River *Sus*, which bounds on the West as far as the *Great Bay* of * *Juments*, or *de la Teguas*; Northward it reaches to *Mount Atlas*, where touching on the Side of *Hea*; on the South lyes the sandy Defart of *Biledulgerid*; on the East bordering upon *Guzula*.

In this Territory on the Sea-shore lye three small Cities, all known by one common name, *Messe*, being indeed rather one City divided into three parts, each separated and surrounded with a Wall. This was heretofore call'd *Temeft*, being seated on the shore of the great Ocean, at the foot of *Atlas*, or *Aidvacal*, as they call it.

A strange Temple.

The River *Sus* running through the *Messe*, at a place call'd *Guertesen*, falleth into the Sea, on whose shore a Temple appears, whose spars, rafters and beams are said to be the bones of the Whale which swallowed the Prophet *Jonas*, who was thrown up again in this place. The learned among them stick not to affirm, That this our *Minor* Prophet shall appear in this Temple, being so declared by their great Prophet *Mabomet*; for which Reason they all highly reverence and preserve it with extraordinary care.

Hereabout are many large Whales often begrounded, which the common People fancy happeneth by an occult quality of that Temple, which kills all those Monsters coming that way and endeavouring to swim by it.

Tecent.

Tecent, an ancient City, a Mile from *Messe*, Triangular, and contains four thousand Families. In the middle of it stands a fair Temple, through which runs an Arm of the River *Sus*.

The Countrey hereabout is full of Hamlets and Villages, but more Southerly is not inhabited, but over-run by the wilde and wandring *Arabs*.

Gared.

* *Adrequis*.

One Mile from *Tecent* lyeth *Gared*, founded by the *Cerif Abdala*, about the Year Fifteen hundred, on a Plain by a great Spring call'd *Ayn Cequie*. Here is a sort of excellent * *Kids-Leather*, which in such great quantities is transported

into

into *Europe*, that the Custom of it yearly to this City, produceth Thirty thousand Ducats.

The Principal City of all is *Tarudant*, by the *Moors* call'd *Tourant*, twelve Miles East from *Tecent*, and two Miles South from *Atlas*, in a pleasant Valley, eighteen or twenty Miles long. This City water'd by the River *Agur*, was formerly the Metropolis of the whole Kingdom, and the Royal Seat and Chamber of the Kings of *Sus*.

Half a Mile from *Tarudant* stands *Faraixa*, built by *Mabomet Cherif*, before he was King of *Morocco*.

Tedfi, twelve Miles Eastward of *Tarudant*, twenty from the Ocean, and seven to the South of great *Atlas*, was in former times very rich, containing above four thousand Families, but is now by their Civil Wars almost ruined.

Togoast, the greatest City of this Territory, twenty Miles from the *Atlantick*, eighteen from *Atlas*, and three from the *Sus*, contain'd in former times six thousand Houses, which at present are reduced to a far smaller Number. *Volateranus* says, this was the Birth-place of the antient and famous Doctor *St. Augustine*.

On the Westerly shore of the River *Sus*, lyeth Cape *Aguar*, taken by *Ptolomy* for the Cape *Ulagium*. This place in former times belong'd to the *Portugues*, who erected there a very strong Castle, by them call'd *Santa Grace*, and by the *Moors* *Darummie*, that is, *Christian-House*. Afterward the *Portugals* founded a strong City in the same Place, which they possess'd a long time, but at last were driven out of it by the *Cherif*, in the Year Fifteen hundred thirty and six.

On a cutting Skirt of *Atlas*, by the great Ocean, at the Mouth of the River *Sus*, stands *Gantguessen*, a very strong place; and more Southerly on the Sea-Coast, these places, *Aguilon*, *Alganzib*, *Samotinat*, with the Capes of *Guilon*, and *Non* or *Nun*, in twenty seven Degrees Northern Latitude.

THe Mountains of *Sus* are *Henquise*, reaching from West to East twelve Miles in length, *Ilalem* or *Laalem*, *Guzula* beginning at the end of *Henquise*, and stretching Eastward to *Guzula*, South to the Plains of *Sus*; *Ilde* the Western, boundary between *Guzula* and *Sus*.

All the Inhabitants of *Messe* maintain themselves by Husbandry, encouraged thereto, for that in *April* and *September* the River *Sus* rises and overflows its Banks, which causes a plentiful Harvest, whereas if it fail in one of the aforementioned Monerhs, then generally follows a Scarcity, or dear Year. On the shore by *Messe*, is found very good Amber in great plenty. All about the City of *Tecent*, the Grounds abound with Wheat, Barley, and many other sorts of Grain, as also Sugar-canes, besides Dates, Figs and Peaches.

Mount Henquise is cold, and continually cover'd with Snow.

Mount Laalem abounds with Horses, and holds in her bosom a rich Vein of Silver.

From *Tarudant* is brought Ostridge Feathers and Amber, and so transported into *Europe*.

The People of *Tedfi* live orderly, and behave themselves with great Trust and Civility. The like do the Inhabitants of *Togoast*, whose Women for the most part are white and Handsom; nevertheless there are Blacks and Taunny-Moors among them.

They of *Messe* are Husbandmen, but those of *Tecent* ill natured, proud and perversicacious. Those of *Henquise* and *Ilalem* are Valiant and Generous, but maintain old Feuds about their Silver Mines.

Q 2

Lastly,

Lastly, The *Mahumetans* themselves living in this Territory, shew great Honor to the Body of St. *Augustine*, which they report lyeth Buried near the City of *Tagoast*.

DU CALA.

Limits of the Territory of Ducala. THE Territory of *Ducala* hath for Borders, on the East the River *Umarabea*, or *Ommirabib*, and the Country of *Temesne*; on the East the *Tenzift*, and *Cape of Cantin*, with part of *Hea*; on the North the great Ocean; and on the South the Province of *Morocco*, and the River *Habid*.

Its Bigness.

Azamor.

Was won by the Portuguese.

The greatest length from West to East is Thirty; and the breadth, according to *Marmol*, Twenty four Miles. The Cities and Places of Note in it are, First, *Azamor*, a City lying at the Mouth of the River *Umarabea*, three Miles from *Mazagan*. In the Year Fifteen hundred and thirteen, *Emmanuel* King of *Portugal*, to revenge himself of the Injury which *Zeyan* the Governor of this City had done him, in disappointing of his Marriage, sent a Fleet of two hundred Ships, with great Forces, who coming to this City, begirt it with a strong Siege, and compell'd the Inhabitants to surrender. The *Portuguese* who entered, Ruin'd and Plunder'd it, and not so contented, proceeded further, and took and wasted divers other Places.

The Town before this War, contain'd above Five thousand Houses, and is still large and populous, being subject to the *Moors*, who keep a strong Garrison in it. The greatest Trade of the Citizens consists in Fishing, which from April till September they use in the River *Ommirabib*, to their great advantage, raising thereby yearly six or seven thousand Ducats.

Elmedine.

Elmedine or *Almedine*, a Place of great Antiquity, formerly the chief City of the whole Jurisdiction, distant about ten Miles from *Safi*, between it and *Azamor*, on a pleasant and fruitful Plain.

Mazagan.

The next in Order is the strong Citadel *Mazagan*, by some call'd *Mazagan*, by *Marmol*, *Mazagan*; but by the *Moors*, *Boreja*, about two Miles from *Azamor*, on the Banks of the River *Ommirabib*, not far from the Sea. It formerly contain'd five thousand Houses, whereas at the present 'tis scarce half a Mile in Compass, and lyeth scatteringly in four Parts, each whereof hath a peculiar Governor, but all subject to one *Cherif*, and among themselves very unanimous.

Adequity, lib. 3.

The Inhabitants flourish'd heretofore in Wealth and Prosperity, but at this day is a place of no Trade, but only serves for a Garrison, having lofty Walls or Rampars, so overtopping the houses, that whoever stands without, sees nothing but the Fortifications, which so much surmount the Dwellings.

Upon these Works are planted many great Cannons, for whose Defence five hundred Foot, two hundred Horse, and five hundred Pioneers, are always ready, bestowing the intervals of their leisurable times, either in new making or repairing their Works.

Nature of the Soil.

The circumjacent Places are very fruitful, part of which the Soldiery look after, that it may be sown for their Advantage and Provision, yet is all their care too little to prevent the *Moors*, who in the Night come and make themselves sharers of the greatest part.

Tit

Tit or *Tut*, four *Spanish* Miles from *Mazagan*, lyes now desolate, having never recovered the Destruction thrown upon it by the *Portugues*, about the Year Fifteen hundred and thirty.

Cape of Cantin.

Then comes in order *Cape Cantin*, *Cape Camaveral*, on the North; not far from whence lyeth the City *Saffi*, or *Azaffi*; by *Marmol*, *Affi*; and by the *Portugals*, *Saffi*, who conquer'd it under the conduct of their King *Emmanuel*, in the Year Fifteen hundred and seven, but since it is reduced to the subjection of the King of *Morocco*, who hath strongly Wall'd and Garrison'd it. Here resides a *French* Consul to order the Merchants Affairs.

Cante.

Cante is an In-land City, seven Miles Eastward of *Safi*, and not far from *Cabo de Spart*, or *Spart's Cape*, so call'd from the Plant *Spart*, signifying *Rushes*, which not only the Natives, but the *Portugals* use in stead of Hemp to make Cordage.

Maramor.

Five Miles East of *Safi* lyeth *Maramor*, having old Walls, and about four hundred Buildings; a member whereof is *Cernu*, three Miles from *Safi*, formerly Ruined, but now full of People.

Cernu.

Aguz, now thinly inhabited, and *Teimez*, and *Umez*, two inconsiderable Places, possessed by *Hoc Afri*, an ancient People of *Barbary*.

Aguz.

Next is the Fort, by the Inhabitants call'd *Miatbir*, that is, *Aundred Pits*, and by the Geographers in *Italian*, *Cento possi*, from the great number of Pits thereabouts, wherein the Inhabitants lay up their Corn to preserve it. It is situate on a high Cliff, and her Houses for the most part of Marble.

Miatbir.

Sudeyt, a poor and meanly Wall'd Town, by the River *Umarabea*, close by is *Tamarroo*, containing about four hundred Buildings. *Terga*, suppos'd to be the *Jagath* of *Ptolomy*, ten Miles from *Azamor*, now almost totally buried in its own Ruines.

Sudeyt.

Tamarroo.

Terga.

Benekafiz, five Miles from *Azamor*, and two from *Mount Verd*, or *Green-Hill*. *Guilez*, *Terrer* and *Cea*, in former times famous Cities, but now void of Inhabitants, except a few wilde *Arabs*. In the last place comes *Bulaaguan*, of no other Note, but that it stands by the River *Ommirabib*, between *Fez* and *Morocco*.

Benekafiz.

Mountains here, are *Benimeguez* or *Benimagar*, four Miles from *Azafi*, which *Marmol* guesses to be *Ptolomy's* Mountain of the Sun. *Jakel-Hadva*, or *Mount Verd*, beginning on the East side of the River *Ommirabib*, and reaching West to the Hill of *Haskora*, becomes a Boundary between *Ducala* and a part of *Tedle*. Upon it live many *Hermite*s, scatter'd under the reception of several *Mahumetan* Altars, and ruinous *African* Buildings.

Mountains of Daguel.

This Territory of *Ducala* is full of People, but they are Dull-witted, Ill-natured, Cowards and Clownish.

H A S K O R A. or E S K U R E.

Limits of the Territory of Haskora. THIS Province hath on the North *Ducala*, on the East the River *Tenzift*; to the West that of *Elgua del Habid*, which separates it from *Tedle*. The chief Places of it are *Elmedine*, or *Abmedine*, on the side of *Mount Atlas*, Eastward, about thirty Miles from *Morocco*.

Elmedine.

Alendin, or *Elmedin*, a mile to the East of the former in a Valley, encompassed with four great Mountains, and consisting of about a thousand Houses. *Tagoast*, or *Isdagast* seated, saith *Marmol*, among great Mountains, yet is very

Alendin.

ry pleasant, by reason of the Confluence of Rivulets and Brooks, which descending pass through it.

Elgiumaka;

Elgiumaka standing also on a Hill four miles from *Tagodast*, and *Bzo* or *Bizu*, eleven miles.

Mountains of Barkeri;

Famous Mountains here are *Tennevez* or *Tevendez*, about five and thirty Spanish Miles from *Dara* Southward.

Tenbite beginning at the edge of *Tevendez*, reaches on the East to *Dedes*, running along South by the Wilderness of *Dara*; this Hill containeth fifty Castles, all fortifi'd with Stone Walls, and subject to the Governor of *Dara*.

Guigim or *Gogideme* inhabited onely on the North, neighbour'd by two other Hills, commendable for nothing but a convenient River, that takes Rise there, and afterwards waters a pleasant adjoining Vale.

The Fruitfulness of Hesperia;

Olives, Grapes, Nuts, Figs, and other Fruits grow here naturally, but the Apricocks are as large as a great *Portugal*, or as we call it, a *China Orange*.

Gagidast produceth Wheat, Barley, pure Oyl, and especially Honey of two sorts, the one white, like our Virgin, and the other clear and yellow, like our common Honey. They have also store of Goats.

Tevendez bears onely Barley and Woad, yet abounding with Sheep and Goats, though its Ground lies continually cover'd with Snow.

Tenbite yields store of Dates, and *Gogidem* wilde Beasts of several kinds, especially the *Lant*; of which we have spoken at large in our general Description.

Custom of the Inhabitants;

The People are much more reserved, than those of *Ducala*, affecting a stiff formality; their onely Business Merchandise, which is no small Encouragement to Strangers to come thither to Traffick.

There is a natural Antipathy between the Inhabitants of *Elmadine* and their Neighbours, so that they always go armed, though about their ordinary occasion into the Fields. They are very kinde and hospitable to Foreigners, entertaining them with a great deal of respect in places purposely appointed.

They eat several sorts of Flesh like us in *Europe*, as Mutton, Veal, Kid, and Venison.

The Women are handsome, and take great pleasure in the Company and Converse of Strangers, adorning themselves with Neck-laces, and curious Armelets of Pearls and precious Stones.

Most of the Men in this Territory are Tanners, with great Art and Curiosity dressing Kid-Skins, which the *French* Merchants call *Maroquins*; and are transported in great abundance to most Countreys of *Europe*.

T E D L E.

T E D L E.

The Territory of *Tedle* hath on the East the Kingdom of *Morocco*, on the West the River *Qadhabid*, and on the North, the Conflux of the same River with that of *Ommirabih*; and on the South *Mount Atlas*: So that it is in effect Triangular. For those Rivers springing from *Atlas*, make one Angle, *Atlas* a second, and *Morocco* the third.

Tefze the Chief City, erected by the *Arabians* on the edge of *Atlas*, stands encircled in a Wall of Marble curiously cut, which Work in *Arabick* they call *Tefza*, the Wall so giving name to the City, being large and well peopl'd, having many Temples, and adjoining to it the pleasant Plains of *Fixtele*; wherein is a Village of the same name a mile from *Tefze* on a Hillock, containing about seven hundred Houses.

Cithiteb, on a very high Mountain, three Miles Easterly from *Tefza*. *Ehihiat*, or *Sitiat*, four Miles from *Cithiteb*, having about four hundred Houses; but no Walls other than the Mountain and steep Cliffs.

The Mountains are *Segeme*, or *Seggheme*, lieth in the South, joyning to *Tefze*; *Magran* a little more to the West, reaching from the last mentioned *Segeme*, to *Dedes*; one Point of whose Basis Westward rises at *Magran*, and so running to *Adefan* on the South, makes a Bulwark or Wall to the Plains of *Tolge*.

This Countrey is full of Mountains, whose tops are cover'd with Snow the greatest part of the year; yet the Plains yield all sorts of Corn in great abundance, Vines, Pistachio's or Nut-Trees, Figs, and other Fruit-Trees in vast numbers. Neither are Cattel wanting here, though much infested, and often devour'd by the wilde Beasts harbouring in the adjacent Mountains, such as Lions, Tygers, and Wolves. And the pleasure of the Valleys is also much abated by the almost infinite numbers of *Mesketo's*, (a kinde of Wasp) that by their too frequent stinging make their lives a trouble to them.

The People of *Tedle* go well habited, but those of *Dedes* almost naked; they pilfer and steal naturally, and are as deceitful, and delight in broaching of quarrels; so that who ever comes among them, had need have more Eyes and Hands than single Pairs: therefore not onely Strangers, but their Neighbours refuse to trade or deal with them in any kinde; so that they spend their whole time in laziness and thievish inventions, without any desire to improve themselves by learning Arts, or using Commerce: As an evidence of which, Whosoever by chance travels through their Countrey without Convoy, they make no scruple to rob of all; and though they have the safe Conduct and Protection of their Governors, they extort from them above one fourth of whatever they carry with them, besides what is otherwise useful to them.

Mahumetanism overspreads the whole, yet admits a few Jews to reside in several places among them for the benefit of Trade, and fewer Christians. But all

all the Mountaineers know nothing of Religion, nor trouble themselves with Churches or Priests, but make their Gods the wilde Dictates of their brutish Inclinations. Yet this nothing is also so catching, that some neighbouring Christians wheedled by those specious form of *Libertinism*, renouncing their Saviour, embrace their Atheistical Tenets.

GUZULA, or GEZULE

Guzula is a part of Genuia.

THIS Province seems to *Marmol* to have been a part of the Antient *Getulia*, whereof the Name retains yet some small remembrance; and that which makes this Conjecture yet more probable, is, that the Antient *Getulians* were placed near *Libia*, beneath Mount *Atlas* towards the South, where at this day *Guzula* lies.

In Borders.

It hath in the West the Mountain *Ilde*, on the South *Atlas*, by which also parted from *Morocco*, and on the East the Dominion of *Hlea*. Here are no wall'd Cities, and but few good Towns, but many Villages, among which some contain a thousand Houfes.

The Condition and Customs of the Inhabitants.

THE Inhabitants are brutish and fardid, commonly wearing Woollen Jackets without Sleeves, hanging down to their Knees, and Hats made of Date-leaves. They have Mines of Copper and Iron that bring in great profit, but no Silver; and are exceedingly stockt with Cattel. Iron and Copper they exchange with Foreign Merchants, and barter it for Cloth, Spices, Horses, and other things which they have occasion for. But that which above all brings greatest advantage to this place, is a Fair or Market kept there once a year for two months time, during which they entertain and feast all Strangers repairing thither. And that they may the more peaceably reside among them, they make a general Cessation of Arms among themselves, each party unanimously chusing a Captain with a hundred men, for the Guard and good ordering of the Fair; which Captains continually go the Rounds into every Quarter; and if they finde any offending, according to their Crimes, so do they immediately inflict a suitable Punishment: As for example; Thieves they execute immediately, by running through every Limb with their Lances, leaving their dead Bodies to be devour'd by Dogs. This Fair is kept on a Plain, where for the Merchants are erected in Rows like Streets, Tents and Booths, plaister'd with Reeds and limber Twigs, wherein every Trade is plac'd in distinct order; so that each hath his particular Station: Onely the Grafiars that sell Cattel stand in the open Fields. This Fair begins on *Mahomets* Birth-day, being the Twelfth of the Moneth of *Rabih*, or *Rabik*.

Their Arms.

THEir wearing Arms are Simiters, and short and broad Daggers, with very sharp points; which they hang on both sides.

They say this Countrey can bring sixty two thousand men into the Field, so that they need not stand in fear of the *Arabs*.

They live in Freedom, and are their own Masters, without acknowledging any King or Lord, though they do properly belong to the King of *Morocco*.

They

They formerly paid to the *Portuguese* twelve thousand Ducats yearly as a Tribute, but it continued not long.

Some think that they wave Law and Religion as well as Kings; but keeping their Fair on *Mahomets* Birth-day, leaves it questionable, that they may be of some Belief.

F E Z

THE Kingdom of *Fez*, the most Easterly Part of the Antient *Mauritania Tingitana*, now by the *Moors* call'd *El-garbe*, bounded on the West with the Kingdom of *Morocco*, and the River *Meline*; on the North, by the *Midland-Sea*; on the South with part of the Great Mount *Atlas*.

In this Kingdom, as before in *Morocco*, are seven Territories, viz. *Fez* it self, giving the Denomination to the whole, but the most Westerly Part is *Temefen*, or *Temefne*, the others are *Afgar*, *Elhabat*, *Erif*, *Garet*, and *Cuz* or *Chaus*, or *Sau*.

The Rivers which run through, or rising there, water this Kingdom, and after fall either into the Ocean or *Midland-Sea*, are the *Burregreg* or *Burregrag*, *Subu*, *Fez*, *Bath*, *Likus*, *Homar*, *Guir*, *Gomer*, *Cherzer*, *Melulo*, *Melukan*, and *Muluye*.

The River *Burregreg* or *Burregrag*, formerly call'd *Sala*, taketh the Original in the greater *Atlas*, from whence passing through many Woods and Valleys, at last dischargeth it self into the Sea, between the Cities of the old and new *Salle*.

The River *Subu*, by *Plolomy* call'd *Suber*, one of the greatest in *Barbary*, springs from Mount *Ciligi*, or *Selego*, a Branch of *Atlas*, in the Dominion of *Cuz*, or *Chaus*, from whence it descends with so strong and swift a Current, that a Stone of a hundred weight cast into it, is presently thrown out again. Not far from its Head is a stately Bridge made over it: After a long Course and various Meandrings, it runs for two miles along by *Fez*, enriching that City and Countrey, as also *Afgar*, with its Waters; So running on, till it falls into the Sea by *Morocco*.

Many lesser Streams and Brooks, and particularly *Guarga*, *Sador*, *Ynavan*, and *Halvan*, as also the River *Fez*, contribute their Streams to the augmentation of this River.

The River *Fez* runs through the City *Fez*; the Neighbours give it an Arabick Name, signifying *The Pearly River*, known to *Pliny* by the title *Fut*, as to *Plolomy* by that of *Phuth* or *Thuth*.

The *Bath* rises out of *Atlas*, and gliding through *Afgar*, receives Incremental Helps of *Gurgivora* and *Bunzar*, joyning at last with *Subu*.

Lucus, heretofore call'd *Licos*, derives from Mount *Gomere*, running from the West through the Plains of *Habat* and *Afgar*; so looking at *Naravigia* and *Bafra*, about two miles from the Sea, makes the Island *Gezire*; then walsing the Walls of *Alkasar Elquikie*, it pours into the Ocean by *L'aratch* a City of *Afgar*, making there an excellent Haven.

The

Homer,

The *Homar*, so call'd from a City of the same Name by which it flows, begins in the Mountain of *Habat*, and runs into the Ocean by *Taximuxi*.

Guir,

The *Guir*, by *Ptolomy* call'd *Dyos*, a small Rivulet, comes out of the Mountain of *Temefne*, and loses it self in the Ocean near *Almanfor*.

Gomer,

The *Gomer*, springing a Mount of that Name, falls into the *Midland-Sea*, by a place call'd also *Gomer*.

Cherzar,

The River *Cherzar* descends out of *Errif*, and enters the Sea a little way distant from *Cherzar*.

Nokar,

Nokar, by *Ptolomy* call'd *Mokath*, and by *Peter Daviyte*, *Milukar*, takes its Rise out of Mount *Elchaus*, so running towards the North, and dividing *Errif* from *Gared*, falls into the *Mediterranean*.

Melulo,

Melulo, a great River descended from *Atlas*, between *Sezar* and *Dubudu*, from whence visiting the barren Defarts of *Tesrest* and *Tafrata*, empties it self into the *Mulukan*, taking Head from *Atlas* six or seven miles from *Garcylain*, a City of *Chaus*; so watering the Defarts here, as also *Angued* and *Garet*, falls into the *Mediterranean* by the City *Cacasa*, having first received the Waters of *Melulo*, and some others.

Maluye,

Lastly, The *Maluye* from *Atlas*, runs from West to East, till disemboguing into the *Midland-Sea* by the City *Ona*, it makes a handsome Haven, by *Ptolomy* call'd *Malva*.



F E Z.

The Territory of Fez

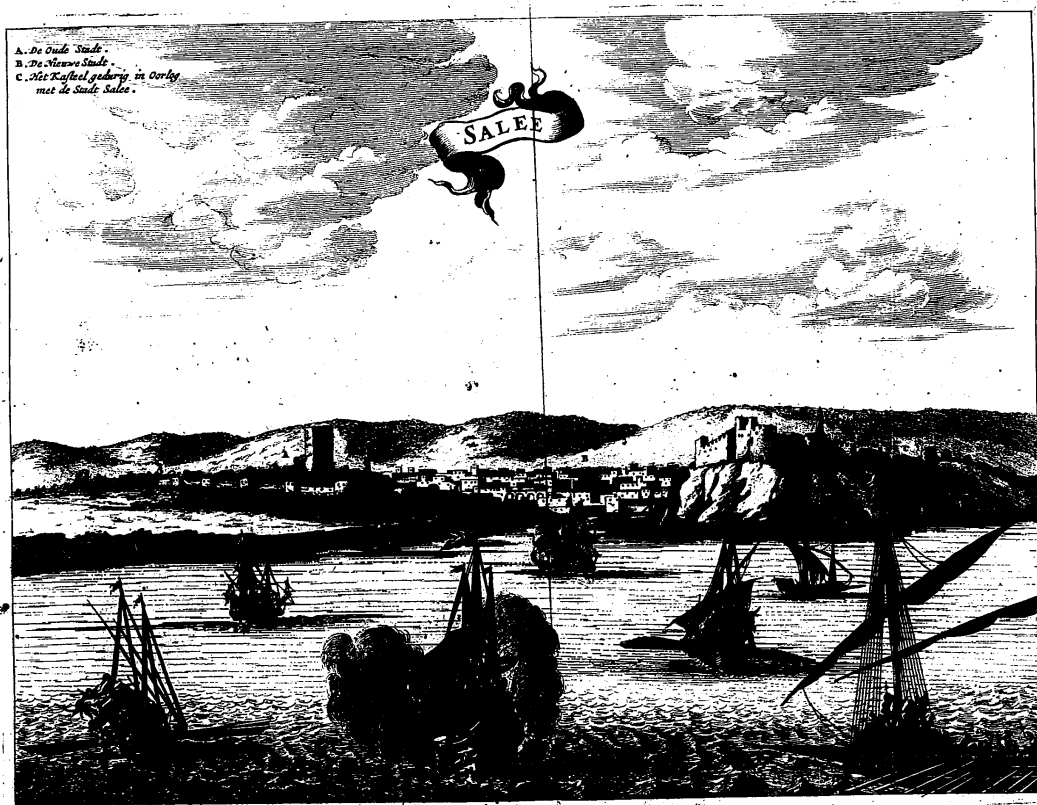
THe Province of *Fez* hath for Boundaries in the West, *Burragrag* or *Burragrag*, as it comes from *Temefen*, and stretcheth Eastward to the River *Imnavan*, on the North *Subu*, and part of the Sea between, *Salle* and *Mamorbe*; on the South the Mountains of *Atlas*. Its Length from East to West about seventeen Miles.

Sale,

The most Antient City of this Countrey is *Sale*; by *Ptolomy*, *Sala*; and by some Geographers, *Sella*; on the Northerly Shore of the Sea, where the River *Burragrag*, *Beregreg*, *Sala*, or *Kumer*, flow into it Southerly, and toward the South opposite to *Rabat* or *Rabald*, which also is stil'd *Salle*: so making the Old and New *Sale*. Nor do the Cities onely differ in Name, but the Inhabitants also; those of Old *Sale* being call'd *Sloufi*, those of New or *Rabald*, *Rabati*; being for the most part *Andaluzians*, formerly driven with the *Moors* out of *Spain*.

Both these Cities are strongly Wall'd and Fortifi'd: The *Old* in a Quadrangular Form with four Gates, one of which towards the North, is call'd *Sidimusfa Ducala*, from a Saint, whose Sepulchre stands about an half hours Journey from thence; and on the same side a less Gate by a Redoubt: On the Land-side towards the East are two Gates, one opening to the Burying-place of the *Jews*, and the way leading to *Mikanex*; the other a Percullis'd Gate, like a square Watch-Tower.

Old Sale is on all sides, except that of the Percullis'd Gate, fortifi'd with a strong Breast-work, and *Palisado* intermingled with strong Forts, viz. One of Stone



Stone leading to the Point, in the entrance of the River on the Sand, and Plan-
ted with seven or eight Pieces of Cannon : Another also of Stone on the same
side, at the North Point : The third on the Land-side, at the North-East
Point : And the fourth, as it were adjoining to the Portcullis'd Gate. Be-
tween the aforementioned Gate and the Castle, upon the Point of the River,
stands a Block-House, just opposite to such another at *New Sale*.

The *Arabians* keep a daily Market in the Old City, bringing thither But-
ter, Wheat, Barley, Oyl, Cows, Sheep, and other necessary Provisions. In
this Market under the Ground lies the *Mafmora* or Common Prison for the
Slaves, receiving all its Light, with divers inconveniences, from Iron Grates
lying even with the earth. This was heretofore a large place of Receipt, as ap-
pears by the Ruines of the Walls and Buildings; but at present both in Build-
ings and Beauty falls short of *New Sale*.

Rabad or *Rabald*, now *New Sale*, almost also Four-square, stands in a Val-
ley between two high Precipices; those on the Land-side much higher, and
uneasier to ascend, than those on the Sea-shore.

A double Wall guards the Land-side, the one old, the other new, between
which they reserve a proportion of Land, half as big as the Town, wherein
they Sow yearly several Grains : The outer or new Wall defending the En-
trance between the aforementioned great Hills, boasts an extraordinary
Thickness, and the Height of thirty Foot, or thereabouts; but towards the
Sea lies in a manner open.

Three Gates on the Land-side give entrance into it; one on the East, and
two on the South, viz. The Gate of *Morocco*, and the Gate of *Temsina*.

Close by the River upon a rising Ground, standeth *Afan*, a Four-square
Tower so call'd; adjacent to which is a Church built without a Roof, above
and without are Arches about fourteen hundred Foot long, and three hun-
dred broad, with a square Steeple of Stone two hundred Foot in Compass;
the Ascent to whose Top is so easie and broad, that sometimes attempting,
they scale the Top with Waggon and Horses.

The South Point of the Steeple being towards the Church, stands with a
gaping Rent receiv'd by a dreadful Thunderbolt.

Through the Church runs a Brook about thirty Foot deep, and a hundred
broad, made in a Channel or Trough of Stone, guess'd to be intended as a
Bathing-place for the *Moors*.

Here also a strong Castle, call'd *Alkassave*, seems proudly to swell into the
bigness of a little City, encompass'd with thick Walls, and a deep dry
Trench. Formerly it inclosed two hundred Houses, which at present are
most of them fallen or falling; onely one Tower remains, whose Top is ad-
orned with *Mahometan's Crescents*. This Castle was heretofore as a *Seraglio*
for the King of *Morocco's* Concubines, to the number of eight hundred, un-
der the Guard of Eunuchs; but now the Residence and Seat of the Gover-
nours.

Without the City lie several Sconces and Redoubts, made of Loam, and
cast up when the Castle was Besieg'd, in the Year Sixteen hundred and sixty.

Within these Cities are several *Mosques*, with inclosed Yards round about,
and without divers *Mesquites*.

The Houses, especially in *Old Sale*, are very small and slightly built, though
here and there some are richly set out with Carv'd Work, and Marble Pil-
lars: Generally they are but one Story high, without any Windows to the
Streets,



Street, or other opening than the Door; all their Light descends from a Looover in the midst, about which the Chambers are placed; the whole Edifice flat-roof't, for convenience of Walking Morning and Evening, for the benefit of the cool refreshing Air.

The Haven,

The Haven is very spacious, but shallow, having at low Tyde not above a Foot, or a Foot and a half Water, though at full Sea eleven or twelve. Before the Haven lyeth a Barr, passable at High Water with loaden Barks and Ships, either out or in, whereas when the Tyde is out, they must remain at the Rivers mouth, and unload their Goods into small Boats; out of which Landed, they carry them through the Gate *Sidimusa Ducala*, upon Asses and Camels into the City. This shallowness of the Haven compels the *Corfaires* or Pyrates of this Place to use light Vessels that draw little Water, which proves better for the Chace, and more advantageous in their Pyracies, and also in escaping Ships of greater Burden, whereas they of *Algiers*, *Tunis* and *Tripolis*, from the convenience of their Haven, put to Sea in greater Vessels.

The Revenue,

The Revenue consists in Tributes and Customs of Exported and Imported Merchandise, all which pays ten in the Hundred.

The Countrey People under its Jurisdiction pay the tenth of all their Land-Fruits for a Tribute. And the Pyrates, by their Robberies against the Christians, bring no small Advantage.

The Government.

These Cities are now Govern'd by an *Alcaide*, who with his chosen Council manage all Affairs, either Martial or Civil. In the Election of a new Governour or Deputy, they proceed with no regularity, the Commons or *Plebeians* sometimes setting up one from among themselves, or if it were possible, below themselves, as they did some few Years since, when without the consent of the King or Nobles, running together upon the Governours death, without any the least appearance of Reason, they set up in this mad fit an *Als-driver*, and by their own Authority impowered him; but he soon after his Advancement using the same severity, rough handling and menaces to his new Subjects, as towards his old Slave the *Als*; they no longer pleas'd with his so rigorous Government, kickt him out of the Saddle, and left him to conduct by those stern Rules his old Servant. Other great Alterations often happen in the chusing of Governours, insomuch that sometimes it hath been known, that there have been three new Governours in a Moneth, so often turned out, either out of the Peoples hatred to them, or for their own Misgovernment; and yet their whole Jurisdiction reaches no farther than over a few little Cities, and some wandering *Advars*, that is, *Arabs*.

This City hath from the first Foundation, been subject to Commotions and Alterations, but more especially since the coming of the *Andaluzian Moors*, that were driven out of *Spain*, as will presently appear.

During the continuance of the *Moors* in *Spain*, which was from the Year Seven hundred and twelve, (for then they made their Conquests) for Six or seven hundred Years they kept possession; all which time the Kings of *Spain* made it their Master-piece to drive them out, especially *Ferdinando* the Fifteenth; for he taking into serious Consideration the great mischief by them done to the Christians, and the continual Wars wherewith they infested them, in the Year Fourteen hundred ninety two, set fiercely upon them, who seeing themselves in a straight, and even brought under the power and obedience of *Ferdinando*, seem'd to embrace Christianity, though scarce in outward appearance they were such; however, it gain'd them a breathing while, and gave them oppor-

tunities

tunities of endeavour, at least to distract that State; so that in the Year Sixteen hundred and ten, *Philip* the Third, King of *Spain*, by an Edict published the Sixteenth of *January*, banish't them out of his Kingdom, and for fear of incurring the penalties thereof, above a Million of Men, Women and Children of all Sexes, departed within the time limited, the greatest part of whom taking Ship, pass'd into *Barbary*.

The *Andaluzian Moors* driven out of *Spain*.

But others spread themselves into the East about *Constantinople*, some came into *France* with the consent of the King, who allotted them a place to dwell in; conditionally, they observ'd the *Roman Catholic Religion*, wherein by performance of their Articles they so fixed themselves, that at this Day some Families of them are to be found in *Provence* and *Languedoc*.

Such of them as pitch'd at *Salée*, were admitted with freedom by the King of *Fez* and *Morocco*, believing they might be useful to instruct his People in many Trades and Handicrafts: Here a while they lived Peaceably, yielding equal Obedience with the other Subjects; but they soon started aside, and with the Money, which in great quantities they brought from *Spain*, bought Arms and some Ships, wherewith they apply'd themselves to Roving and Piracy at Sea, pretending at first to take from none but the *Spaniards*, in revenge of their inflicted Banishment, though indeed and in truth their malice rag'd upon all the Christians. 'Tis true, at the beginning they play'd fast and loose, under pretence of Trading and Merchandise, setting up *Spanish* Flags and Colours in their Masts and Sterns, and acting all in the name of *Spaniards*, as they were by Birth and Language, by which they did great Robberies; but at last this Trick growing stale, they pull'd their Vizards off, and declared themselves openly Pyrates and Enemies to all Christians. Whatsoever Prizes they took, they pay'd to the King of *Morocco*, as a Tribute, seven or ten in the Hundred, as well of Prisoners as of Merchandise. Thus for a time they continued their Subjection to the King of *Morocco*, but still waiting an opportunity to throw off the yoke; and indeed they wanted not a specious pretence, for under the colour of furnishing their Ships, they got into their hands the best Arms in *Salée*, of which possess'd and instigated by the natural Ambition of the Countrey they were bred in, they brought to pass those Designs they had been so long secretly contriving: For first they made themselves Masters of the *Alkassave*, or Castle of *Salée*, and by that means of the City; which done, they disarm'd the *Moors*, banish'd the Natives, and expell'd all the King of *Morocco's* Officers; and for their Assistance they invited to them other exil'd *Andaluzians*, by whose help they took up Arms and declar'd themselves no more to be Governed by Kings.

The *Andaluzians* beginning to take from the Christians.They rise up against the King of *Morocco*.The Agreement of the King of *Fez*.

As soon as the King heard of this Insurrection, he immediately sent an Army thither to block up the City, which by the Charm or Magick of a Rebel *Santon* or *Marabou*, call'd *Layassen*, an inveterate Enemy to the King, so routed and afflicted the Royal Army, that the King was necessitated to break up the Siege; yet before he march'd off, he made with the Rebels these Articles following.

1. That they did acknowledge Him for their Chief, and as a Token of their Submission, should every Year, as a Tribute, present some Slaves.
2. That the King should appoint them Officers to do Justice, and hear and decide Causes among them.
3. That the City and the Castle should remain in their Custody.

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Thus

New Insurrections of the
Andalusians.

Thus rested Affairs for a while, but the King at last got possession of the Fort, and settled a Garrison in it; which the *Andalusian Moors* for some time murmur'd at, but at length, in the Year Sixteen hundred and sixty, they began again to take up Arms against those of the Castle, beleagu'd before by about two thousand Souldiers of *Santa Cruz*, and other Places, under the Command of one *Hamed Agimiviy*, which at last so far prevail'd, that on the tenth of *February* the Citizens of both the Cities joined Forces with him to beleaguer and straighten the Castle, though with little hope of suddenly obtaining it; whereupon in the City they cast up several Works and Fortifications of Loam, from whence, with Muskets, for want of great Guns, they daily alarm'd those of the Castle; the like did they of *Old Salee* with their great Guns. On the other side, the Besieged were not wanting to defend themselves, both with great and small Shot, which they ply'd with such effect, that they kill'd many as well in the Works as the Streets; whereupon considering with themselves, and finding their own strength too weak for their Designs, they sent to *Abdulkada Gailand*, Lord of *Arzile*, *Tituan* and *Alkazir*, a chief Officer, to crave his Assistance, whereto he presently consented, dispatching thither *Abdelkador Ceron*, to look to *New Salee*; and *Hadzji Fenis*, with *Hadzji Ibrahim Manino*, to take charge of the Old City. *Ceron* had not long continued in his new Government, before he was treacherously surprized in his House, his Neck broke, and his Body cut to pieces, whose Death, as it begot no small terror in the hearts of the Citizens, so it heighten'd the hopes of those in the Castle. Nor did this rebellious Faction contain it self within the Walls, but as other infections, spread into the Country adjoining; where not onely Towns, but every Family were divided into Parties, by which Contrast and Separation among themselves, minding solely their mad Disputes, the Ground lay neglected, Tillage and Husbandry thrown by, whereby so great a Famine followed, that in the Year Sixteen hundred and sixty, many thousands perisht for want of sustenance.

In like manner, those in the Castle were distressed for want of Provisions, notwithstanding some Citizens sent them under-hand Supplies almost daily, partly out of a sense of their Duty to the King, and partly out of a desire of their own gain, though upon Discovery many of them were severely punished for it. Besides, the *English* were great Supporters of the loyalty of those in the Castle, by sending in to them Provision of all kinds from their Ships, which then lay in the River; as on the contrary, the *French* and *Hollanders* animated the Rebels.

The Agreement.

In the end, after the Wars had thus continued a while, *Sid Tagar*, *Gailand's* Brother, came with about Three hundred Horse from *Arzile* to *Salee*, to make a Peace with those of the Castle, which upon the fifteenth and sixteenth day of *April*, in the Year Sixteen hundred sixty four, was concluded, to the great rejoicing of the Inhabitants, upon Condition that of all the Contributions or Tenth-Moneys, which the Goods imported produced, one third Part should go to the Castle, another to *New Salee*, and the last third Part to *Old Salee*.

On the third of *May*, *Gailand* was owned by those of the Castle for their Lord, and as a token of their Joy, these Volleys of Cannon-shot made Proclamation thereof; and the next day his Brother *Sid Tagar* drew away with his Soldiers to *Arzile*.

But the fifth of *October* came *Gailand* himself in Person, accompanied with three

three or four hundred Horse from *Arzile*, and pitched by the River; about eight in the Morning he was invited by the Governor *Sid Hamed Agimiviy*, into the Castle, which the next day was deliver'd up, beyond expectation of all that were concern'd; which done, the sixteenth *Gayland* withdrew again to *Arzile*, having the before-mention'd *Agimiviy* and *Sid Hamed el Xhyimir* Governors of it for him.

The tenth of *December*, *Sid Hamed Agimiviy* took his Colleague Governor and put him in Hold, charging him to have conceal'd a hundred weight of Silver from *Sid Abdala*, the former Lord of the Castle, and fined him a thousand *Pees* or *Pieces* of *Eight*.

The twenty ninth of *March*, in the Year Sixteen hundred sixty five, another of *Gayland's* Brothers, *Sid Sybi* came thither, and took away with him all the principal Persons of *Salee*, whom on the second of the same month he carried to *Arzile*, thrusting into the City a Garrison of Two thousand Horse and Foot. During the time of his stay, he was very friendly received by *Sid Hamed*; however, he cashiered the old Soldiers of *Santa Cruz*, and other Places, who had so long guarded the Castle; and not only so, but took from some of them what they had, and imprison'd others. These tyrannies produc'd new Commotions; for on the one and thirtieth in the Morning, the *Andalusians* and their Complices chose *Sid Abdulkadar Merino* Commander in Chief, sending the former Prisoner to the Castle. In like manner *Xache Brabim Manino*, Lieutenant of *Old Salee*, they displaced, and put into his stead *Xache Fenis*.

The first of *April*, *Sid Tybi* with his own Hand, led *Sid Hamed Agimiviy* out at the Gate of the Castle, under the Custody of *Abulkadar*, but after a little stay he was discharged and set at liberty, with a Reward of Two hundred Ducats: The same Day most of the Women also were sent out of the Castle to *Old Salee*; but *Agimiviy* not contented with this, as he thought too slight a reward, the third day after took his Journey towards *Arzile*, to make his Complaint to *Gayland*. But the two and twentieth, tidings came to *Salee*, that upon *Friday* before their *Passover*, he died suddenly, not without great suspicion of Poyson.

The two and twentieth of *August*, the Governours of the City took *Merino* and *Xache Fenis*, with one *Abulkadar Roxo*, to *Arzile*, and returned to *Salee* the fourth of *September*.

The sixteenth of *June*, in the Year Sixteen hundred sixty and six, *Gailand*, Lord of *Alkazir*, drew into the Field against *Muly Refir*, King of *Taflet*, Brother to the King of *Fez*; but three Days after came back again to *Alkazir*: About two Days after he drew into the Field again, was met by the King of *Taflet*, routed and put to Flight, with the loss of many, and revolt of more Soldiers, to the Kings side; *Gailand* himself wounded with a *Semiter*, escaping to *Alkazir*, but not daring to trust himself there, within an hour fled to *Arzile*. The King without any opposition took in *Alkazir*, whereupon *Tituan* and *Old* and *New Salee* fell to him; so that now the City and Castle was once more reduced under the Power of the King of *Fez*. Once before the *Portugues* took it, but were not able to hold it long ere it returned to the right Owner.

In the Year Sixteen hundred fifty nine, in *July*, three Ambassadors came from *Salee* to the States of the *United Provinces*, to renew a League, begun *Anno* One thousand six hundred fifty one, and Confirmed in *April*, One thousand six hundred fifty seven; and further to treat of Matters relating to the Benefit of both Parties, and after many Conferences they agreed on certain Articles; which not relating to the purpose, and being too long for our way of carrying



ing on this Design, we need not mention. After about two Moneths stay, viz. on the two and twentieth of *October*, they took their leaves and departed. We have here for Rarities sake, given you in two Sculps, the foregoing shewing the Habits of the Ambassadors, and the ensuing that of their Servants that were in their Retinue; by which Glimps you have as it were a View of the Countrey in that Part. And now since we are upon the several Revolutions of *Sale*, we will give you an Account of one particular Passage, relating as much to the Honour of the *English Nation*, as any one Occurrent within the last Century.

When *Sydan*, the third Son of *Hamet*, after the Death of his Father and Brothers, had posselt himself of the Kingdom of *Fez*, though afterwards stripped both of that and *Morocco* for a time, by the several opposite Factions in those Kingdoms, commanded by *Hamet Ben Abdela*, a Religious, but hypocritical Hermite, who hoping to get all for himself, was opposed by *Sid Hean*, that took part with *Sydan*; by which assistance the Tumults at last were pacified in some measure; yet nevertheless a rabble of Pyrates invested themselves in this chief Port of *Fez*, inabling themselves thereby to do him infinite mischief, both by Sea and Land, and not to him only, but all others whose business of Trade drew them into those infested Seas. Many fruitless Attempts he made upon them, so that considering his own weakness at Sea for want of Shipping, he sent an Ambassador unto King *Charles* the First of *England*, to desire his Assistance; Nor did that Pious Prince need much Importuning to put his hand to so good a Work, for he soon dispatched thither the requested Aids, by whose Assistance *Sydan* became Master of the Town, unroofed and punished the Pyrates, and sent Three hundred Christian-Slaves freed for a Present to his Majesty. Nor staid he there, but raising his thoughts to a higher Pitch of General Good, he sent another Ambassador with a Letter to His Majesty, to give him the like Assistance against *Algiers*, who Roved with as much Cruelty through the *Mediterrane*, as the *Salee-Men* before had done over the *Atlantic*. The which Letter favouring of more than *Mahumetan* Piety, and much conducing to the King of *Great Britains* Honour, we will Insert for Satisfaction.

T H E



T H E
King of Morocco's Letter
T O
KING CHARLES
The FIRST. of ENGLAND.

W H E N these our Letters shall be so happy as to come to Your Majesties Sight, I wish the Spirit of the Righteous God may so direct your Mind, that you may joyfully embrace the Message I send. The Regal Power allotted to Us, makes Us common Servants to our Creator, then of those People whom we Govern: So that observing the Duties We owe to God, We deliver Blessings to the World; in providing for the publick good of Our Estates, We magnifie the Honour of God like the Celestial Bodies, which though they have much Veneration, yet serve only to the Benefit of the World. It is the excellency of Our Office to be Instruments whereby Happiness is delivered unto the Nations. Pardon me, Sir! This is not to Instruct, (for I know I speak to one of a more clear and quick sight than my self) but I speak this because God hath pleased to grant Me a happy Victory over some part of those Rebellious Pyrates, that so long have molested the peaceable Trade of Europe, and hath presented further occasion to root out the Generation of those, who have been so pernicious to the good of Our Nations: I mean since it hath pleased God to be so cuspicious to Our beginnings in the Conquest of *Sale*, that We might joyne and proceed in hope of like Success in the War of *Tunis*, *Algiers*, and other Places (Dens and Receptacles for the inhumane Villanies of those who abhor Rule and Government.) Herein whilst We interrupt the corruption of Malignant Spirits of the World, We shall glorifie the great God, and perform a Duty that will shine as glorious as the Sun and Moon,

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in two Branches; one runs Southward towards *New Fez*, and the other West; each of these again subdividing into many other clear running Channels through the Streets, serving not only each private House, but Churches, Inns, Hospitals, and all other publick Places, to their great Conveniences.

Round about the *Mosques* are a hundred and fifty Common-Houses of Ease-ment, built Four-Square, and divided into Single-Stool-Rooms, each furnished with a Cock and a Marble Cistern, which scowreth and keeps all neat and clean, as if these Places were intended for some sweeter Employment.

Like *Zandou-Bridge* before the *Fez*.

Here also are two hundred and fifty Bridges, many of which are built on both sides, that they are not only Thorow-fares, but of all Trades there.

There are eighty six publick Springs or Wells, which afford the Citizens abundance of Water, besides six hundred other in Palaces, Hospitals, and great Buildings.

The Houses.

The Houses are artificially built of Bricks, and Stones; their Fronts Carved out with all sorts of Imagery; the Rooms and Galleries, of Brick and Tile, and pourtray'd with Flowers and variety of Colours; and for the greater lustre, they shine with a rare Varnish.

The Cielings and Beams of the Rooms are commonly Gilt, Carv'd, and Painted with delightful Colours; the Roofs are flat, and artificially laid with Pavements, which in Summer are cool Reposes.

Here their Houses are two or three Stories high with Galleries; the middle of the House lying always open, with Rooms on each side, having high and broad Doors, furnish'd to the whole Length with a great Press or Chest of Drawers, in which they lay up their Habits, or what ever else they have a great esteem for.

The Galleries rest upon *Pilasters* made either of Brick or Marble, painted and varnished over after the manner of a *Piazza* or *Terrast-Walk*.

Many Houses have Stone Cisterns, ten or twelve Cubits long, six or seven broad, and six or seven Foot deep, handsomely painted and varnished over, under which stands a Marble Trough, receiving the redundant Water of the Cistern. They are kept pure and clean, though never kept cover'd, but in Summer when Men, Women, and Children bathe in it.

The Houses have also commonly peculiar Turrets, something elevated from the rest, in which when they go abroad they secure their Wives; who to pass the time with more content, from thence have a full Survey of the whole City.

The Churches.

Of the seven hundred *Mosques* there, above half a hundred are very spacious, and of great Reception, and stately built on Marble Pillars, mingled with Stone Fountains on the Tops. They are built after the manner of our Churches in *Europe*, vaulted with Wooden Arches; but the Floors are cover'd with matted Rush, so close and neatly joyn'd together, that the Seams can hardly be seen, nor any dust come through: And the Walls also in the same manner matted above six foot high.

The chief Church.

The most Eminent *Mosque* in this City, is call'd *Karuven*, which *Gramay* says is half a Mile in Compass, with thirty *Porticoes*, every one of an extraordinary Height and Breadth, with a Roof of an hundred and fifty Cubits long, and eighty Cubits broad. The Tower or Steeple of it, whence they daily cry aloud, and set up certain Flags to give notice to call the people to the *Sala*, or their Divine Service, is exceeding high, and being built not Square, but Quadrangular

drangular *Oblongo*, stands supported in Breadth with twenty, and in Length with thirty Marble Pillars; under which are always above four hundred Vessels of Water to wash in before Prayers: Round about stand several Cloisters, each of forty Cubits in Length, and thirty in Breadth, wherein all sorts of Church Utensils, as Oyl, Lamps, and Mats, are kept. There are in that Church above nine hundred Arches with Marble Pillars, at each of which hangs a lighted Lamp.

About a Mile from hence lieth *New-Fez*, a glorious Structure, built by one *Jacob*, son of the First *Abdullah*, of the *Marine* Family, in a rich and delightful Plain; one Arm of the River on the Northside runs into the City, and the other makes its Entry on the Southside, taking a view of the Castle, and the Colledge of King *Abubinnam*, who nam'd it, *The White City*; but the common People, *New-Fez*: Founded at the first only to be the nearer to the King of *Telefin*, who at the beginning of his Reign had been his great Enemy.

He divided it into three parts; the first allotted to be the Kings Palace, and a Residence for the Children and Brothers of the King; wherein were contained many Gardens, stately *Mosques*, and Chambers for Accounts and Receipts of the Revenue: Round about were Mansions for Artificers; in the midst Dwellings for Receivers, Treasurers, Labourers, Notaries, Accomptants, and Secretaries. Near the Treasury-Chamber was the Goldsmiths Row, and other Conveniences for the Assay-Master, and Master of the Mint.

It was divided into three Parts.

The second Part he set out for a Palace for his Courtiers, Officers, and chief Men, contain'd within a Line of Fifteen hundred Paces, from East to West, and adjoining to a Market, set round about with Shops of Merchants and Artificers. The third Part was at first the Quarters of the Kings Life-Guard, but now is for the most part Inhabited by *Jews* and Goldsmiths.

This New City hath no fewer *Mosques*, Baths, and Colledges, than the Old. Here is an ingenious Water-Work, the Invention of a *Spaniard*, having many great Wheels, each of which turn but once round in four and twenty Hours, and convey Water out of the River into Cisterns, from whence again through Leaden-Pipes, the Palaces, Gardens, *Mosques*, Baths and Colledges are all plentifully served.

This City was brought to full Perfection in an Hundred and forty Years, being environ'd with strong Walls, and accommodated with Conveniences and Ornaments fit for a City, except the fore-mentioned Water-Work, which it had not of divers Years after, being only contented with Water brought thither from a Spring, ten Miles distant through Pipes, by the contrivance of a *Genoise*.

THE Mountains of this Province are, *Zalagh*, *Zarbon*, *Tagat*, and *Gereygue*.

Zalagh somewhat more than half a Mile distant from *Fez* Northward, beginneth on the East-side of the River *Subu*, and extending four Miles Westward on which is situate *Lampte* a fair Town, supposed by *Marmol* to be the *Bobrife* of *Ptolomy*.

The Mountains of Fez.

Zarbon, call'd by the Inhabitants, *Zarabanum*, appearing first in the Plains of *Eceis* or *Afeis*, three Miles from *Fez*, and stretching eight Miles Westward. It is properly under the Jurisdiction of *Mequinez*, and contains forty Hamlets or Villages; lying among the Green Olive-Trees, wherewith it is every where abundantly shadowed.

Titulit,

Titulit standing on the top of it, was formerly the Chief City of this Territory, two Miles in Compass; but by King *Joseph*, of the Race of the *Almoraviden*, utterly destroyed, and hath ever since remain'd waste; only that fifteen or twenty *Alfakues* or Priests reside there, in so many Houses standing about the *Mosque*. Some report, there yet remains a City, commonly call'd, *Elkazar-Pharon*, that is, *Pharaoh's Palace*; but by Geographers, *Kazar Zarahannum*, being three Miles from *Titulit*, with a small River on each side, and shadowed round about with Groves of Olive. This City was ruined the same time with *Titulit*, there being at present no other Remainder of it, but a Market-place call'd *Larbaa el Haibar*, frequented every Wednesday by the People of *Fez* and *Mequinez*. But *Dar el Hamare*, which *Marmol* thinks is *The Epitane of Ptolomy*, stands here yet without any injury, and well Peopl'd, though the Inhabitants are mightily terrifi'd with Lions, coming thither frequently to seek Prey.

At the Foot of this Mountain, near the way from *Mequinez* to *Fez*, appear the Ruines of *Gemae*, formerly call'd *Gotiane*, destroyed by King *Abu-faid*, of the *Benimerin* Race.

Tagat or *Togat*, two Miles West from *Fez*, and extending from West to East two Miles, as far as the River *Bu Nacer*.

Guerygure is very populous, close to *Atlas*, three Miles from *Fez*, between the Plains of *Eceis* and *Adhasen*: Here rises the Head of the River *Aguber*, that after a short Western Course joyns with the Stream *Beber*.

IN this Province also, six Miles from *Fez*, lie the Plains of *Eceis* or *Aseis*, full of Villages and Inhabitants, and *Benignarten Vale*, containing about two hundred Residences of the *Arabs*.

This Jurisdiction produceth great abundance of Grain, Cotton, and Flax, even to admiration; as also variety of Fruits, especially Figs, Almonds, Olives, and large Grapes; Horses, Camels, Oxen, Sheep, Goats, Deer, and Hares breed here in great numbers: But this Plenty of all Necessaries is attended with a great Inconvenience; for the Air of the Countrey ten Miles in Length, and five in Breadth, Westward from *Old Fez*, is infectious and unhealthy, causing in the Inhabitants a pale yellow Colour, and casting them into malignant and other mortal Diseases.

The whole Countrey is full of Gardens, wherein grows Flax, Melons, Citrons, Beets, Herbs, and all sorts of such Plants in such vast quantities, that it is said, that the Gardeners in Summer bring five thousand Waggon with Fruit and Herbs to Market, and little less in Winter. The Soyl is so rich, that they plough it not, but only sprinkle it in May with Watering-pots; with which small cost and pains it produces infinite variety of Fruits, very delightful in taste, onely the Peaches are waterish, and not very well relishing.

Besides this Fertility of the Land, the Rivers are wonderfully stor'd with Fish of divers kinds, especially that by the *Spaniards* call'd *Sabalos*.

The Land about *Salce* produceth multitudes of Box-Trees, and other Wood, whereof the Inhabitants make Combs. Much Cotton also, but little Grain, by reason of the Sandiness of the Soyl.

The Countrey about *Mahmore* is on one side shadow'd with stately Oaks; but the other affords excellent Pasture for Cattel, abundance of Oranges, but Dates beyond imagination. There are also very large Oxen, and besides Goats, Hens, Partridges, Pigeons, and other tame and useful Creatures.

The

The Quality of the Soil
of the Territory of *Fez*.



The Woods breed the strongest and fiercest Lions in all *Africa*, to the great annoyance of the People: Nor do they want good Honey and Sugar-Canes, in the use whereof they were ignorant, till the *Moors* banisht out of *Spain* taught them how to extract it.

The *Moors* Countrey produceth many excellent Fruits, especially great Quinces, Granates, White and Damask Plumbs, large Figs, Grapes, which they eat fresh gather'd, Peaches, and abundance of Olives and Flax.

Upon Mount *Zalagh* grow Vines, yielding singular sweet and delicious Raisins.

Mount *Zarbonne* is cover'd with Olive-Trees, that afar off it seems to be a Wood.

Tefelselt stands among Woods, wherein many fierce Lions frequent. In the Plains of *Aseis* or *Adhasen*, the Lions are so timorous, that a man, nay a very woman, will either by chiding or blows make them flee.

The Diet of the Inhabitants of *Fez*, agrees with that of all other *Mahometan* People of *Barbary*, making three Meals a day: For Breakfast, they eat a little Fruit and Bread, with thin Pap made of Meal; but in Winter, Sops made in the Broth of Salt Flesh, such as we in *England* usually call *Brewis*. At Dinner, they have in Summer Flesh with Sallets of Lettice or Cabbage, Cheese, Olives, and Melon-Broth. At Supper, nothing but Bread with Melons, or Raisins, or Milk; but in the Winter, boyld Flesh with *Consious*, but seldom Roast-meat. This is the ordinary Fare of common Citizens; but Persons of State or Quality have many additional Delicacies. The Tables are low, without Table-Clothes or Knives, pulling their Meat in pieces with their Fingers. They put Flesh and Portage in the same Dish, out of which every one may take what he pleases. They never drink till they have done eating, and then conclude their Meal with it.

The Men of *Fez* that have any Estate, wear a Habit in the Winter, made of Foreign Cloth; over that a Cassock or Tunick with short Sleeves; and over all another large Cloak, clasped before upon the Breast; and on their Heads

Their Food.

The Habit of the Men of *Fez*.

The Habit of the Women.

Heads they put Caps like Night-coifs. The poorer sort wear a loose Jacket, with a Mantle over it, and slight Quoives on their Heads.

The Women also go fashionably clad, wearing in Summer a Shift only; but in Winter a Coat with wide Sleeves: When they go abroad, they put on long Drawers that reach to their Knees, then throw over their Heads a Cloth that covers them all over, and a Mask. The better sort wear Gold Ear-Rings with precious Stones and Jewels; but the meaner content themselves with Silver ones without Jewels. On their Arms and Legs they wear Chains also, and a peculiar sort of Slippers fasten'd on with Silk Bands.

The Habit of the Arabians.

The Arab living thereabouts, commonly wear a Garment which they call *Baraguan*, wrapt about their body, and a red Bonnet. All the rest go naked, only one Clout girt about their Waste, and hanging down almost to the Knees.

Their Government.

The Government of *Fez* is Monarchical, heretofore call'd *Cheriffs*; but now *Kings*, who are very potent. But neither they nor any other *Mahometan* Kings use either Scepter, Crown, or Throne, but only a low Seat cover'd over with Cloth of Gold, and a Cushion set with Pearls and precious Stones.

The chusing of their Kings.

When the King perceiveth, or feeleth, that his Death approaches, he calleth all his Lords and Noblemen about him, and ties them by Oath to chuse his Son or Brother, or some one he hath a favour to for his Successor; which they all take, but little regard it after the Kings Decease, chusing another, not to fulfill his will, but their own pleasure.

People of several Countreys in Fez.

In *Fez*, People of all Countreys reside; as *English*, *French*, *Hollanders*, *Tartars*, *Persians*, and *Eastern Greeks*, each of them having a Consul there to manage the business of Merchandize: But the common Inhabitants are *Moors*, the Offspring of those formerly banisht out of *Spain*, as we declar'd before.

The Nobility of Fez threefold.

The Nobility here are threefold, each distinguish'd from other by peculiar Marks. The first are noble in Blood, as descended from Honorable Ancestors; others become Noble by Offices and Employment; the third are so esteem'd for their great Wealth and Riches: but all enjoy the same and equal Priviledges. They are very proud and disdainful both in their Speech and Behaviour towards Strangers, but according to their Obligations without any reluctancy, attend the King in his Wars. In this one City, they say there are above three thousand Noble Families.

Their Religion.

The *Jews* are numerous not only in *Fez*, but spread through the whole Kingdom, where it is suppos'd they amount to eight hundred thousand. Among them are many Goldsmiths, for the *Moors* must not meddle in that Trade, being prohibited by the *Alcoran*. These have also a Consil, by whom the Stamps for Money are kept, which they only Licence to be Coynd in the New City.

The Inhabitants of Fez are of three sorts.

The Inhabitants are either *Mahometans*, *Jews*, or *Christians*: But the *Mahometans* being far the greater number, have the chief Command in all things, though there be as many Sects of them in *Fez* alone, as in all the *Turkish* Empire: there being some principal Teachers or Heads of every Faction seated here, which as *Marabouts* or Saints, give Rules to their Followers.

TEMESNE,

TEMESNE, or TEMECENE.

This Jurisdiction, the most Westerly part of the Kingdom of *Fez*, hath for bound on the East, the River *Buragrag*; on the West, the River *Ommirabih*; on the North, the Great Ocean; and on the South, *Atlas*. The length, from East to West, is accounted Seventeen Miles, and the breadth Thirty.

This was formerly so flourishing a Countrey, that it contained Forty, or, as *Gramay* says, a Hundred and twenty great Cities, Three hundred good Towns, and exceeding many Villages, some whereof as good as Walled Cities, most of which are so totally ruined in their Civil Wars, that scarce any remainders of them can be found.

The most eminent Places now in being, toward the Sea, are *Cape Cocor*, a few Miles Northward of the River *Ommirabih*, *Escoffor*, *Cabo del Camelo*, that is, *Camels Cape*, and the City *Anasse*, or *Anfa*, built by the *Romans* on the Coast of the *Atlantike*, Twenty Miles North from *Atlas*, Eighteen Westward from *Azamora*, and about Nineteen from *Rabat*: here is a strong Fort, built by the *Arabians*, who keep in it a great Garrison.

This City triumphed formerly in stately *Mosques*, magnificent *Palaces*, Shops and Warehouses of rich Merchandize: of all which at present nothing remains but decayed heaps of Rubbish. This desolation was thrown upon it by the *Portuguese* in so fatal an hour, that it hath never been repaired.

Almanfora, or *Manfora*, was built by *Almanfor*, King of *Morocco*, by the River *Guir*, in a delightful Plain, Two small Miles from the Ocean, and about Twenty from *Rabat*, now thinly inhabited by the *Arabians*.

Sala, or *Sella*, a Place distinct from the beforementioned *Salee*, built by the *Romans* on the River *Buragrag*, Two little Miles from the *Atlantike*, and One from *Rabat*. King *Manfor* erected here a stately *Mosque* and Princely Palace, with a Marble *Portico* and Chappel adjoyning, artificially beautified with all manner of Carved Work, wherein he had ordered his Body to be laid after his Death; which accordingly was performed, and a Marble Stone, whereon was Engraven an Epitaph, laid at his Head, and another at his Feet, and ever since all his Successours have been there Interred.

On the same Shore you may see *Rotima*, the Cape of *Sale*, or *Sala*, and some small Islands, the greatest of which is supposed to be the *Pena* of the Ancients.

Rabat, a great City, thought to be the *Oppidum* of *Protony*, and Key of *Barbary*, scituate upon a great Rock, to the East of the River *Buragrag*, which there falls into the Ocean, hath for its defence a strong Castle, and for Ornament many *Mosques*, *Palaces*, Shops, and Bathes; without on the South-side standeth a high Tower, discernable far off at Sea, and consequently a good Mark for Sailors. Half a Mile from hence lies the ruinous City *Menkale*.

Inland Places are, *Nuchaile*, a small demolished City: *Adendum*, formerly called *Ekaib*, Four Miles from Mount *Atlas*, and Seven from *Nuchaile*: *Tegeget*, or *Tegegilt*, near the River *Ommirabih*, in the Way from *Tedle* to *Fez*: *Hain el Chelu*, a small, but populous City upon a Plain: *Maderawvan*, or *Madaravan*, formerly *Dorath*, seated on the River *Buragrag*, Six Miles from *Atlas*: *Thagia*,

Thagia.

Thagia, or Dagia, is a small City, forty Miles from Fez: heretofore a Place of great note, for the Sepulchres of divers Holy Men, who miraculously restrained, or drove away the Lyons: for which kindness the Inhabitants of Fez, and other Places, go Thirty yearly in Pilgrimage, with much seeming Devotion.

Zarfa.

Zarfa, a meer heap of Ruines, yet affording shelter to some Countrey people.

The Quality of this Territory.

* A pleasant Pectoral Fruit.

The Soyl of this Province is every where Flat, and Fertile, by reason of the River wherewith it is Watered, yielding great store of Corn, especially in the Plains of Anse: which, as also Mansora, Rabat, and Zarfa abound with Fruits, especially Oar, by the Inhabitants call'd Rabib, in Shape like a Cherry, but having the Taste of * Jujubes: they bear also excellent Melons, which growing ripe in April before those of Fez, and carried thither, find a quick Market: and so their Grapes. But Thagia, by reason of the coldness of the Air, is so Barren, that it affords neither Corn nor Fruits, yet sends forth great store of Honey, which yields to the Inhabitants a profitable Return. Goats are here very numerous; so also very fierce Lyons, and Leopards, whose daily ranging strikes great terrour into the people. The Pastures of Tegeget feed all sorts of Cattel. Adendum and Mader Auran, from their own Veins, furnish them with Iron.

The Manners and Constitutions of the Inhabitants.

The Citizens of Anse go neatly Clad, and drive a great Trade with the English and Portugese: but that that proved most to their prejudice, were their Pyracies, especially those committed upon the people of Cadiz, which not onely took away the kindness of Commerce, but turned their Trading Friends to Enemies. Those of Thagia were Dull, Clownish, and Ill-natured.

The Power of the Inhabitants of Temesne.

Temesne was formerly so mighty and populous, that it sent into the Field again Joseph-Aben-Tefzin, the first Builder of Morocco, an Army of Fifty thousand Men, to drive him out of the Countrey; but upon the approach of the King's Forces, such a Panick fear consternated their minds, that they fled, not making the least resistance, to Fez, King Joseph pursuing them at their heels into their Countrey, which he laid waste, burning and destroying all before him. The King of Fez also fearing the Conquerour, not onely refused to give protection to those that were by flight come thither, but fell upon them with equal fury, making the like slaughter: which violent prosecution raging against them so fiercely for ten whole Moneths, the Countrey was in a manner utterly depopulated, and Temesne a harbour for wild beasts. After a Hundred and fifty years, King Mansor finding it then unpeopled, gave it to some Arabians, who inhabited there near Fifty years; but them, together with Marcer, were expelled by the Kings of the Family of Lunfun. And since that, the People of Zanete and Haore, by the Marin Princes were Seated here, viz. about the Year Fifteen hundred, and therein have so well thriven, that the King of Fez is jealous of them, having a watchful Eye over their Actions, yet holding a Peace with them, and unwilling to stir up any animosities, as knowing they are able to bring into the Field Threescore thousand Men, and have under their Command Two hundred Forts and Castles.



A Z G A R.

A Zgar Borders Northward, on the Great Ocean; to the West, on the River *Buragrag*; East, on the Mountains *Gemere*, *Zarhon*, and *Zela*; South, on the River *Bunafar*. The length about Eighteen Miles, and the breadth Three.

Sea-Coast Towns are these, *Larache*, *Elgiumba*, *Kasar el Kabir*.

Larache, by *Ptolomy* call'd *Lixa*; and by *Pliny*, *Lixas*; and by the *Moors*, as *Sanutus* and *Marmol* say, *Elbaris*, lieth about six Miles and a half from *Arzille*, in the height of thirty four Degrees and thirty Minutes, North Latitude, at the Mouth of the River *Lecus*, or *Lix*.

This City, which *Gramay* and others conceit to have been the Gardens of *Hesperides*, and *Sanutus*, the Royal Court and Residence of *Anteus*, and the Place where *Hercules* Wrestled with him, hath long been, and still is, one of the most convenient Forts the Kings of *Fez* enjoy, and the surest Opposer both of the *Spanish* and *Portugal* Forces, when with greatest fury they pursue the *Moors* in these Parts. But in the Year Sixteen hundred and Ten, which was the good fortune of the *Spaniards*, that one *Muey Xek*, Governour of it, surrendered it into the hands of the Marquess of *St. Germain*, Generall of the King's Army.

A Great *Morafs* spreads it self about it, abounding both with Fish and Fowl: and in the adjacent Woods are some Lyons. The Countrey about *Larache* being Barren and Waste, yields nothing but Cotton-Trees, and Coal-Mines, both affording sufficient Profit, especially the last, carrying them to *Tangier* and *Arzille*.

The Haven, much frequented by *Spanish* and *Italian* Merchants, is but a wild Road, granting but small security to such as know not the safest Ridings.

The City prides it self in divers stately Erections of Stone, encompassed with a strong Wall, and defended by three large Castles. One of which since the Conquest of the City by the *Spaniards*, is called by the name of *S. Mary*; the second, lying at the Mouth of the River, *St. Anthony*; and the third also dedicated to another Saint.

The *Moors*, before the *Spaniards* possessed it, maintained there a Garrison; and the *Spaniards* at this time doe the same. The Fort *St. Mary* hath a broad Graff and Bulwaik, to be entred at three Iron-Gates, being maintained with sixty Brass and Iron Pieces of Ordnance. In *St. Anthony's* Fort are planted thirty Pieces of Brass Cannon, well supplied with all sorts of Ammunition. The *Spaniards* have made up the Works about both the City and Castles, esteeming it a place of very great Consequence for shelter and preservation of his Fleet, having much improved the Haven. Near to this lies the Mountainous People and *Arabians*. In this very Territory appears also, on the Sea-Coast, the City *Moximar*.

Elgiumba, according to *Marmol*, *Gemaa el Carvax*, a small City in a Plain, thirty Miles from *Fez*, at this day wholly Waste. *Kasar el Kabir*, or *Alkazar el Quibir*, which signifies a large Border, stands on the River *Lakkus*, ten Miles from *Arzille*, containing near fifteen hundred Houses, with many Mosques.

There were here several Cities of note, all which lie buried in their own Ruines by the cruelty of the Wars.

The Condition and Con-
stitution of *Aggar*.

THe Air of this Province is so pleasant and healthy, that the Kings of *Fez*, in the Spring, take their Progress thither; not onely for their Refreshment, but for their Game, the Place yielding Field-Sports, Hunting and Hawking. From hence also *Fez* is furnished with Cattel and Horses. The Soyl about the City *Elgiumba* and *Kasar Elkabir*, yields great store of Grain. *Larache*, altogether barren, abounds onely with Cotton and Fish; two Miles in Circuit. The City *Kasar Elkabir*, boasts onely of curious Gardens and Orchards, Planted with all variety of delicate Fruits: but wants Springs, so that the Citizens have no Water but what Dreyms from the Roofs of the Houses, which in *Barbary* seems strange.

The Customs of the In-
habitants.

THe Inhabitants of this Territory commonly go neatly Clad; but those of *Kasar Elkabir* wear onely Cotton-Garments in general: they are a Mild and Quiet People, rather Simple than Ingenious.



HABAT, or EL HABAT.

The Borders of *Habat*.

Habat, or *El Habat*, begins Southward, at the River *Guarga*, or *Erguila*, and runs Northward to the Midland Sea; bounded on the East with the Mountains of *Gomere*, called *Errif*, on the West with the Marishes of *Agar*, being Twenty Miles long, and Seventeen broad.

Taximus,
Arylle.

Towns on the Shore of the Atlantick Ocean are, *Taximus*: then *Arylle*, formerly called *Zilia*, and by the Inhabitants *Azella*, built by the Romans towards the West; about Fourteen Miles from the Mouth of the Straits, and Forty Miles from *Fez*.

Its several Overthrows.

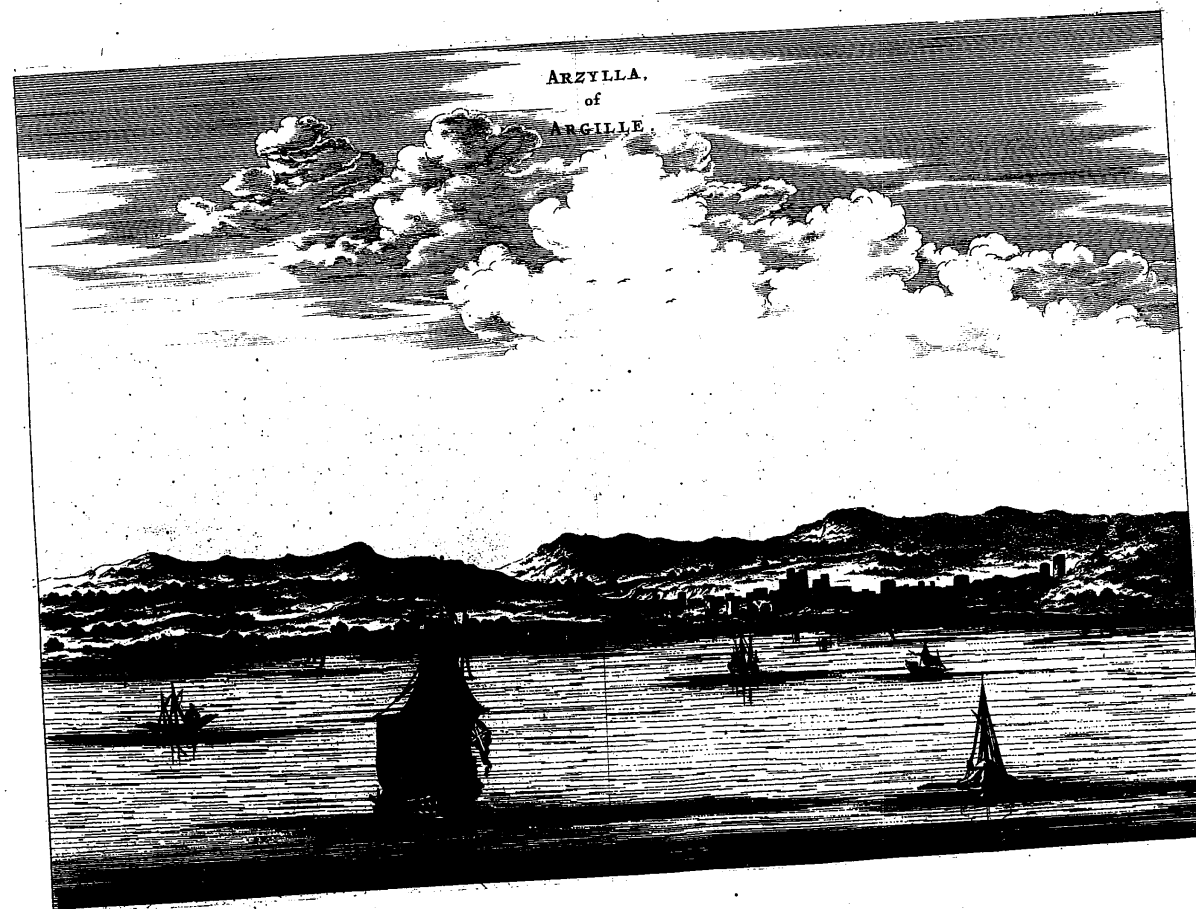
This City was for some time subject to the Prince of *Septa*, or *Centa*, a Tributary to the Romans; but afterwards subdued by the Goths which were driven out by the Mahometans, who possessed it Two hundred and twenty years, when the English took it by Storm, and utterly wasted it by Fire and Sword, so that Thirty years after it lay desolate; but at length Repaired and Peopled by the Mahometan Patriarch of *Cordua*. But *Alphonfus* King of *Portugal*, who for his eminent Atchievements in these Parts, as a second *Scipio*, gat the Surname of *Africanus*, on a sudden surpris'd it, and took Prisoners, not onely all the Souldiery, but also the King himself, with his Sister, about Seven years of Age, whom he brought Captive to *Portugal*, where they remained Seven years, and then redeemed for a great sum of Money.

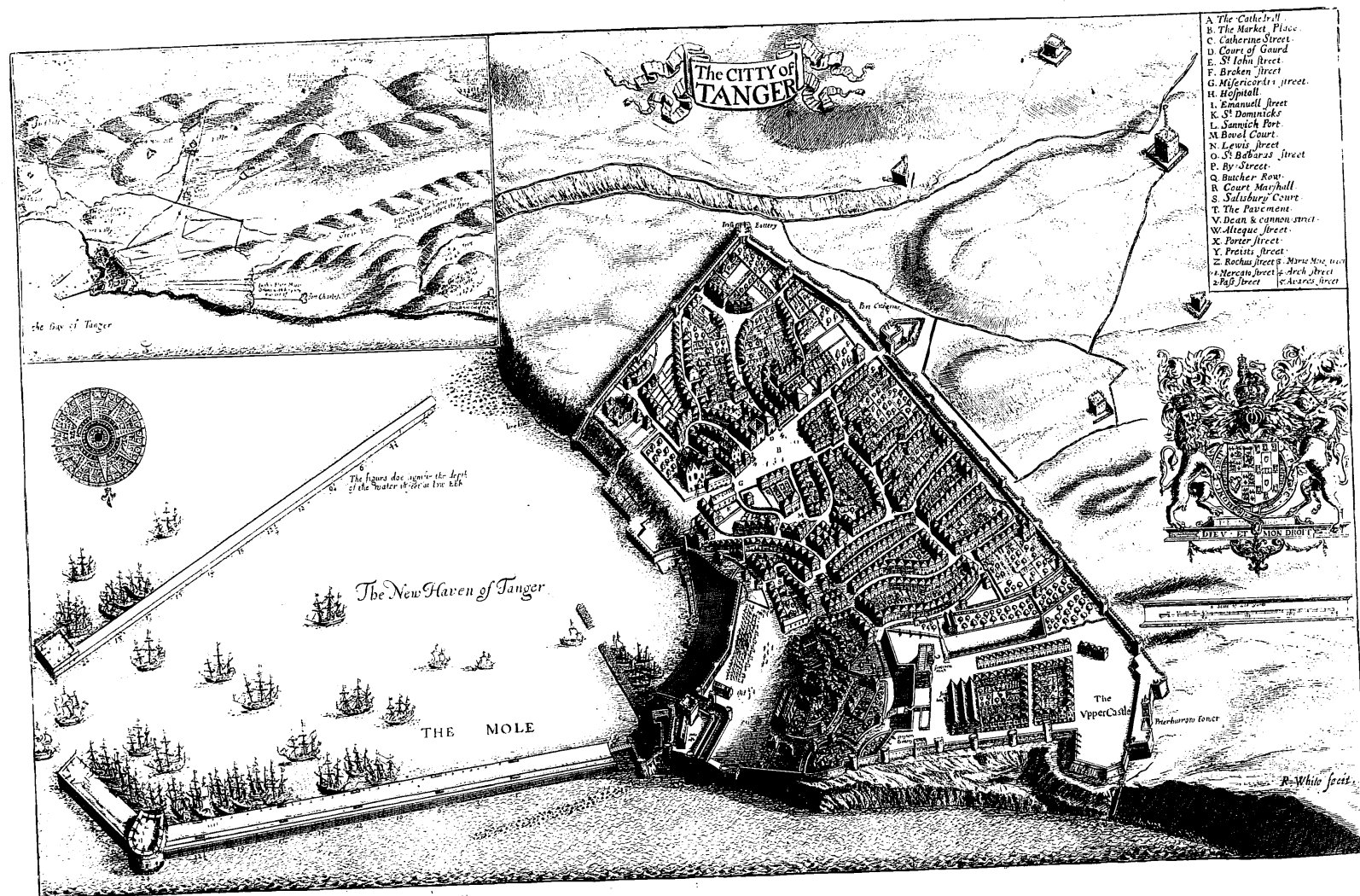
It was vanquished by the
Portugals.

The King of *Fez*, over-
comes *Arylle*.

This young Prince, after his Fathers death coming to the Crown, sought all opportunities of revenge, beginning first to vent his choller on this City; which he assaulted in the Year Fifteen hundred and eight, with an Army of a Hundred thousand Men, and won it, setting at liberty all the Moors that were found in the City: however, the Portugals kept the Castle; which the young King so straitly besieged, that he forced them to a Parley; wherein it was agreed to surrender, unless they had relief in two days: within which time *Don Pedro* of *Navarre* appearing before the Town with a strong and well-manned







manned Fleet, so plied the Enemy with Shot from his Great Guns, that he not onely compelled him to leave the Siege, but also to quit the City, and draw off with his whole Army. This success of *Don Pedro* so encouraged his Countrymen, that they erected new Forts, and so strengthened the Place by Sea and Land, as the *Moors* never after durst attempt it. But after many years, whether out of design to retrench their Expences, or out of fear, of the *Xeriffs* coming upon them, whereof they had intelligence, they quitted it, together with some other Places, which the *Mahometans* soon possessed and kept, until *Muley Mabomet* re-engaged it to *Don Sebastian*, King of *Portugal*, as a Pledge for the keeping of his Word; but that noble Prince miscarrying in that unfortunate War, the *Xeriffe* soon retook it, and in the *Mahometans* hands it continues to this day.

The Cape of *Spartelli*, by the *Spaniards* called *Cabo Esparta*, and by some taken for the *Cottes* of *Pliny*, lieth between *Azille* and *Tangier*, shooting far into the Sea, and the very Point guarded with a Rock.

On the Shore of the Great Ocean, near the Straits of *Gibraltar*, in the height of three and twenty Degrees, and forty Minutes, North Latitude, stands the ancient City *Tangier*, formerly *Tingis*; by the *Portugals* *Tanjar*, and by the *Barbarians*, according to *Strabo*, *Tinga*; in the time of the *Romans*, the Metropolis of *Mauritania Tingitana*; and by them builded after the Conquest of *Spain*, although the *African* Historiographers falsly attribute it to one *Sedded*, Son of *Had*, who, they say, was Emperour of the whole World. Their Story is this: That the Emperour having resolved to build a City, of no less beauty then an Earthly Paradise, he first encompassed it with Brazen-Walls; and then covered the Roofs of the Houses with Gold and Silver; which, say they, was not impossible for him to do, in regard all the Cities in the World contributed to its building. But to leave their fancies, and return to the truth the History: It stood, while the *Romans* Lorded over *Spain*, subjected to the Prince of *Centa*, as we said before, and continued very populous till the time of *Alphonfus* the Fifth, King of *Portugal*, who in the year Fourteen hundred sixty three, making his third Expedition into *Africa* with thirty thousand Men, easily became Master of the Place, the Inhabitants terrified at his Power, leaving it, and with their chief Moveables flying to *Fez*. His Father, King *Edward*, in the year Fourteen hundred thirty and three, had worn out his time fruitlessly in the *African* Wars, and beleaguering of this City: for he was compelled to break up the Siege, and leave his Brother *Ferdinand* as a Pledge in the hands of *Aben Sala*, the Emperour of *Barbary*, till *Septa* should be re-delivered. But the State of *Portugal* esteeming it dishonourable, easily to surrender a place of such consequence, took no notice of *Ferdinand*, who continued there seven years in a miserable Captivity. During this time they got also *Tangier*, which with great expence and trouble having kept divers years, at length finding the charge of defence to exceed the profit, they absolutely assigned over their interest to our gracious Sovereign *CHARLES* the Second, King of *England*, *Scotland*, *France* and *Ireland*, in part of the Marriage-Portion with *Donna Catharina*, Daughter of the most Illustrious Family of *Portugal* now our Sovereign Lady, and His Majesties Royal Consort; who in her Right duly possessed thereof, hath not onely much improved the Fortifications, but also erected a stupendious Mold, a strong and safe Harbour for Shipping, from whence he may take cognisance, or speak with any that pass the Straits of *Gibraltar*, (by which it stands) either into the *Mediterrane* or *Atlantick* Ocean: and the Garrison of *English* now there fear not at all what the power of the *Moors* can or dare do by Land.

Left again;

The Cape of *Spartelli*;*Tangier*;

Its Building.

The Condition of the
Country.

Kasar Ezzakir.

The Passage thence to
Granada.

The Straits three Miles
over at the narrowest.

Vinamur.

Exagen.

Beni-Teude.

Mergo.

Tanfor.

Agle.

Narangia.

The Ruines of Bezat.

THE Countrey round about yields little Corn : but there are many Gardens, which produce Citrons, Lemons, and other Fruits in abundance. The Mountains adjoining to the City are replete with fertile Vineyards : but more toward the Inland the whole is covered with Sand.

At the Mouth of the Straits stands *Kasar Ezzakir*, known vulgarly by the name of *Alcacar*, or *Alcafer*. The Founder was *Manfor*, King of Morocco, who built it as a fit conveniency from whence to Embarque for an easie passage to *Granada*. *Alphonfus* the First, King of Portugal, in the Year Fourteen hundred forty and eight, took it with a triumphal Victory. But in the Year Fourteen hundred and forty nine, the King of Morocco twice Attaqued it strongly, but was by the Valour of the Portuguese bravely Repulled.

In the same Straits stands *Centa* ; so called both by the Spaniards and Portugals ; by *Melle*, *Septa* ; and by *Ortelius*, taken for the *Lexiliis* of *Ptolomy* ; distant not above three Miles from the Coast of *Granada*, from which separated by that Strait, so narrow, that Men and Beasts may be seen and distinguished from the one or the other Shore. It has had many Masters, as the Romans, into whose place came the Goths, whom the Mahumetans dispossessed, as themselves at last were, in the Year Fourteen hundred and fifty, by *John King of Portugal*.

This is a Place considerable, and reasonably well built, notwithstanding the fatal miseries it three several times underwent both by Fire and Sword ; first under *Habdul-Mumin*, King of Morocco ; the second under *Mahometh* of *Granada* ; the third under the Kings of Portugal, who, the severity of the War passed, to encourage others to build, beautified it with a strong Castle and Palace.

A little distant from this lies an inclosed Ground, called the *Vinamur*, that is, *Vine-Hill*, for the great abundance of Vines there growing : and indeed that's all it can boast ; for the other Grounds are Barren, and which is the reason of the extreame dearth of all sorts of Grain there.

THE Inland Places are these : *Exagen*, three Miles from the River *Guarga*, and twenty Miles from *Fez*, having abundance of excellent Springs and Fountains. *Beni Teude*, or *Bani Teud*, supposed the *Baba* of *Ptolomy*, or *Julia Campestris* of *Pliny*, in a pleasant Plain, on the same River, fifteen Miles from *Fez*, containing heretofore Eight thousand Buildings ; but now lieth Waste.

So also *Mergo*, by *Marmol* called *Amergo*, by others *Tokolofide*, five Miles from *Beni Teude* ; the Ruines of its Walls still shew some Latine Inscriptions, though much obliterated.

Tanfor, by *Marmol* called *Tanfert*, and by the Arabians *Tebart*, and *Trifide*, two Miles from *Amergo*, between *Fez* and Mount *Gomere*.

Agle, or *Aguile*, a Walled City close to the River *Guarga*, or *Erguile*, formerly spoiled by the English, but at present recovered, and reasonably well peopled.

Narangia, three Miles from *Exagen*, on the River *Lukkus* : At the Mouth of which, three Miles from the Sea, and fifteen from *Fez*, appears the Island *Gezire*, by the Spaniards called *Gratiosa*, and perhaps is the *Cerna* mentioned by *Ptolomy*.

Close by *Narangia*, but more into the Land, may be seen the Ruines of *Bezat*, by some called *Lixa*, and by others *Besara*, or *Besra*. It stood in a Plain between two Mountains, three and thirty Miles from *Fez*, and seven from *Casar el Kabir*, boasting of the number of two and twenty thousand Buildings.

Homam,

Homam, also heretofore a flourishing Pile of Buildings, but now a ruinous Heap.

Tettigin or *Tetuan*, by the Inhabitants call'd *Tetuin*, about seven miles from *Ceute*, and eleven from the *Atlantick Ocean*. The Name signifies, *An Eye*, gotten from a crooked Countess, who rul'd over this place. The banish'd Moors of *Granada* did it much mischief ; but it hath recover'd its pristine Beauty, having within strong Walls, and a deep and broad Trench, eight hundred well built Houses.

THIS Dominion hath eight eminent Mountains, viz. *Rabone*, *Benefense-care*, *Beni Aroz*, *Chebib*, *Angera*, *Quadres*, *Beniguedarfeth*.

The Mountains of *Habon*.

Rabone, or *Arahone*, riseth close by *Exagen*, extending in Length ten miles, and in Breadth four. *Beni Aroz*, by *Marmol* stil'd *Beni Maras*, close to *Kasar El-kabir*, seven miles long, and onely three broad. *Chebib* or *Beni Telit*, eight miles from *Tangier*, noted for six or seven small wall'd Villages there standing. *Beni Hassen* a very high Mountain : *Angera* about eight miles South of *Little Kasar*, is three miles long, and one mile broad. *Quadres*, otherwise *Huat Idris*, and *Vateris*, borders on *Beni Aroz*, lying between *Ceute* and *Titan* : And lastly, *Beniguedarfeth*, adjoining to *Tetuin*.

THIS Province is well water'd, and exceeding fertile ; especially from *Exagen*, to the River *Guarga*, being ten miles, wherein lye nothing but Gardens : Then from *Beniteude* to the Mountain *Gumere*, containing forty miles, as also round about *Homam*, are abundance of Corn-Fields and Pastures well stockt with Cattel. *Rabone* yields plenty of Grapes, out of which they press both White and Red Wine. *Homam* and *Angere* afford Flax. *Benefense-care* great quantity of excellent Honey. *Tanfor* feeds great Cattel, sufficient to supply their Neighbors : Lions also breed there ; but so faint-hearted, that upon the noise of Women or Children they flye : So that they have a Proverb in this Countrey concerning Cowards ; *That they give their Tails to the Cows to eat*.

The Condition of *Habon*.

THE People of *Mergo* have a high Conceit of themselves, as being of a frank and generous Nature, but are indeed covetous, rude, and ignorant ; so are those of *Tanfor*. Those of *Basra* were formerly very courteous, and simple or sincere, but with the Change of the State have so alter'd their Manners, that now they are quite contrary. The Mountaineers are strong of Body, very laborious and active, but unwillingly submit to any Command, being strangers to all Laws and good Order.

The Manners or Customs of the Inhabitants.

E R R I F.

ERrif hath on the East the River *Nakor*, on the West the Territory of *Habat*, on the North part of the *Midland-Sea*, and on the South, the Mountains over against the River *Guarga*, in the Province of *Fez* : Extending in Length from East to West fourteen, and in Breadth from North to South eight miles.

The

The Borders of *Erif* :

Comere.

The chief Places thereof lying on the Coast of the *Mediterranean-Sea*, are : *Comere*, lying close by three little Islands ; the first of which some hold to be *Penon*, and the two other the Cliffs *Tarfonelle* and *Nettegalle*.

The City *Terga*, by *Marmol* call'd *Targa*, and built, as *Sanutus* says, by the *Goths*, about twenty miles from the Straits of *Gibraltar*, contains near five hundred Buildings.

Telis.

Yelles, a little Sea-Town, two miles from *Bedis*, hath a safe, though small Haven.

Bedis.

Bedis, by many call'd *Bellis*, as cohering with the Spanish Name *Velez*, is by the Inhabitants nam'd *Deirath Bedis*, and by the Learned thought to be the *Akrath* of *Ptolomy*.

It stands between two high Mountains, containing six hundred Houses, an ill fortifi'd Castle, and a small Dock on the Shore, where commonly Gallies and other small Vessels or Boats are built.

Penon de Velez.

About a thousand Paces from thence, upon a Rock, in the height of twenty four Degrees, and twenty Minutes, Northern Latitude, stands *Penon de la Velez*, that is, *The Rock of Velez*, sever'd from the firm Land by a small Channel, that affords a safe Harbour for ten or twelve Gallies. It is a very strong place, guarded with several Forts ; the chiefest of which is built upon the height of the Rock, accessible by one onely cut way ; some stand in the middle, and others at the foot : so that it seems almost impregnable.

Gibba.

Mezeime.

Gebba, a small decay'd Town, eight French Miles from *Velez*. Near Point *Oleaster*, mention'd by *Ptolomy*, *Marmol* places *Mezeime* or *Megeime*, by some held to be the *Teniolonga* of *Ptolomy*, seated on the side of a Hill on a great Plain, nine French Miles long, and three broad, through which the River *Nakor* passing, divides *Errif* and *Garet* : But now so waste, that the wilde *Arabs* desert it.

Seufaan.
Gnazaval.

Towns more to the Inland, are : *Tegasse*, a little Place, two miles from the *Mediterranean-Sea*, call'd by *Marmol*, *Tagaza*, and thought to be the *Thalude* of *Ptolomy* : Then *Seufaan*, and *Gnazaval*, remarkable for nothing but their inconsiderable meannells.

The Mountains of Errif.

THE Mountains here have few Habitations, but poor Huts cover'd with Straw, or Barks of Trees : Such as they be, take as followeth : First,

Bentgarir or *Beni Oregan*, close by *Targa*, three miles long, and two broad. *Beni Mansor*, three miles long. *Bucchnia* or *Botoia*, in Length four, and in Breadth three miles. *Benichelid* or *Beni Quilib*, in the Road between *Bedis* and *Fez*. *Beni Jus*, four miles long, and three broad. *Benizarval* and *Benirazin*, fronting the *Mediterrane*. *Seufaan* or *Xexuen*, reported to be the fairest Mountain of *Africa*. The *Beni Gebara*, high and craggy. *Beni Yerso*, and *Hagustan*, well inhabited. *Benigaled* and *Beni Iedes*, high, and almost unpassable. *Alkas*, twelve miles from *Fez*. *Benigazaval*, ten miles long, and five broad, shewing one City, and an hundred and twenty Villages. *Guarga*, *Beni Achmed*, or *Beni Hamet*, four miles long, and the like in Breadth. *Beni Egenesen*, or *Beni Zanten*, *Beni Mesgilda*, *Beni Guanud*, all bordering on *Fez*, from which divided by a River.

The Condition and Quantity of the Territory.

THIS Province bears good, tall, and streight Timber, but little Grain of any sort : Of Grapes, Figs, Olives, Quinces, and Almonds, there is pretty

pretty plenty : but no Cattel besides Goats, Asses, and Apes, with a sort of Beeves no bigger than yearling Calves. The Water abounds every where, but in many places so muddy, that it is scarce potable ; by reason whereof the People fetch their water to drink from Pits and Ponds without the City.

Most of the Inhabitants of these Places have great Swellings under their Chins, like the People in the Mountains of *Savoy* and *Dauphine* ; but the reason unknown, except it proceed from the drinking that Water : however it much deforms them. They are blockish, stupid, and given to Jealousie, and all other kinds of Beastiality. These are not so curious of their Wives, but in other parts of the same Jurisdiction they are as careless : it being customary, That when a Woman dislikes her Husband, she will go presently to a Neighboring Mountain, leave her Children, and take another : And this is the cause of continual Wars between them. And if by chance at any time they make peace, the Man who hath the others Wife, is bound to give all the Expences to the first Husband, during the time of their Cohabitation.

The Customs of the Inhabitants.

They fare very hardly, living of Barley or Oat-Bread, salt Sprats, and Eggs ; accounting Goats Milk, Bean-Broth, and boil'd *Mosch*, a great Dainty.

G A R E T.

Garet the sixth Province of *Fez*, butting East, on the River *Mulaye* ; West, on the River *Nakor* ; on the North, on the *Midland-Sea* ; and South, on the River *Mullula*, and the Mountains close by *Numidia*, is divided into three Parts : The first compriseth the Cities and Plains ; the second, the Mountains ; and the third, the Wildernesses. The first containing the Cities, is accompted sixteen miles in Length, and forty in Breadth.

The Borders of Garet.

Its Partition.

On the *Mediterrane* stand the Cities *Tarforagello*, *Fetis*, and *Tarfoquirato*, with the Mountain *Alkadie* ; so call'd by the *Arabians* : but *Marmol* takes it to be *Abyle*, one of *Hercules Pillars* ; at whose foot lies *Cape Trident*, or *The Point of three Forkes*, by *Castaldus* call'd, *Cabo de tres Forcas*, and by *Oliverius*, *Cabo de tres Orcas*, supposed to be the *Metagonitis* of *Ptolomy*, the *Metagonium* of *Strabo*, and *Sestiana* of the Antients. It shoots far into the Sea with a Point ; from which Eastward lie three small Islands in form of a Triangle, besides one great one nam'd *Abusam*, in the height of thirty Degrees, and twenty Minutes.

Alkadie.

Melille, formerly *Ryffadurum*, or *Ruifar*, by the Inhabitants call'd *Deirath Melilla*, having a convenient Haven in the *Midland-Sea*, was heretofore the Head-City of this Territory : In the time of the *Goths* strongly wall'd, and so flourishing under the *Mahumetans*, that it contained above two thousand Houses. But in the Year Fourteen hundred and ninety seven, the Duke of *Medina Sidonia* won it, and at this day it is one of the *Spaniards* Principal Strengths in *Africa*, excellently Fortifi'd, and commanded by a Castle well provided of all Habiliments necessary either for Offence or Defence.

Melilla.

About six miles from *Melilla*, near *Cape Trident*, or *Metagonites*, lieth *Casasa*, by the *Portuguese* call'd, *Cabo de Casasa* ; where formerly, because of the Conve-
nieny

Casasa.

niency and Safety of the Haven, the *Venetians* drove a great Trade of Merchandise with the Inhabitants of *Fez*: But by the Diligence of *Ferdinand*, King of *Aragon* and *Castile*, the *Moors* driven out, he annexed it to the Kingdom of *Spain*.

Places further from the Sea, are *Tezzote*, mounted on a Rock, ascendible onely by Winding-Stairs: And *Meggeo*, a small Town, two miles Southward of the *Midland-Sea*, and about four to the West from *Tezzote*.

The Mountains of *Garet*.

Besides *Alkudie*, and the Point of three Forks, here are several other Mountains, viz, *Equebdenon*, or rather *Mequeb Huan*, a large one, boasting seventy two small Villages before the *Spaniards* had *Casasa*; but since that, much thinder of Inhabitants. *Benisabia*, reaching Eastward from *Casasa*, to the River *Nokor*, in Length eight miles, and containing about an hundred and eighteen Villages: Besides *Azangan*, *Beneteuzin*, and *Guardan*, remarked onely for their Monuntainous Qualities.

The Continuation of the Territories.

This Dominion, though it hath many, yet wants some Necessaries for humane Sustainance; particularly Water, many Places having no other than the Rain-water they can catch: The whole Countrey, except the Hill *Benisabid*, being dry and barren, like the Desarts of *Numidia*.

The Desarts feed abundance of all sorts of Cattel, the chiefest Riches of the Inhabitants.

So also the Mountains *Echebdean*, *Benisabid*, and *Azangan*: But those Mountains about *Meggeo*, inclose in their Bowels much Iron, which they barter or exchange with the Merchants of *Fez* for Oyl.

The Manners or Customs of the Inhabitants.

Most of the Inhabitants are very generous, milde, and affable, especially the Citizens of *Meggeo*, and the People of *Benisabid*: And such is their Temperance, that they drink no Wine, although their Neighbors of *Erriff* make great quantities.



CHAU S.

The Borders of the Territory of *Chau*.

Chaus, by *Marmol* call'd *Cuz*, the seventh and last Province, but not the least of this Kingdom, being in effect a third part of the whole; having on the East the River *Zha* or *Ezaha*; to the West, that of *Guraigura*; in Length from East to West near forty six miles, and in Breadth about forty. For it contains all the Parts of *Atlas*, over against the *Moors* Countrey; a great part of the Plains of *Numidia*, and the Mountains bordering upon *Lybia*.

Its Signifi.

Teurert.

Teurert is placed among the chiefest Cities of this Jurisdiction, situate on a Hill near the River *Zab*, fronting on the North the Desart of *Garet*, to the South, looking on the Wastes of *Addubra*, on the East, those of *Angah*, bordering on *Telenin*, and in the West, on the Wildes of *Tafrata*, adjoining to *Tezza*.

Hadagia,

Hadagia, a little Town erected at the Conflux of the Rivers *Melule* and *Mulue*, first spoil'd by the *Arabians* of the Desart *Darda*, and afterwards during the Wars of *Teurert*, utterly demolish'd. But the *Turks* have re-peopled and beautifi'd it so, that now it flourishes no less than at any time heretofore.

Garfis, formerly *Calasa*, erected upon a Rock near the River *Mulue*, five miles from *Teurert*, fortifi'd with a Castle, and made a Store-house for Corn by the *Marin* Kings. The Wall and all the Houses built of *Black Touch*.

Dubdu, a very Antient City, in the height of twenty five Degrees North Latitude, upon a high Mountain, principally inhabited by the People of *Zenete*.

Meza or *Tezar*, a strong Town two miles from *Mount Atlas*, twelve from *Fez*, forty from the *Great Ocean*, and seven from the *Midland-Sea*, in former times was accounted the Third of the whole Kingdom, having a far greater Mosque than any in *Fez*, and five thousand Houses all meanly built, except the Palaces of the Nobility, and Colledges, which carry more state. The Jurisdiction of this City is very great, and comprises several Mountains, upon which several People dwell.

Sophroy, a little City, at the foot of *Mount Atlas*, four miles Southward of *Fez*, close by the Road leading to *Numidia*.

Mezdaga, another small place, three miles West from *Sophroy*, and four to the South from *Fez*, environ'd with a good Wall, but the Buildings very slight, yet each house necessarily accommodated with a Fountain of Water.

Benihablud, of old call'd *Beuta*, distant from *Fez* three miles, and water'd with several Streams flowing from the adjacent Hills.

Hamlisfan, otherwise nam'd, *Ain el Ginum*, that is, The Fountain of Idols; because in old time, the people meeting in the Temple, situate near a standing-Pool, did commit all sorts of uncleannels.

Menidia or *Mehedia*, seated upon *Mount Arden*, about three miles from *Hamlisfan*; formerly in the Civil Wars of the Countrey laid waste, but since Peopled anew, and repair'd by the *Arabians*.

Tezergbe, a small City, built in form of a Castle by a Rivers side, at the foot of *Mount Cunagelgherben*.

Umengiveaibe and *Gerceluin*, two old decay'd Towns; the first not far from *Atlas*, the later near the Mountain *Zis*; now of little note, but heretofore strongly wall'd by the Kings of the *Marin* Family ruling in these Parts.

Within this Tract of Land are two great Plains, the one call'd *Sab-blelmarga*, that is, The Field of Contention; being forty miles long, and ten broad, having neither Houses or Towns, but a few small Huts, lying here and there dispersedly: the other vulgarly nam'd *Azagari Commaren*.

Mountains here be, *Matgara* or *Matagara*, two miles from *Teza*, difficult to be climb'd up, by reason of the narrowness of the way: *Cavata*, no better condition'd than the former, yet contains fifty Villages, with two fair Springs that feed and supply two Rivers: *Megez*, shewing forty Villages: *Baronis*, noted onely for the Name: *Beniguertenage*, reasonably Peopled: *Guceblen*, otherwise call'd *Guibeleyn*, thirteen miles in Length, and two in Breadth, neighboring upon *Dubdu* and *Banyasga*: *Beniriffen*, and *Selego* or *Ciligo*, out of which runs a River with so strong a Fall downwards, that will drive before it a stone of an hundred weight. The River *Subu* also takes his Rise from hence, being

being the greatest in all *Mauritania*. There also appear the Mountains *Benjazga* and *Azgan*; which last, in the East Butteth upon *Selego*; West, on the City *Sophroy*; South, on the Mountains above the River *Muluy*; and to the North, on the Plains of *Fez*: Mount *Miabr*, that is, *Hundred-pit Hill*, upon whose top stand some old Buildings, near which there lieth a deep Hole, or Pit, that they can find no bottom of it by Fathoming. *Cunai-gel-gherben*, or *Condigetherben*, not far from *Miabr*, but altogether without Inhabitants, partly by reason of the vehement and sharp Cold, and partly for the multitudes of Lions and Leopards there breeding, upon whose top riseth a high Rock, frequented with infinite Flights of Crows and Ravens; whence some imagine the Mountain took Name: *Kunai-gel-gherben* properly signifying a multitude of Ravens. The passage by it is dangerous, in regard oftentimes, out of the North, so strong Drifts of Snow rowl from thence, that Travellers have been buried under them, without hopes or possibility of recovery. Yet the Neighbouring *Arabs*, called *Beni Essen*, usually frequent them, for the coolness of the Water, and refreshment of the Shades. The Mountains *Benimerafen*, and *Mazetraz*, *Mezitalze*, the last from West to East about ten miles in length, and four miles in breadth, borders upon *Temesne*. Mount *Zis*, thirty four miles long, and fourteen broad, Butting East, on *Mazetraz*; West, on *Tedle* and Mount *Edis*; South, on part of *Numidia*, called *Segelmesse*; and North, on the Plain of *Edekfen* and *Guregra*.

The Houses upon the Mountains are made of Clay or Loame, and covered with Barks of Trees or Rushes; wherein they shelter their Cattel from the extremity of Weather.

A strange Bridge.

There is also in this Jurisdiction a strange Bridge over the River *Sabu*, between the two high Mountains, *Beni Jafga*, and *Selego*; which the Inhabitants for conveniency of passage from one to the other, have built in this manner: They have set two great Beams on either Shore of the River, to each whereof hangs a Pulley, through which run two great Cables, with a Basket fastened to one of them, wherein ten Men may easily sit, and when any would go over, he puts himself into the Basket tied to the uppermost Rope, and so drawing the lowermost, conveys himself to the one or other side.

The Quality of this Territory.

THE greatest part of this Countrey is Rough and Craggy, Dry and Barren, excepting one little Spot, replenished with Gardens, and watered with smooth purling Rivulets

THE Lands, about *Teze* and *Matgare*, are extraordinary fertile, and the Air very clear and wholsom. *Gafis* boasts of many well-plantéd Gardens, fruitful Valleys, full of Vines, black and red Grapes, but not good to make Wine. *Megefe* and *Beniguesenage*, bear much Flax; and the latter, Wheat, Olives, Citrons and Quinces. The Gardens of *Benijeffeten* afford Grapes, Dates and Peaches: the last of which the Inhabitants cut into four pieces, and dried in the Sun, is accounted a great Dainty.

The Mountains in general are Woody, wherein harbour many wild Beasts, such as Lions, Leopards, Apes, besides abundance of good Cattel, viz. Sheep, bearing a very fine Fleece, which the Women make into Coverlets and Cloth, so fine, that at *Fez* they give any Rates for it; Goats, profitable both for their Milk and Skins; Horses, Asses, and Mules, not onely profitable to the Inhabitants by their Labour, but upon Sale, yielding very good Barter. The

Mountains

Mountains *Zis* and *Gerseline* produce an incredible multitude of Serpents Tame, that they creep into the Houses, and are as familiar as Cats and Dogs: they twine themselves about what they eat, and eat what is given them, without hurting any body, unless first disturbed or abused.

THE People of *Megefe* and *Zis* are White, Strong-limbed, Swift of Foot, and active Horsemen. They of *Tezerghe*, are homely, but the Women of *Baronis* very white, handsom shaped, and well set. Those of *Benijeffeten* are Clownish, Ignorant, and void of all Education, living as Beasts; whereas on the contrary, the Inhabitants of *Mazattafe*, *Benijafga*, and *Gueblen*, are lovers of Learning, of civil Deportment, and Courteous.

NOR are their Conditions more various than their Habits: for the *Mazetastians* go neatly Clad; the *Baronians* wear much Silver; they of *Benijeffeten* Iron Rings and Pendants, labour in the Woods, or tend Cattel; for the most part going Bare-foot, or at best wearing Shoes made of Bulrushes. Those of *Zis* wear onely a Woollen Shirt girt about their Loyns with a Towel, without any Covering upon their Heads, Winter or Summer.



A L G I E R.

THE Kingdom of *Algier*, so called from the Head City of the same Name, includes at this day, according to *Peter Davity*, the ancient *Cesarian* or Imperial *Mauritania*; yet excludes *Dara*, bestowing * it on *Numidia* or *Biledulgerid*, whereas *Cluverius* Treats of it under *Barbary*, as wholly included in *Mauritania Cesariensis*, without any relation to *Biledulgerid*.

The Kingdom of *Algier*.
Rejane de *Algier*. p. 166.
* *Introd. Geogr. lib. 4. cap. 109.*

This Kingdom, together with *Bugie*, *Constantine*, and other adjacent Territories, heretofore a Member of *Tremecen*, or *Telenfin*, but now it self incorporated into this, hath for Borders in the West, *Mauritania Tingitana*; Easterly, part of *Fez*: from which divided by the Rivers *Zis* and *Muluy*; on the South, the Deserts of *Namidia* and *Biledulgerid*; on the East, *Tunis*; and on the North, the Surges of the Midland-Sea.

Its Borders.

It runs along by the Coasts of the *Mediterrane*, from the Mouth of the River *Muluy*, to that of *Sufgemar*, being in length, from West to East, above an hundred and fifty Spanish miles, though in other places not above twenty. *Peter Dan*, in his History of *Barbary*, augments it to an hundred sixty and two French miles, that is in the East, by *Tabarka*, to the Kingdom of *Tunis*; and the West, by *Oran*, to the Kingdom of *Fez*.

Its Extent.

Marmol divides the whole into four Provinces, viz. *Tremecen* or *Telenfin*, *Tenez*, *Algier*, and *Bugie*. *Gramay* in his Description of *Africa*, says, The Turks divide it into ten lying towards the Sea, and into ten towards the Inland; and each of which hath a City, called *Abzjer*, *Bugia*, *Gigeri*, *Constantine*, *Bona*, *Sargel*, *Horan*, *Hummanbar*, *Haresgol*, *Tebeffe*, *Beniarax* or *Beniaraxid*, *Miliane*, *Angad*, *Tenez*, and *Tremecen* or *Telenfin*, formerly a Kingdom of it self, besides the Kingdom of *Kouco*, *Labez*, *Tiharte*, and *Huerguela*; which two last now belong to *Numidia*.

The Partition.

T

The

The Rivers of Algier.

THe chiefest Rivers watering the whole Countrey, are *Zis*, *Hued Habra*, *Tefne*, *Mina*, *Xilef*, *Celef*, *Ceffaye*, *Hued el Harran*, *Hued el Hamiz*, *Hued Icer*, *Hued el Quibir*, *Sufgemar*, *Marzoch*, and *Yadoch*, all which rise out of the Great *Atlas*, and finish their course in the *Midland-Sea*.

The River Zis.

The *Zis*, a large Stream, deriving his Head, as we mentioned before, from *Atlas*, floweth through the Defart of *Angued*, and at last, joyning with *Hued Habra*, falls into the *Mediterrane*: the Waters hereof are very clear, and well replenished with Fish.

Hued Habra.

Hued Habra, ariseth in *Tremecen*, and uniting with *Zis* in the Plains of *Cira*, changes its Name to *Cirat*, so passing the desolate City *Arzeo*, empties her Waters into the *Mediterrane*.

Tefne.

Tefne, by *Ptolomy* called *Siga*, and by the Natives *Harelgol*, a little Brook, descending from *Atlas*, takes a Northern course through the Defart of *Angued*, and so giving a Visit to *Tenzegzet*, falls into the Sea five miles Westward of *Oran*.

Mina.

Mina, a midling River, called by *Ptolomy*, *Chylemath*, runs from *Atlas* Northward, falling into the Sea near *Arzeo*.

Xilef.

Xilef, formerly called *Cartena*, a great River, springs out of *Guanecaxis*, and passing through the Plains of *Tremezen*, intermingles his Waters with the Sea near *Mostagan*. Both the sides of it are inhabited by Rich and Warlike *Arabians*, called *Fledsueid*, which can bring into the Field above Two thousand Horfe, and Three thousand Foot.

Celeph.

Celeph, supposed to be the *Chinalaph* of *Ptolomy*, whose Banks are shadowed with pleasant Groves adjoining, waters the *Metasian* Valleys; at length disemboguing into the Sea, three miles from *Algier*.

Ceffaye, or Soffaye.

Ceffaye, or *Soffaye*, the *Saye* of *Ptolomy*, enters the *Mediterrane* close by *Metafuz*, Eastward of *Algier*.

Hued el Harran.

Hued el Harran, and *Hued el Hamiz*, Winter Rivers, but Summer Brooks, mix with the Sea between *Algier* and *Ceffaye*.

Hued Icer.

Hued Icer, thought to be *Ptolomy's* *Serbere*, springs from *Atlas*, and after a long Northern passage, Marries the Sea Eastward of *Metafuz*, near the Village of *Beni Abdala*.

Hued el Quibir.

Hued el Quibir, by the Spaniards and Portuguese named *Zingamor*, and taken for the *Mazabath* of *Ptolomy*, shoots from the beforementioned Mount, and falls into the Sea near the City *Bugie*.

Sufgemar.

Sufgemar, the *Ampago* of *Ptolomy*, rising in Mount *Auras*, having watered several dry and thirsty Plains, gives a Visit to *Constantine*; afterwards, augmented by contributory Water of *Marzoch*, empties it self into the *Midland-Sea*.

Yadoch.

Yadoch, or *Ladoch*, proceeding from *Atlas*, Eastward of the City *Bona*, unites with the *Mediterrane*.

The Air or Climate.

THe Constitution of the Air in this Climate is so temperate, that the greatest Heats doth not parch the Leaves of the Trees, nor do they fall off with the Cold. In *February* they commonly Blossom, and in *April* the Fruits have a visible greatness; so that in the beginning of *May* they have ripe Cherries and Plumbs, and towards the end, Apples and Pears; in *June* Grapes fit to be gathered; but in *August*, all later Fruits, viz. Figs, Peaches, Nuts, and Olives, attain a perfect maturity.

¶ The

THe Land here is for the most part barren, dry, and rugged, full of great Desarts; only the Plains Northward, between *Tremecen* and the *Midland-Sea*, produce good Pasturage and Feeding for Cattel, and great quantities of Fruit, and some Corn.

The kind of Land.

THe Desarts breed Lions, Ostriches, Hedg-hogs, Wild-Swine, Harts, Camelions, Leopards and Apes; besides great quantities of Wild-Fowl.

The Beasts.

THe Cities here are but small, and thinly peopled; yet conveniently seated, and inhabited chiefly by Merchants: who live in very noble Equipage, by Trafficking into *Guinee*, *Biledulgerid*, and several parts of *Negroeland*.

The People of this Region come from several Nations, and therefore each differing from other, both in Religion and Customs. The first are Native Turks, which out of Poverty remove hither out of the *Levant*, or the East, for Profit and Gain, where they become Souldiers of Fortune. The next are Highland Moors, called *Kabylees*, and *Asaguen*, constantly following the Turks Colours both in War and Peace. Then Jews and Moriscoes, Exiles of *Andaluzia*, *Granado*, *Aragon* and *Catalonia*. Besides Slaves of all Countreys dispersed every where, especially in the City of *Algier*. Without the Cities dwell none but Moors and Arabians, commonly called *Larbusses*, who usually make their Residence by the Rivers sides in Huts or Tents, two or three hundred together, which they call *Douar*, and one single Tent *Baraque*, as we mentioned at large in our General Description. Other Arabs range through the Desarts in great numbers, not fearing the King of *Algier*, by whose Armies if at any time overpowered, they fly to the Wilderness of *Biledulgerid*, whereinto they cannot be pursued, so that the most of them at all times live in freedom. Therefore *Algier* it self did give them a general Pension to live peaceably: but now most of them pay Tribute to *Algier*, fetched from them yearly by the *Jani-zaries*.

The several sorts of People in Algier.

Arabians and Larbusses.

In *Tremecen* is another sort of Warlike People, named *Galans* of *Meliava*, and divided into five Tribes, viz. *Uled Abdala*, *Uled Muca*, *Uled Cacix*, *Uled Suleyman*, and *Uled Hamar*, who command and enslave the *Brebers*, both of *Algier*, *Tenez*, and *Bugie*.

Brebers.

TREMECEN. or TELENSIN.

THe Jurisdiction of *Tremecen*, or *Telensin*, formerly a distinct Government, but now incorporated to *Algier*, of which we shall first treat (though somewhat improperly, in regard it is not the chief Province, but) because of its Neighbourhood to *Fex*, and for the more orderly viewing the Coasts of *Barbary*. It derives the Denomination from the principal City, named by the *Affricans* *Telimicen*, but by the *Europeans* corrupted into *Telensin*, comprising formerly the Cities of *Tremezen*, *Tenzegzet*, *Zexil*, *Guagida*, *Ned Roma*, *Tiberit*, *Ona*, *Harelgol*, *Hubet*, *Tefezara*, *Tezela*, *Agobel*, *Barba Marka Elquibir*, *Oran*, *Canastet*, *Arzeo*, *Mazagras*, *Mostagan*, and *Beni-arax*, together with the

Tremecen was formerly a particular Kingdom.

Marmol, p. 1. 5.
Gramay, l. 7.
Saunders, l. 5.

Desart *Angad*, or *Angad*, and the Mountains *Beninezetten*, *Matagara*, *Beniguernid*, *Tarava*, *Agbal*, and *Magarava*; but now circumscribed in narrower Limits. The Cities yet left, are *Tremecen*, *Hubet*, *Tefezze*, and *Tezele*, with the Mountain *Beniguernid*.

Tremecen.

Tremecen, or *Telemicen*, the supposed *Timisi* of *Ptolemy*, by some call'd *Telefin*, or *Tremisen*, and by *Marmol* *Tlemisan*, five small miles from the Midland-Sea. *Abu Tefisien*, who Ruled about the Year Fifteen hundred and twenty, raised the Walls of Hewen Stone, forty Cubits high, and strengthened with many Cittadels, or Redoubts; where-through the Citizens pass five Gates with Draw-Bridges: the whole overlooked by one great Castle, erected according to the Modern Architecture, with many Chambers, Dining-Rooms, and Apartments, besides Gardens and Lodgings for the *Janizaries*. Within the City are five Colledges, built Quadrangular after the Italian manner, yet scarce eight *Mosques* remaining of an hundred and fifty; whereof the City formerly boasted, each having a Tower, built after the *Dorick* method, and beautified with Marble Pillars; four great and eminent Baths, all that are left of fifty; two Inns for Strangers, *Venetians* and *Genoueses*, and four eminent ones for the *Moors*, the best remains of six and thirty, in former time set apart for entertainment of Travellers, and relief of the Sick. Most of the Streets spacious and large, wherein are ten fair Market-Places, where the Merchants have Ware-houses, and whither the Neighbouring Countrey with Commodities come twice a Week.

Their Houses.

The Houses there are much more stately and larger, than in the City of *Algier*, having Gardens Planted with Flowers, and all sorts of Fruit-Trees. In the Year Fifteen hundred and twenty, they reckoned six thousand Houses; and in sixty two, Five and twenty thousand; but at this day the number, by the Tyranny of the *Turks*, is very much abated, the Merchants in general removed to *Fez*. The *Jews* had there ten great *Synagogues*, which yet were not capable of their multitudes; but since the Year Fifteen hundred and seventeen, their number and strength is wonderfully decreased.

Hubet.

Hubet is a Walled Town, a small half mile Southward of *Tremecen*, said to be built by the *Romans*; and called *Minara*, by *Ptolemy* placed in thirty two Degrees and ten Minutes, North Latitude; famous onely among the *Moors* for the stately Sepulchre of *Sidi Bu Median* a *Morabout*, in the great *Meskiel*, and an adjoining Colledge and Hospital.

Tefezze.

Tefezze, or *Tefezze*, Scituate upon a Plain, four miles Eastward of *Tremecen*, surrounded with strong and high Walls, and taken for the *Astacilis* of *Ptolemy*.

Tezele.

Tezele, formerly *Ariane*, destroyed by King *Abubascen*, and never since either re-built or inhabited.

The Mountain Beniguernid.

Beniguernid, an Arm or Limbe of the Great *Atlas*, and full of Villages and People.

The Quality of the Country.

This Countrey, by means of the great plenty of Water, both in Rivers and Wells, yields abundance of Grain, all sorts of Cherries, delicious Figs, by the Inhabitants dried in the Sun to preserve as a Winter-Dainty, Peaches, Melons, Nuts, Almonds, and many other kinds of Fruit.

The Plain of *Tezele* alone produces Wheat enough to feed all *Telenfin*. *Beniguernid* abounds with Wood, and *Tefezze* rich in Mines of Iron.

The Employments of the Inhabitants.

The Inhabitants divide themselves into four Ranks, viz. 1. Handicraftsmen, or Artificers; 2. Merchants; 3. *Literati*, or the Learned; and 4. Souldiers.

The

The Merchants with great industry export and import Commodities from divers Countreys far remote from them. The Artificers are very ready and skilful in their several Trades. The Souldiers venturous and daring, made up partly of *Turks*, and partly of *Moors*. The Learned are sub-divided into Scholars, Lawyers, Notaries, and Doctors; some of whom read Lectures in Physick, others in Philosophy, and a third sort make it their business to expound the *Alcoran*.

Their Dispositions.

They of *Telefin* and *Hubet*, are affable and civil, many of them being Diers and Cloth-workers: Those of *Tefezze* of a dull apprehension, and rugged nature; but in *Tefezze*, Smiths, and such as work in Iron, making a profitable Living.

The Ancient Kings of *Telefin* lived in great Majesty, never shewing themselves in Publick, nor giving Audience, but by his Counsellor; who also managed afterwards all Business.

These People were a long while Tributary to the King of *Spain*, but from him wrested by the *Turks*, who sent thither an *Alcaid* to rule; but the *Turks* now have little to do there, being subjected to *Algier*, and govern'd by an *Alcaid* sent from thence.



ANGAD.

Angad, or *Angad Heben*, call'd by some *Angued*, signifying *A Waterless and Woodless Desart*, extending in Length, from West to East, seven miles, and in Breadth about twelve.

The Borders.

The River *Mulhe* cuts through this Wilderness in the midst, on whose Shores reside three sorts of People distinguish'd into Tribes by the Names of *Uled Talha*, *Uled Arrax*, and *Uled Mangor*.

The Cities in it, are *Guagida*, *Tenzegzet*, and *Izli*.

Guagida, an old Town in the Hill-Countrey, thought to be the *Lanigare* of *Ptolemy*, stands upon a pleasant Plain, nine miles from the *Mediterrane*, towards the South, and almost so far West of *Telenfin*, abutting on both sides on the Desart of *Angad*, replenish'd at the present with three thousand Families.

Guagida.

Tenzegzet, a strong City, seated upon a Rock in the way from *Fez* to *Telefin*, at whose foot flows the River *Tefma*, repair'd, new fortifi'd, and garrison'd by the *Turks*, being their principal Magazine for these Parts.

Tenzegzet.

Izli, *Zezil*, *Gutlui*, or *Giglua*, taken for *Ptolemy's Giva*, together with its Castle, stands upon a Plain by *Angad Wastes*, not far from *Telefin*.

Izli or Zezil.

Here are but few Mountains; the Chief of which is *Benizeneten*, inhabited by the *Berberian Zenetes*, about thirty miles Westward of *Telenfin*; extending in Length towards the East seven miles, and in Breadth towards the South five.

The Mountain Benizeneten.

The Air is unwholesome, the Ground rough and woody, onely here and there a sprinkling of Barley; and indeed the Soy! in this small Tract differs very much: for *Guagida* and *Tenzegzet* abound in Corn, Figs, and Raisins, whereas

mightily; whereas *Illi* is so dry and barren, that it affords little advantage, notwithstanding all the care the Inhabitants use, which frequently overflow it for improvements sake.

The Defarts of *Angad* are furnish'd with Deer, Harts, Porcupines, Ostriches, and Lions; whose rapacious fury is exceeded by Thieves, there lurking up and down, and taking all opportunities to rob and spoil Merchants, travelling from *Fez* to *Telenfu*.

The Inhabitants of *Izli* shew great Courtesie towards Strangers Travel-ling that way; but those of *Guagida* are of a contrary temper.

Their Food.

The *Benizetens* live hardly upon *Carraben* or *Saint Johns Bread*; those of *Angad* eat Dates, Milk, and the flesh of Goats and Cammels; their Habits mean, their Language the old *African* Tongue, and their Religion *Mabumetane*.

Their Government.

They have a peculiar Governor resident at *Guagida*, yet must address to *Telenfu*, either to exhibit their Complaints, or for redress of their Grievances.

BENI-ARAXID, or BENI-ARAZID.

Beni-araxid, or rather *Beni-arazid*, or *Beni-razid*, an Inland Territory, is about eleven mile long, and five miles broad; all the Southern part even and plain, but towards the North riseth up every where in Hills.

Beni-arax.

The chiefest of the Cities and Villages, is *Beni-arax*, enriched with more than two thousand Houses, yet unwall'd.

Calaa.

The second is *Calaa*, formerly call'd *Ataa*, wall'd, and built Castle-wise.

Elmohaskar.

The third, *Elmohaskar*, having a Fort near it, begun by *Almanfor*, Lieutenant of *Mahometh Benzeyen*, and finished by the *Turks*, who have appointed it the Residence for the King of *Algiers* Lieutenant.

Batha.

Lastly, *Batha*, by *Ptolomy* nam'd *Bunobora*, erected upon a pleasant place, two small miles from *Harar*, by the River *Huet Mina*; formerly very populous, but in their Civil Wars wholly destroyed: But a *Marabout* or Priest nam'd *Cena*, in the Year Fifteen hundred and twenty, pitching his Residence near it, and by the Alms bestow'd on him, gaining great Wealth, (for he had five hundred Horses, ten thousand Goats, two thousand Oxen and Cows, and five thousand Ducats) he bestow'd the same in rebuilding this place which he made a Seat for five hundred Scholars, which were every day at certain hours bound to repeat aloud some Names of God: this Foundation competently endow'd, continues to this time; and his Scholars do spread themselves and their Tenets all over *Africa*. The *Arabians* call it from this second Founder, *Cena*.

This Countrey is very fertile, yielding abundance of Grain, Prunes, Figs, and Honey; besides vaste Herds both of small and great Cattel.

The Inhabitants are of two sorts; one resident in the Hills, that Till the Ground, Plant Vineyards, and labour about other necessary things;

things; others live idly in Tents, ranging the Fields, and tending Cattel.

From *Elmohaskar*, the Governor frequently marches out with some selected Troops of Horse, and Pieces of Cannon, to keep these People in awe, and fetch in the Tribute.

M I L I A N E.

Miliane or *Melian*, abuts on *Beni-razid* in the West, and *Algier* in the East. *Miliana*, formerly call'd *Magnana* or *Mauliana*; for both these Names are found in *Ptolomy*, is a great City, built by the *Romans* upon an high Mountain, about three small miles from *Sargel* to the Inland, and nine miles Westward of *Algier*; environ'd on one side with tow'ring Rocks, on the rest with high Walls; the Houses built very curiously, each almost accommodated with a fresh Spring.

The Head City *Miliane*.

Other Cities belonging to this Province, are *Mezque* and *Teguident*: The former built by the *Romans*, between *Mestagan* and *Tenez*, about twelve miles from the *Mediterrane*: The Walls high and strong, but the Housing mean and slight. The chief Ornament of the Place is the Fort near the Palace, and the Great Church; both which seem to be *Roman* Structures.

Mezque.

The later is the Antient *Cesaria* of *Ptolomy*, and lieth so far to the Inland, that it touches upon *Biledulgerid*, formerly held in Compass two small miles, as still some of the Ruines do declare; but in the Year Nine hundred fifty nine, destroy'd by the *Kalifs* of *Cairavan*; but afterwards by a great *Marabout* restor'd and Peopl'd: So that at present it contains above thirteen hundred Families.

Teguident.

The Inhabitants are most of them Weavers and Turners, who though Skillful in their Trades, yet seldom arrive thereby to any more than one degree above the meanest poverty.

K O U K O.

The Kingdom of *Kouko*, by the *Morishan* Merchants call'd *Kouque*, or *Kouke*; by the *Italians* and *Spaniards*, *Kuko*, suppos'd to be the *Cinna* of *Ptolomy*, now subject to the *Turks*, and paying Tribute to *Algier*.

The Mountain *Kouke*.

On the Borders of the Fields of *Metia*, towards the South and East appear many Mountains; among which is Mount *Kuko*, giving Name to the whole Kingdom.

Gramay says it is a very high and craggy Mountain, eleven or twelve Dutch miles from *Algier*, nine Westward of *Bugia*, and three from Mount *Labe*: But *Peter Dan*, in his *History of Barbary* averres, that *Kouko* is a place lying thirty French miles from *Algier*, environ'd with almost inaccessible Mountains, possessed by *Arabians* and *Moors*.

The

The City.

THe City of this Name contains more than sixteen hundred Houses; strong in Scituation, as being surrounded with high and steep Rocks. Here the King of *Kouko* hath his chiefest Palaces.

And not far distant, in former times was the Haven *Tamagus*, belonging to the same King; but now in Possession of the *Algerians*.

The Haven of *Tamagus*.

This Countrey hath many Springs and Gardens Planted with all sorts of Fruits, especially Olives.

The plain Grounds yield plenty of Figs, Raisins, Honey, and Flax, of which is made excellent Linnen; *Salt-Peter* is there digged. The Inhabitants are warlike, necessitated thereto by their Neighboring Enemies; yet their Fields stockt with Cattel, their Woods with Monkeys, and the whole Region with Horses fit for Service in the Wars.

The Revenue.

THe yearly Revenue of the King, is reckon'd to seven hundred thousand Crowns, which he raises by the Barter of Native Commodities; nor can he easily be deprived thereof, the Mountain serving as a Bulwark to keep out whom they are not willing to admit; there being but onely one way to ascend them, and that so narrow and uneasy, that a small number with stones may keep back a strong Army.

Their Religions.

THe Inhabitants are all *Mahumetans*, here and there mingled with Christian Merchants: But such is their enmity to *Jews*, that they will on no terms have any Converse with them.

Government.

GRamaye and Peter Davity, give the Title of King to the Lord of these Countreys; but *Ananie* ascribes to him onely the Name of *Xeque*, though we may believe him mistaken; because within this hundred years, or thereabout, one *Benel Kadi*, of the Stock of *Celmi Beni Tumi*, King of *Algier*, by *Aruch Barberoussa* murder'd, relying upon the strength of his People, call'd himself King of *Kouko*; for whose Death all the people became deadly Enemies to the *Turks*: which continued till *Hassen* or *Asan Bassa*, Son of *Hayredin Barberoussa*, inter-married the Daughter of this King; by which means he gain'd the Assistance of his Armies against the King of *Labez*.

The continual Enmity of those of *Algier* against *Kouko*.

The King keeps no Court nor State, but onely a Guard for Safeguard of his Person: Nor makes Ostentation of his Strength; for his Countrey lying inclosed with the Provinces of *Algier*, they have always had an evil eye upon him, endeavoring utterly to extirpate the King, and bring the State under their absolute Obedience. This being not unknown to him, makes him Side with the *Spaniards*, as he did openly in the Year Fifteen hundred forty and two, when he sent the Emperour *Charles* the Fifth, lying before *Algier*, two thousand *Moors* for his assistance. Which upon the News of the miscarriage of his Fleet, he withdrew: but this was so highly resented, that shortly after in revenge came *Asan Bassa*, King of *Algier*, with an Army of three thousand *Turks* and *Moors* upon him, and he durst not strike one stroke against him, but made a Peace, upon a promise of a yearly Tribute, and gave his Son *Sid-Amel Benalkadi* for a Hostage. This begun a tie of Friendship between *Kouko* and *Algier*; which yet were more strongly united in a League, in the Year Fifteen hundred sixty one, by the Marriage of *Asan Bassa* with *Kouko's* Daughter, whereby his People got liberty to buy Arms and other Necessaries at *Algier*.

But

But this brought no small suspicion into the *Janizaries*, whose *Aga* having in *October* publish'd a Prohibition upon pain of Death, that no Arms should be sold to the *Koukians*, within two hours drew the *Janizaries* out of the City, seized upon *Asan Bassa*, together with his Sisters Son *Ochali*, the General of the Army, whom he sent bound in six Gallies to *Constantinople*. This raised new fears in *Kouko*, and encreased their hatred to *Algier*, so that in Sixteen hundred and nine, they sold the Haven of *Tamagus* to the *Spaniards*: but before delivery the *Algerians* took it by force. Afterwards in Sixteen hundred and eighteen, after the death of *Hamaert* the Kings Brother, who usurped the Kingdom, the old League of Friendship was renewed with *Spain*, and Hostages given for performance: this made the hatred between them and *Algier* break out afresh: but his death the year after quite altered the Case; for his Nephew, Murtherer and Successor, made Peace with *Algier*, and sent thither Hostages, who in a short time there ended their lives.

Of this Enmity between the King of *Kouko* and *Algier*, the *Spaniards* made great advantage, contriving thereby to get *Algier* into their hands, and according to their Design, in the Year Sixteen hundred and three, thus attempted it: There was a *Franciscan* Monck, named *Matthias*, well skill'd in the Language of the Countrey by his long Slavery there, when he was ready to return for *Spain*, he held secret intelligence with the King of *Kouko*, between whom 'twas agreed, that *Matthias* should furnish him with some *Spanish* Souldiers, for whose reception and safeguard the *Koukian* was to deliver up a small Fort, lying in the Entrance of the Mountain; and so with Joyned Forces fall upon *Algier*. The Enterprize thus concluded; a day was appointed to effect it; but the Council and Souldiery of *Algier* having privately some intelligence thereof, at the very hour sent a great number of *Janizaries* to the place; which at first approach summoned, was by *Abdala*, Nephew to the King of *Kouko*, yielded, together with a discovery of the whole design to the Bashaw of *Algier*, *Solyman* of *Katagne*, a *Venetian* Renegado; who promised him for every Head of a *Spaniard* concerned in the Plot, and by him either taken or kill'd, fifty *Sul-tanies*, and for the Head of *Matthias* two hundred. At last four *Spanish* Gallies appeared under the Vice-Roy of *Majorca*, on the appointed day, close by the Fort, with a good number of Souldiers, and the sum of fifty thousand *Escues*, *Abdala* also, accompanied with a great many *Moors*, did not fail to come to the Place; whereupon the Jesuit *Matthias* instantly, with four and twenty of the chiefest of the Gallies, stepping out to Land, asked for the Kings Son, which was promised him for a Hostage; *Abdala* answered, He was in the Fort: this gave *Matthias* cause to suspect Treachery, whereupon he would have retreated; but *Abdala* and his Souldiers opposing fell in upon them, and knockt him, and all that came on Land with him, to the ground: Whereupon the Vice-Roy of *Majorca* took up his Anchors, and withdrew, leaving all behind him that were Landed.

A fruitless Enterprize of the *Spaniards* to take *Algier*.

L A B E S.

L A B E S.

Gramm. Affr. 7. l. 15. c. 1.
Marmol. p. 1. 5. l. 18. c.

THe Kingdom of *Labes*, which signifies a kind of *Rush*, in Spanish call'd *Esparte*, of which the Frails or Baskets for Raisins are wrought, is by the *Turks* made a Province of, because Tributary to *Algier*.

The whole County is Mountainous, or rather, it is one of the Mountains of the *Great Atlas*, three Miles from *Kouko*, and ten or eleven from *Bugie*, unto which it properly belongs, on the East part of which stands a strong Fort, call'd *Kalaa*, the Residence of the *Xeque*, or King, as at *Kouko* of *Teleta*, their Sepulchres. At the foot of the Hill lieth two Places, *Tezli* and *Boni*; where, by command, a Fort was cast up to withstand the *Turks*.

The Inhabitants are *Brebers* and *Azuagars*, both Warlike People, observing the same Customs and Ceremonies with those of *Kouko*.

The King can bring into the Field an Army of Thirty thousand Foot and Horse; yet at present pays a yearly Tribute to the *Bashaw*, or King of *Algier*, which commonly consists of Four hundred Horses, and a thousand Goats, for which there is returned to him, as a Gratuity in point of Honour, a Simiter, set with Precious Stones.

T E N E Z.

Gramm. 7. l.
Marm. p. 1. 5. l. 6.

The Borders.

The Head City.

IF we would take a Journey out of these Countreys, lying high up into the South, back Northward, we come to the Territory and City of *Tenez*, one of the *Midland* Divisions of the Kingdom of *Algier*. It had formerly for Borders on the West, *Telenfin*, or *Tremizen*; in the East, *Algier*; in the South, the Mountains of *Atlas*; and in the North, the *Midland-Sea*: but now, with the renting off many Pieces, is become much less. *Marmol* comprehends under it *Brexar*, *Sargel*, *Cesarea* or *Tiguident*, *Mesane*, and *Meliane*; but at this day *Sargel* and *Meliane* are two distinct Jurisdictions; *Tiguident* and *Mesane* belong to *Meliane*, and *Brexar* or *Bresch*, subjected to *Sargel*.

The Head City is *Tenez*, built upon the Plain, half a Mile from the *Mediterrane*, by *Marmol* supposed to be the ancient *Laguntum* of *Ptolomy*; and by *Sanutus* taken for *Tipasa*. It stands in the Mid-way between *Oran* and *Algier*, Seventeen Miles Eastward of the first, and as much Westward of the second; distant Three Miles from *Moftagan*, and Thirty from *Telenfin*. There is in the City a Fort, with a Palace, formerly the Kings Court, and still the Residence of the Provincial Governour, sent thither by the King or *Bashaw* of *Algier*: who also in this Jurisdiction possesses many other Places; as, *Medua*, formerly call'd *Mara*, lying on the Borders of *Getulia* and *Biledulgerid*, about Thirty Miles from *Algier* to the Inland, and Forty Eastward of *Telenfin*.

¶ Mount.

Mountains here shewing themselves, are *Beni Abukaid*, *Abuzaid*, and *Guenezgris*, by some call'd *Guanferis*.
Abuzaid, or *Zatima*, lieth close by *Tenez*, to which it belongs. *Guenezgris* very high and craggy, from whose Entrails rises the River *Selsef*.

THe Land hereabouts brings forth abundance of Wheat, breeds very good Cattel, and yields plenty of Honey. *Medue* abounds with encircling Springs, and luxuriant Valleys, producing all sort of Fruits. *Abizaid* feeds many Deer or Staggs, some Honey, but yields great quantities of Barley. *Guenezgris* bears little besides Spart, or Rushes, and here and there sprinkling a little *Tutia*, or *Tutty*.

THe Natives of *Tenez* are so homely, brutish, and ill-natur'd, that the Neighbouring *Arabs* seem to have some Nobleness and Generosity in them.

Those of *Medue* are so ignorant, that if a Stranger that hath any knowledge come among them, they not onely freely entertain, and by all good offices endeavour to keep him, but also will make him an Arbitrator and Umpire, for settling and reconciling all their Differences: using in general a civil and decent Habit.

From *Tenez* they Export and Barter Wheat, Barley, and the like, for the Imported Commodities of other Countreys, and after a good Market, send them out again to *Algier* and other Places. The *Abuzaidans* come usually with Wax and Hides to *Tenez* Markets, to Trade with *European* Merchants.

T E B E C A.

Tebeca, or *Tebesia*, took the Name of the Head City, anciently called *Thabuna*, and belonging to the Kingdom of *Tunis*, but now separated and divided from them, together with *Constantine*, and connected to this.

The Head City lieth on the Borders of *Biledulgerid*, two and twenty miles Southward from the *Mediterrane*, begirt with a high and strong Wall, of great Hewen Stones, supposed to be built by the *Romans*.

In and about these places, great Antiquities, Pillars, and Marble Remains of Monuments, with *Latine* Inscriptions upon them, are found. In a Mountain close by the City may be seen many great Caves, which the People believe to have been the Recesses of Giants. Many Authors of Eminency have written, that there is scarcely in *Europe* a goodlier Place, either for magnificence, or curiosity of Buildings, though it have undergone many fore Storms from the *Arabs*. At present it is of that excellency, that they say Proverbially, it excells all the Cities of *Barbary* in three things, viz. the fairness of the Walls, the Springs or Fountains, and the Nutt-trees, wherewith surrounded on all sides, it seems to stand in a Wood; yet the Air about it is very unhealthful, and the Ground Lean and Barren.

HUMAN.

HUMANBAR.

Borders:

The first Maritime Province of *Algier* is *Humanbar*, lying on the Shore of the *Midland-Sea*, opposite to the City *Almeria* in *Granada*; having for Neighbour on one side, *Fez*; on the other, *Haresgol* and *Horan*.

The City Humanbar.

The principal City *Humanbar*, by some called *Hunaim*; by *Marmol*, *Ona*; and by the *Moors*, *Beiratuneyn*; which *Ruscelig*, in his Addition to *Ptolomy*, will have to be *Urbara*; and *Gramay* the old *Siga*, mentioned by *Ptolomy*. It was by the *Spaniards*, in the Year Fifteen hundred thirty and three, Sacked and Destroyed, so that it never since had any Inhabitants, says *Marmol*; but *Gramay* tells us, it is now re-peopled, and the chief place in this Dominion.

Haven:

Haven hath a small Haven, strengthened with two Block-houses, and a strong Wall to the Sea-side.

The Houses are built with various coloured Brick, and plentifully served with good Water.

Tebekrit:

Here are two other Cities, viz. *Tebekrit*, and *Ned-Roma*. *Tebekrit*, formerly called *Thudaka*, now fam'd for little but its vicinity to the *Mediterranean Sea*.

Ned-Roma:

Ned-Roma, that is, *New-Rome*, situate upon a Plain, three miles from the same Sea, and one and a half from *Atlas*, and the same which *Ptolomy* called *Celama*. The Walls, Houses, Ruines, and huge Alabafter Columns with *Latin* Inscriptions, testify it to have been a *Roman* Structure; not far from whence are the two great Hills, *Tarafa* and *Galhafu*, out of whose sides is digged Iron.

All the Land, as well Mountains as Plains, abound with Figs, Apples, Karabes, or *St. Johns-Bread*, Citrons, Granates, Peaches, Olives, Melons, Cotton and Flax. And some few places yield Wheat, Barley, and other Grain.

HARES GOL.

Haresgol, another Maritime Territory, so called from the City of the same Name, where the Governour keeps his Residence; by *Marmols* computation standing Eastward of *Humanbar*, Westward of *Horan*, about four miles from *Tremezen*, at the influx of the River *Teffene*, anciently called *Siga*, into the *Mediterranean*, on the East side towards the Sea guarded by a Castle.

This City in the Year Fifteen hundred and seventy, by *Don Pedro* of *Navarre* was Sacked and Plundered; but left by him, the *Arabians* re-entred, and possess it to this day, under the Protection of the *Turks*, who maintain a Garrison in the Fort.

THE

THE
MARQUISATE
OF
HORAN.

Horan, lying also by the Sea, Butts on the West upon *Haresgol*, and to the East on *Tenez* and *Sargel*. The City of *Oran*, call'd by the Inhabitants *Guharan*, and by some held to be the *Quiza* of *Pliny*, or *Buifa*, or *Visa* of *Ptolomy*; which others contradicting, say it was that which he nam'd *Icosum*. It hath been known to former Ages by many several Names, as *Madura*, *Ara*, and *Auran*; whence some derive the present *Oran*. It is the Head City of this small Tract, seated at the edge of the *Midland-Sea*, opposite to *Cartagena* in *Spain*, thirty five miles from *Telenfin*. It stands partly on the hanging of a Hill, partly in a Plain, having the Sea on one side, and on the other Trees, Brooks and Fountains. The Streets are narrow, crooked, and without order; the Houses also mean and scattering: yet surrounded with indifferent handsom and high Walls, but the Haven very incommodious, especially as to some Winds.

In the most flourishing time the Inhabitants reckoned six thousand Houses, besides Temples, Hospitals, Baths, and Inns. Most of the Citizens were *Weavers*, others lived of their yearly Revenues, which they raised from their Sale of Barley; the adjacent Countrey yielding little Rye or Wheat. Many Merchants arrived hither from *Catalonia*, *Genoa*, *Venice*, and other Places, who drove a great Trade with the Citizens, whose deportment towards them was very courteous and friendly.

They held Wars a long time with the King of *Telenfin*, who would have imposed on them a Governour, which they would never admit, but among themselves chose a Magistrate, whom they empowered to decide all differences arising, and was the Judge in all criminal Causes, either as to Life or Death. By this means, and their unity among themselves, they became at length so powerful, that at their own Cost they maintained a Fleet, with which they Pillaged upon all the Coasts of *Spain*, and became as it were a Prison of Captive Christians: This so provoked the *Spaniard*, that he sent an Army thither, under the Command and Conduct of the Cardinal of *Spain*, *Francis Ximenes*; which, with the help of the *Biscayners*, in the Year Five hundred and nine, the Eighth day of May, with the Loss onely of thirty men, and the Redemption of twenty thousand Christian Slaves, took it, and much defaced its former Lustre; yet still there is a stately Palace, the Residence of the Kings Lieutenant, a Council-House, Exchange, great Church, and several rich Hospitals.

Here are two other little Cities, call'd by *Gramay*, *Aghard*, and *Agbal*; besides *Mazagran* and *Mastagan*, both possessed by the *Turks*, together with the Mountain *Magarava*.

V

Mazagran

B A R B A R Y.

Mazagran hath a Haven, the same as *Marmol* thinks which *Ptolomy* named the Haven of the *Goths*, and is environed with high Walls, and both strengthened and beautified with a great Castle.

Mofstagan, by *Sanutus* and others call'd *Mefstugam*; by some taken for *Cartena*, but by others for the *Trada* of *Ptolomy*, by the Sea side, nine miles Eastward of *Horan*, and one small mile from *Mazagran*. It contains fifteen hundred Houses, a fair Church, a convenient Haven, and on the South side a strong Castle.

Mount *Magarava*, extending Nine Miles in length upon the Sea-Coast, parteth *Tremecen* and *Tenez*, one from another, takes its Name from the *Magaravae*, a People so called, that Inhabit there; at whose feet stand both the former Towns.

About *Mofstagan* the Land is very Rich and Fruitful, but lieth waste and uninhabited, by the continual Thieveries of the *Arabs*: and *Magarava* breeds many Cattel, and yields good store of Wheat.

Their Employment.

The *Mazagrans* are untoward, and ill-conditioned, being for the most part Shepherds; but the *Magaravae* are Warlike, and of a haughty Courage, not living in Houses, but like the wild *Arabians*, removing from place to place with their Cattel: Their Language broken *Arabick*, and their Lives spent without any certain order; onely for convenience sake, they pay to *Algier* an Annual Tribute of Twelve thousand Escues, or French Crowns.

Marzalquibir.

A Mile Westward of *Horan*, by the side of a little Bay, stands *Marzalquibir*, thought to be the place which *Ptolomy* calleth *The Great Haven*, and placed in *Mauritania Caesariensis*; nor is the Opinion without great shew of Reason, for that *Marzalquibir*, as *Marmol* says, signifies in the *Moorish* Tongue, *A Great Haven*: and indeed it is of so vast an Extent, that many think the whole World cannot shew a greater: nor is the Magnitude all, for it is a secure and safe Port for Shipping against all Winds and Storms.

This with all its advantages, in the Year Fifteen hundred and five, was by the *Marquess de Comarez*, taken from the *Moors*, and annexed to *Spain*, under which it long hath, and still doth continue.

S A R G E L.

Sargel, another Tributary Jurisdiction of *Algier*, formerly a Member of *Tenez*, so named from its chief City *Sargel*; which some suppose to be the ancient *Canuccis*, and others *Cartena*, but generally in many Mapps Entituled *Sargel*.

The *Romans* erected it by the *Mediterranean* Sea, Nine Miles to the East of *Tenez*, and surrounded it with an high Wall of Hewen Stone. The chiefest Monuments are the remaining Ruines of a Magnificent Temple, built all of Marble or Alabaster, a stupendious Work, and worthy the *Roman* Grandeur; brought to that Ruine by *Casne*, the Califf of *Cairavan*, when he took the City from the *Arabians*, and destroyed it: from which time it lay desolate untill the Year Fourteen hundred and ninety two, when the *Moors* banished out of *Granada* pitching there, began to People and Re-build it.

Within this Dominion also stands *Brexar*, which many call *Bresch*, or *Brich*, and



and the *Arabians Bersak*, founded likewise by the *Romans*, five miles Eastward of *Tenez*, encompassed with high Walls, a mile and half in Compass.

Two miles Eastward of *Sargel* appears a Mountain, which the *Turks* call *Carapula*; the *Moors*, *Girastumar*; and the *Christians*, *Battallo*; so high, that from the top they can see a Ship twelve miles out at Sea.

This Town hath fruitful Valleys lying round it, and within it, Walls many Vines, Olive, and Mulberry-Trees, planted chiefly for the feeding of Silkworms, which they nourish and breed in great multitudes, making thereof no small profit.

The Grounds near *Brexar* bear much Flax, Figs, and Barley; but the Inhabitants are contentions and malicious.

They of *Bresch* are strong, well-set, and fresh-colour'd, marking both their Thigh and Hand with a Cross; an old Custom observ'd amongst them since the time of the *Goths*.

A L Z I E R.

The Province of *Alzier*, the Principal of the whole Kingdom, lies bounded on the West with *Tenez*, Eastwards with *Bugia*, Southwards with the Greater *Atlas*, touching upon *Biledulgerid*, and Northwards on the *Midland-Sea*. The Plains thereof inhabited by powerful and rich *Arabians*, call'd *Aben Texita*; and the Mountains by *Berberians* and *Azuages*.

The Cities lying within its Verge, are *Algier*, *Metafuz*, *Teddelez* or *Teddel*, *Col der Medujaren*, *Safa*, *Medua*, and lastly *Kouko*.

By whom and when this City was built, formerly the Head of *Mauritania*, and in the time of King *Juba*, his Royal Seat remains obscure; although some have conceited it to be the Antient *Salde*, *Mercator* with some reason guesses it to have been *Jol*; and *Ptolomy*, *Julia Cesarientis*: Whose History we will give with as much truth as Antiquity or History will afford.

History records to this purpose; That after the Death of this King, his Son having been taken and led in Triumph to *Rome* by *Julius Cesar*, did testify so great a moderation in the disaster of his Captivity, that he won the hearts of the *Romans* by the high Fame of his Worth and incomparable Vertues; which was the cause why *Augustus*, succeeding *Julius*, restor'd to that young Prince the Liberty which he had lost, and gave him the Dominions of his Father: So that by way of acknowledgement of so great a Favor from *Augustus*, having wholly new built this which was then call'd *Jol*, he order'd to be added to it the Word *Cesaria*; upon which it hath ever since been call'd *Jol*, or *Julia Cesaria*, as may be seen by certain Medals of *Claudius* and *Antoninus*.

Now that *Algier* is the same City which the Antients call'd *Jol*, appeareth manifestly; inasmuch as the Descriptions which the old Geographers made thereof, are not to be verifi'd in any other City of *Barbary*, save this alone. Others have been pleas'd to affirm also, that it was at first call'd *Mesgrana*. But this seems to me altogether improbable, in regard that neither *Strabo* nor

Ptolomy, nor the other Authors who have been curious in Geographical Enquiries, do not speak any thing thereof, nor of any such People. However, of all the Names that it may have had heretofore, that of *Algier* is onely remaining at this day; which happen'd in this fashion.

The *Sarazens* and *Arabs* coming to act their Robberies in *Africa*, landed there in sundry places, like so many impetuous Torrents, and there committed unspeakable outrages. Besides this, as if in imitation of the *Goths*, they had taken pleasure wholly to ruine what ever published the Grandure and Magnificence of the *Roman Empire*, having observ'd that this Name of *Julia Cesaria* was an apparent mark thereof; and yet not desiring to destroy this City, they resolv'd to change its Name. They call'd it therefore *Algezair*, which in the *Arabick* signifieth *An Island*, because it is situated near unto a small Island, where the Mole of its Port is at this day, the Sea washing its Walls on the North-side. And this Name hath ever since continu'd; but yet it hath been several ways corrupted; some calling it *Algier*, and others *Argier*, or *Argel*.

The Nature of the Soil.

Although its Soil be for the most part Mountainous, yet is it notwithstanding good and fertile; as well in its Valleys, as all along the Sea-Coasts. You there may see very fine Gardens, and Vineyards also which the *Moorisks* have there Planted: Infomuch, that for eight or ten Leagues around, there are counted above eighteen thousand Gardens, which are as it were so many Farms, which are call'd in *Lingua Franca*, *Maceries*, in which are kept great numbers of Slaves to Cultivate the Land, and keep their Cattel.

The Houses.

This Town, which hath all its Houses whitened with Chalk or Plaster within and without, maketh a very fine shew to such as approach unto it by Sea: For it presents it self unto the view insensible, as it were by certain steps, and groweth higher and higher, in manner of an *Amphitheater*; the reason of which is, because it being upon the side of a little Hill, exposeth all its Houses to the open view with Terrass Roofs; from the top of which they have the pleasure to behold the Sea, one House not hindering the Prospect of another. Now although it be of a Square Figure, yet it seemeth much less above than below; which happeneth according to the Rules of Perspective, by reason of the defect of the Sight, which determines in the Pyramidal Form.

The Streets.

Its Streets are for the most part so narrow, that two men can scarce go abreast in them; yet we must except those that are adjacent to the Gates of the City. They make them thus narrow, that they may be the more cool, for that the heat is there very violent. The Houses are but of one Story, all built of Brick and Clay, but plaister'd and washed over with Chalk; having on the outside neither beauty, nor order of Architecture, yet they are for all that very handsome within. They are most commonly pav'd with little Bricks of sundry colour'd Clay, laid in fashion of *Mosaic Work*. There are four Galleries above and below, with a Court in the midst. The Chambers are broader than they are long, and let in Light onely at the Doors, which are very large, and all of the full Height of the Room from Floor to Ceiling. 'Tis true, those that are adjoining to the Street, have some kind of Windows. They have very few of them any Gardens, and are all very close, that being the Form of Building in all the Cities of *Barbary* Pyrates.

The

Publick Building.

The most goodly House in *Algier*, is that of the *Bashaw*, or Vice-Roy, which is almost in the midst of the City, and onely remarkable for two small Galleries, one over the other, supported by a double Row of Columns of Marble and Porphyry, with some Enrichments of *Mosaic Work*. There are likewise two Courts, the one more spacious than the other, encompassed with Galleries, where the *Divan* sits every Saturday, (at the entrance of the *Alcassaw*) Sunday, Munday, and Tuesday.

There are also nine other Houses of note, which they call *Casseria's*, or *Funduca's*. The *Janizaries*, to whom they serve as Lodgings, have one Chamber betwixt every eight of them: And though they be many in number, yet they are so cleanly, that in all their Apartments one shall not see any thing that is offensive. Indeed it is true, that there be several Slaves of the *Divan* appointed to take care to keep them cleanly; besides the *Turks* have this peculiar to them, of being very neat in their Houses. Besides those above-nam'd, there be six others of considerable bigness, which they call *Bagna's*, which are the Prisons in which they keep up the *Christian Slaves*. He that would make a near compute of all the Houses of *Algier*, shall finde at least Fifteen thousand, which are, as I said before, all very close, and sometimes contain in one of them five or six Families.

Many have affirmed, that this City containeth an hundred thousand Inhabitants, accounting Natural *Turks*, *Moors*, *Janizaries*, *Slaves*, and *Jews*. Of these last there may be about nine or ten thousand, to whom it is permitted to have their Synagogues, and a free Exercise of their Religion. And yet for all that, they are no better used there, than in all the Parts of *Christendom*: For besides the Imposts charged upon them, it's permitted to every one, yea and to the *Christians* themselves, to offer them a thousand Affronts. They are distinguish'd from other men by a Bonnet which they are oblig'd to wear, and which ought to be black, as also all the rest of their Clothes.

Number of Houses and Inhabitants.

The Circuit of the City is about, by the Walls, three thousand four hundred Paces; in which Inclosure there are sundry *Mosques*, in which they make their *Sala*: the principal of which is that which stands along by *Yessall*, near to the Sea, which they call *The Great Mosque*, although it have not in it any thing remarkable more than the rest.

The Compass.

As to Inns, they have none amongst them; so that the *Turks* and the *Moors* which come thither, must of necessity lodge with some one of their Acquaintance. But if there come thither any Free *Christians*, or Merchants, they cannot take Lodgings in the Houses of *Turks*; but in those of the *Jews* they may, who have their Quarters assign'd them apart in the City; and amongst whom there be always some which keep Chambers to that purpose, unless that such Merchants, to be the more private, do chuse rather to take an House in the City; which is permitted them to do, in what Quarter they like best.

No Inns.

But in stead of these Inns, there are a great number of Taverns and Tippling Houses, which are not lawful to be kept by any save *Christian* Captives. In these are ordinarily sold Bread, Wine, and Victuals of all kinds. Thither flock the *Turks* and *Renegates* of all sorts, there to make their Debauches. And although the use of Wine be very strictly forbidden them by their Law, yet they do not in the least scruple to violate it; and there do very few Evenings pass, in which you shall not see some one or more of them drunk; who carry themselves to such *Christians* as they meet in that humor, with insolence, and often strike, and most commonly wound them.

But Taverns, and by whom they are kept.



There are usually six Gates open, and others shut.

The first is that of *Babaton*, which is towards the East: In its Suburbs, which is very small, are wont to lodge the Merchant-Moors and *Arabs*, which bring Provisions to the City. It was on this side that *Charles* the Fifth batter'd and besieg'd it. There they put the *Turks* to death; and you at all times see one or other that is there empal'd, or gauched, as they call it, and set upon the Walls, as we shall shew more at large by and by.

The second, which they call *Porto-novo*, is of the same side, by which one passeth to *Castello del Imperador*.

The third is the Gate of the *Alcassaw*, so call'd, for that it is near unto that Palace, which is as it were the *Arsenal* and Magazine, wherein they keep all their Ammunition of War.

The fourth is that call'd *Babalowetta*, which looks towards the West. Before this Gate there is a place which these *Barbarians* have appointed for the putting of *Christians* to death; many of which have, and still do there receive the Crown of Martyrdom, chusing rather to suffer all imaginable Torments, than to renounce the Profession of the true God, to embrace the Impieties of *Mabomet*. And this is the onely place of the City where they are put to death. Without this Gate is the *Turks* Cemetery, or Burying-place, which is about a League in Compass; at the end of which, inclining towards the Sea, is that of the *Jews*, and fast by, that of the *Christians*, which the Sea doth often wash with its Waves.

The fifth is the *Porta della Mole*, so call'd, for that it looks directly upon it. This Mole is a great Mass of Stones in the Form of an Half-Moon; the Breadth is about six or seven Paces, and its Length above three hundred. This egregious Structure giveth shape to the Port, where there are usually above an hundred Vessels for Piracy, and others. It is so unsecure in *Autumn* and *Winter*, by reason of an East and by North Winde, that in the Year One thousand six hundred and nineteen, there were twenty five Vessels rackt in one day.

day. This is also call'd the *Porta della Dogana*, because that there the Customs are wont to be paid.

The sixth and last Gate is towards the Sea-side, directly opposite to the *Arsenal* of the Shipping, and is call'd in *la Lingua Franca*, *La Porta della Piscaderia*. Where it is to be noted, that in some of these Gates there be always three or four *Turks* for a Guard, with great staves in their hands, which they do not seldom lay upon the shoulders of the poor Slaves, when they pass that way, which they most commonly do in sport, but out of a malicious fancy.

There are reckon'd at this day above an hundred Fountains in the City of *Algier*, that have been erected within this twenty five years onely; whereas before they had none but Cisterns. A *Morisco* nam'd *Padron Moussa*, of the Race of those who were expell'd *Spain*, in the Year One thousand six hundred and ten, and One thousand six hundred and eleven, did make them by means of an *Aqueduct*, which was brought two Leagues from without the City. 'Tis easie to believe, that this Work cost much Sweat and Toil to the poor *Christian* Slaves, that wrought in the same without intermission during the most violent Heats, as they daily do now in making the Mole of the Port.

The Walls of the City are reasonable good, part of Brick, and part of Stone, with Square Towers, and certain Bastions, of which the best are towards the *Babaton* Gate, where there be deep Trenches; and towards the Sea-side, the Wall stands upon a Rock, against which the Waves beat.

I come next to the Fortresses of the City, which are a considerable number, all built regularly according to the Art of Modern Fortifications.

The first is on the East-side, flanked at the top of a Mountain, from whence one may greatly incommode the Town, and batter it to pieces. It's call'd *Castello del Imperador*, for that *Charles* the Fifth, having laid Siege to *Algier* in the Year One thousand five hundred forty and one, of which we shall speak hereafter, did there begin that Fort, which the Inhabitants afterwards finished. In the state wherein it is at this day, it serves the Town for a Citadel, in which there is commonly a Garrison of an Hundred Men, with sundry Pieces of Cannon.

The second is call'd *Castel-novo*, or *The Seven-corner'd Castle*; for that it consists of six Angles. This Fortress is betwixt the Town and *Castel del Imperador*, towards the South, about five hundred Paces distant from the City.

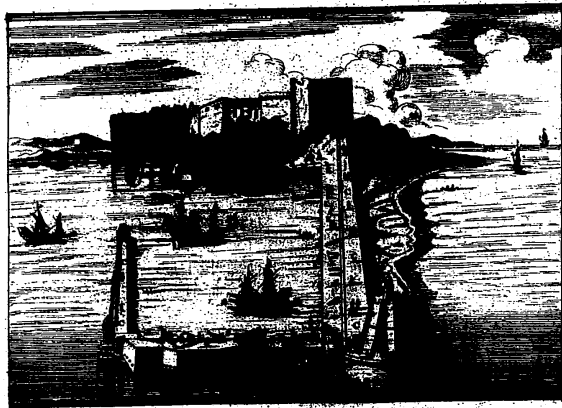
The third is the *Alcassaw*, which is of a very great Extent within the City, and makes a part of the Wall betwixt the East and South.

The fourth is on the West, three hundred Paces without *Porta Babalowetta*, flanked upon the point of a little Rock towards the Sea.

The fifth is a good Bulwark, but small, close by the *Porta della Mole*, towards the Great *Cassaria*. In it are observable five great Field-Pieces, which on the side towards the Sea defend the Port; but above all, there is in this Fort a very fine Canon of seven Cylinders or Bores, which serveth to command the Entry of the Gate.

The sixth is a little Island upon Piles in the midst of the Mole. It is a *Pentagon*, or a Figure of Five Angles, in form of a Tower, in the top of which are five great Guns for the Defence of the said Mole.

The



The seventh is a little Tower at the entrance of the said Port, towards the Mouth of the Mole, wherein a Guard is kept, and in which for the use of the Navigators, a great Lanthorn is sometimes plac'd a nights. It is kept by eight *Moors*, who stand Centinel along the Mole, and by a dozen more that lye at the Entry thereof in a Boat.

There are planted upon this Mole Sixty six Pieces of Cannon, small and great; and are kept there onely for a remembrance of the Victory which they of *Algier* obtain'd over those of *Tunis*, when in the Year One thousand six hundred twenty seven, they defeated their *Armado*, at which they became Masters of these Guns. Amongst them all, there be four small ones very excellent, two of which belong'd to *Simon Dancer*, a notorious *Flemish* Pyrate.

The Guards.

NOW although that this City have all the Fortresses which we have named, yet it is for all that to be commanded on all sides, except on that towards the Sea; for that there be sundry Hills and Mountains from whence it may be beaten to dust. The Garrisons which are put into them, are onely design'd for the Guard of the City. Besides this, the *Meswar*, or Executioner follow'd by sundry Assistants, doth constantly each night walk the Round, and the Patrol thorow all the many Streets: And as for the lesser, they are for the most part shut up so soon as night begins to approach. And if the *Meswar* meeteth any one whose excuse seemeth not to him satisfactory, he presently seizeth on him, and carrieth him to Prison. The next day he giveth an account thereof to the *Divan*, or to the *Cadie*: And if the Prisoner be so unfortunate that he cannot appease the Judge with reasons, or take off the *Meswar* with Money, this accident will cost him sometimes two hundred Blows of a Cudgel; which there is no way to avoid but by emptying of his Purse: for the truth is, that there, as well as in other places, Gold and Silver are powerful Charms.

In

IN *Algier*, *Tunis*, and *Sally*, and the other Pyratick Towns of *Barbary*, three different kinds of Languages are spoken. The first is the *Arabick*, or *Morisk*, which is that of the Countrey. The second is the *Turkish*, which hath nothing of resemblance with those of the *Arabs* or *Moors*. And the third is that they call *La Franca*, which is commonly used to make ones self understood; which is a kind of easie and pleasant Jargon, compounded of *French*, *Italian*, and *Spanish*.

The Language.

Each Nation that keepeth an Ambassadour at the Port of the *Grand Seigneur*, hath a Consul at this City, by whom the Differences are determined that may arise betwixt the People of his Nation. He likewise keeps his Chancery with the Kings Seal; and in this Chancery are those Acts and Buinesses ratifi'd which those of that Nation do Transact among themselves. Which is done for Paying Three per Cent. which the Consul hath power to take upon all the Merchandises of the People of his Nation that come thither to Trade. But then he is to secure them at his own Charges, from all the Frauds and Exactions that the *Turks* and *Arabs* may chance to offer them: And the same is practised in all the other Pyratick Towns.

WE shall now in order proceed to their Militia. And though at this day the *Janizaries* have the whole Command in *Algier*, yet that manner of Government hath not been always such: for at the time of *Ariadin*, *Barbarossa* made himself Master of the City, and that his Brother *Cheridine* succeeded him, they both Commanded absolutely: but that form of Rule did change amongst the People of *Algier* after that the *Grand Seigneur* began to send them *Bashaws*, or Governours: whence it happens sometimes, that this Militia flying into Revolts, have set up some, and driven out others; to which the *Grand Seigneur* hath not thought fit to give a check, for fear of exasperating them, and wholly diverting them from his Obedience. And this is the reason why he, being well acquainted with the Disposition of that People, and the troubles that they may procure unto himself, if he should use any Violence against them, contents himself to send thither in his Name a *Bashaw* that represents his Person, and who onely takes care that nothing be transacted to the disadvantage of his Highness.

The Militia.

Whereby you may see that this *Bashaw*, or *Vice-Roy*, hath all the Honours of State, reserving the Government. And thus the Militia hath insensibly usurped the Sovereign Authority in *Algier*: for how considerable soever the *Bashaw* is, he can conclude upon nothing without the advice of the Commanders of that Militia, nor so much as go to the *Divan* unless he be sent for.

Upon the whole one may affirm, that this is at this day a State that Apes a Sovereign, whereas the other *Bashaws* and *Beglerbeks*, which Command in the Provinces of the Ottoman Empire (excepting, besides this, those also of *Tunis*, and *Tripoly* of *Barbary*, Pyratial Cities) are absolute over the *Janizaries*. But ever since that the Militia of *Algier* is put in possession of the Sovereign Authority, nothing doth pass without the expresse Order of it, which in the Declarations and Edicts it sends forth, doth always speak in these Terms of high Preheminence:

This is that goodly Model of Government which our English *Janizaries*, or *Mussulmans* introduced amongst us in the Winter of Anno 1619.

WE the Great and Small, the Puissant and Invincible Militia of *Algier*, and of its whole Realm, have Determined and Resolved.

But the better to understand what concerns this Militia, I do think fit to speak

Speak of it first in particular, untill we come to speak of its *Divan* and Government.

When I consider this *Militia*, I fancy it to be like unto a Basilisk, which Nature hath crowned for the King of Serpents, but whose Looks are contagious and mortal. Even so doth this Monster carry Death in its Eyes, so dangerous is it to all those whom it intends to hurt; and it is onely its violence that hath put the Crown upon its Head.

It consists of Twenty two thousand Men; of which some are Natural *Turks* of the *Levant*, and Sons of *Turks*, which they call *Conloys*, and the rest Renegadoes, or Strangers, or Natives of the Place. There is a necessity of having always some Natural *Turks*, to the end the Advantage may be equal betwixt them and the Renegadoes, without either getting the Mastery of the other. Nevertheless the Renegadoes cannot be Souldiers, or receive Pay in the *Militia*, unless they be free and frank: that is, unless they have found out some means to Redeem themselves, or their Masters have conferred on them the Privilege of Freedom: which they sometimes do, when they have been well Served, or when they become Renegadoes at their solicitation: for although a Christian Captive do take the *Turban*, and turn *Turk*, yet do they not cease to be Slaves, unless he be freed by one of those ways.

But if it chance that there remain but few Natural *Turks* in this *Militia*, either for that they are dead, or for that they are return'd into their Native Countrey, in such Case the new *Bashaws* which come from *Constantinople*, bring others along with them, or send for them into the *Levant*: inasmuch, that in such Case they take the first that come; and very often the poor Shepherds, or such like, which they train up to handle Arms.

The *Moors* and *Arabs* can have no Office in this *Militia*, thereby to prevent the suspicion that might arise, lest that being Natives of the Place, they should conspire under-hand together, to expell thence the *Turks* and Renegadoes, and assume the Sovereign Authority into their own hands. Nor are the *Morisks*, who were driven out of *Spain*, admitted to that Privilege. And if there be occasion to Enroll a Man, which is most commonly done onely in *Algier*, it is the Custom to go and find out the *Aga*, who is the Chief of the *Militia*, or the Colonel, or the General, as also the Clerk to the *Divan*, who do take the Names of those that are listed, and instantly put them into Pay, which is Four *Doubles* a Moneth, each *Double* being worth Ten *Sols* of French Money. They have moreover each day Four Ammunition-Loaves: but if they be Married, as they may be, they have no Bread, but may dwell in the City with their Family.

This Pay is encreased a *Double* by the Moneth, as often as those who receive it are found to be in the Field gathering the *Lifmes* or Tributes of the *Moors*, or that a new *Bashaw* doth come; and as often likewise as any Male-Child is born unto the *Grand Seigneur*. And thus the said Pay mounteth, until it come to Forty *Doubles* the Moneth; but can never rise higher, according to the present Establishment, for any Officer whatever. And this was Enacted some years since, by reason there was not found Money enough to pay the whole *Militia*. From this *Militia* are drawn forth all the Souldiers of the Garrisons which are dispersed in the Frontier Towns of the Kingdom, which are changed every Six Moneths, and are called the *Pubes*; of which the Brigades are composed, as hath been said above.

Now when the question is made about Arming a Pyrate-Ship, amongst
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Their Pay.

the other Souldiers, there are constantly some of this *Militia*, of which Three or four thousand remain in *Algier* for a Guard to the City, and to serve upon the occasions that may arise. As for their *Quarter*, it is ordinarily in Nine great Houses, which they call *Casseria's*, where, or elsewhere they may follow any Trade that they are skill'd in. In which doubtless, that which doth much encourage them is, that the least among them may attain when time shall serve, according to his order of reception, to be the chief Commander of this *Militia*; for they successively rise from Degree to Degree, and from Office to Office, until they come to the Quality of *Aga*: nor can any Favour, or other Consideration change this method. And because it is impossible to understand this, but by knowing the Degrees and Names of those Officers, it is requisite that I here insert them, beginning at the lowest, and ascending to the highest.

1. From simple Souldiers and *Janizaries*, who are called *Oldachy's*, after a certain time, as their turn comes, they are made *Biquelars*, otherwise Cooks to the *Divan*, which is the first step to rise unto the great Offices following. These *Biquelars* are those that in the *Casseria's*, Garrisons, Camps or Armies, are to take care about providing Meat and Drink for the Officers, and principal Commanders of this *Militia*.

2. From *Biquelars* and Cateers they come to be *Odabachy's*, that is Corporals of Companies, or Commanders of Squadrons, of which the number of Souldiers is not limited; for they consist sometimes of Ten, and sometimes of Twenty. These have Six *Doubles* a Moneth for Pay, and expectation of having it augmented to them, as we have said already; and they wear for a mark of Honour a great Trayle of half a Foot broad, which hangeth down their Backs above a Foot in length, with two long *Ostrich* Feathers.

3. From the Charge of *Odabachy's* they rise to that of *Boulouchbachy's*, or Captains, which one may know by a piece of Copper Gilt, which they wear upon their *Turban*, in fashion of a Pyramid, and a very high Plume.

4. From *Boulouchbachy's*, or Captains, they come to be *Ajabachy's*, which are but Twenty four, and are the chief of the *Divan*.

5. From the quality of *Ajabachy's*, they ascend to that of *Aga*, Commander, or Colonel-General of all the *Militia*. They can continue but two Moneths at the most in this Charge, and sometimes they change five or six of them in a day, when they are not judged capable thereof by the *Divan*: inasmuch that sometimes there have been Three in a quarter of an hour. But let them be never so unfit for it, yet nevertheless they have all the honour to have presided in the *Divan*, although that sometimes they have not been Seated in the Chair of the *Aga*, nor declared such: and in that case the *Bashaw* is obliged to give each of them a Scarlet Vest.

6. After they have past the Dignity of *Aga*, they hold the Quality of *Manfulaga's*, that is to say, they are such as our *Veterans*, called by the *Romans*, *Emeriti Milites*; for they are after that no longer obliged to the Function of Souldiers, and yet never cease as long as they live, to receive Pay, which is about Forty *Doubles*, which amounts to Twenty *Livres* of French Money. But if the *Divan* are to chuse a Generall for the Fields, or for the Fleets, they commonly take him from amongst these *Manfulaga's*, for that they are Men of Experience, and well skilled in matters of War.

Now all that are of the *Militia* are so much esteemed amongst them, that they do not make any account of a Man unless he be a Souldier; although that very often the principal of those Officers be Tradefmen, as Shoemakers, Black-Smiths,

smiths, and the like. And there is not any one that dares to strike one of those Souldiers, unless he be one himself, and unless he will have his Hand cut off: nay its remarkable, that they are not Censurable by the *Cady's*, or ordinary Judges, but onely by the *Aga*, or his *Chiaia*, that is, his Lieutenant.

The Musquet and Simiters, are the Arms which they use to carry, when they go unto the Wars, or to fetch in Contributions, or to play the Pyrates, and not otherwife. We are to adde here, that of the number of these *Oldachy's*, or sim-
ple *Janizaries*, the *Aga* selects Four, which they call *Sotachy's*, who serve for a Guard to the *Bashaw*: and these have their Lodgings and their Table in his Palace, and withall, these onely are allowed to wear Simiters; and that they may be distinguished from the rest, they have upon their *Turbans* a kind of little Tower of Gilded Copper, and a very high Plume made of *Heron's* Feathers.

That which is very observable in this *Militia*, is, that it being compounded of a great many Men of different Nations, as namely *Turks*, *Greeks*, *French*, *Spaniards*, *Italians*, *Flemings*, *English*, *Germans*, and others; yet their Policy is for all that so good, that they all live in great Concord, and very rarely Quarrel each other. But if amongst them any one chance to lay hand on his Simiters, be it by Rencounter, or otherwise, with a design to strike, then all that be present are obliged to make in unto him to hinder his doing any more, and to carry him to the *Divan* to be punished.

An Instance of Barbarians that reproacheth the uncharitableness of Christians.

I will adde here one notable passage, to make it appear how much esteem these *Barbarians* have for all those in general who receive Pay, and are Enrolled in this *Militia*. Some years since it happened, that amongst sundry Lions which were Tamed, and went up and down the Streets of *Algier*, there was one which entred into the Court where the *Divan* was sitting; and there before the whole Assembly he threw himself at the Feet of the *Bashaw*, and began to fawn upon him, moaning in a sorrowful Tone, as if he did complain: The *Bashaw* instantly guessed, that this Lion suffered hunger, and that having no particular Master, (for he was in common, and lay in the Streets) no one had took care to give him Food: whereupon, by consent of the *Divan*, he ordered, that for the time to come, that Lion should have the Pay of a *Janizary*, to be employed for his sustenance: but the Lion chancing to die a Moneth after, it was Decreed in full *Divan*, that he should be solemnly Interred, and carried by four *Janizaries*, in memory of that that he had been of their *Militia*, and received Pay as themselves.

The next thing is their Civil Government, their method of managing affairs of State, which is by the *Bashaw* and *Divan*; yet herein differ they from all other: for the Divine *Plato* speaking of the felicity of States, hath said with as much reason as truth, that they would then be happy when the Philosophers should be Kings, or Kings would Philosophate. But the State of *Algier* seemeth directly to oppose that Doctrine; for that those who have the Government thereof have very few of those Qualities which are required to Wisdom. And yet nevertheless, as if Fortune had taken up her dwelling in that City, she makes it to grow and prosper from day to day, both in Wealth and Power, if so be one may call that Prosperity which subsists onely by Vice, and which hath no other Foundation than Tyranny.

Their Government.

The *Divan*, to speak properly, is the Council of State, as well of the City, as of the whole Kingdom. It is composed of all the Officers of the *Militia*, and

and sits four times a Week; namely, on Saturday, which is the day of the Great *Divan*, Sunday, Munday, and Tuesday. The first day in the *Alcassaw*, and the three others in the great Court of the *Bashaw's* House. He himself, as great as he is, cannot be present there, unless he be sent for in the Name of the *Divan*, by its *Chiaus*, or *Huifbers*, who go on purpose to his Lodgings to advertise him thereof; and at the foot of the Stairs, where they stay, they salute him three times, as if they spoke to one that was deaf. I shall next let you see the Order and Placing of the Officers.

1. The *Aga*, who is Chief of the Council, and of all the *Militia*; he is seated in the most honorable Place, as President, and proposeth all that is to be put to the Debate, and to be resolv'd on in full Assembly. And if the *Bashaw* be call'd in, he singly reports his opinion as one of the rest, but can determine of nothing by his Authority.

2. The Clerk or Secretary of the *Divan*, who writeth all that is there concluded, and keepeth a Register thereof.

3. The twenty four *Ajabachy's*, who are Officers of the *Militia*, nearest approaching to the Dignity of *Aga*. They are seated in the same Court along a Gallery, in which each takes his place, according to the Seniority of his Reception.

4. The *Boulouchbachy's*, who may dispute, and give their Votes, as the rest.

5. The *Odabachy's*, and sometimes also the *Manfulaga's*, who are Summon'd when great Affairs of State are under deliberation.

6. The *Chiaus* of the *Divan*; and these by the duty of their Charge, are present to execute the Orders and Commands of Council, which for the most part consists of about seven or eight hundred Persons. For the principal Officers of the *Militia* have their places in it, and all of them that are in Town use to be present; so that sometimes there will be in this *Divan* above fifteen hundred Persons; especially when all the Officers are there, the *Manfulaga's* and the *Odabachy's* are taken in. These later, and the *Boulouchbachy's*, who make the greatest number of Councillors of State, and Officers, do stand in the midst of the Court-yard, each according to his Rank. They continue there sometimes six or seven hours, in the Sun, in the Rain, and in the Wind, each with his Hands across upon one another, without being permitted to alter that posture of them, save upon some necessity; nor to bring thither any Arms, not so much as a Dagger, for fear of any tumult. Those who have any business there, be they *Christians*, *Turks*, or *Moors*, may stand at the entrance of the Court, up and down which certain *Chiaus's* pass to and again with Pots full of Water, to offer those to drink that desire it.

All the Affairs of this *Divan*, are propounded and resolv'd in the *Turkish Tongue*; so that there is a necessity that all the Officers do understand and speak it; otherwise they cannot be admitted into the same. And this is practised amongst them, thereby to testify how much they value and esteem the *Turkish* Empire. And for this cause it is, that they have always in the *Divan* an Interpreter of Languages, of which they ordinarily make use to understand the *Christians* and *Moors*, when they have any Complaint or Petition to present: there being no Nation in that place, which hath not his *Truchment* to explain his thoughts. These Officers and Councillors of State being in this manner assembled, the *Aga* propoundeth with an audible voice that which is then to be debated, addressing himself first to the *Bashaw*, if he be present, and to

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the twenty four *Ajabachy's*: Which being done, he puts the thing to the Vote of the whole *Divan*, and requires their opinion and resolution in the Case; which is taken in this manner.

After that the four Officers, which are call'd *Bachouldal'es*, have heard the Proposal of the *Aga*, they make it to be understood to the whole *Divan* in a loud voice, without stirring from their places. The word thus past unto the last of the Officers, remounts from one to another, with a strange voice and murmuration, when it happens that the thing doth not please the assembly. And that being done, the *Aga* giveth his Determinations according as the Vote was for or against the Proposal that he made. In the mean time, amongst this confus'd variety of Opinions, they observe not for the greater part of the time either Order or Law; but are constrain'd to conclude the Affair indifferently either with Justice or Injustice, as it best pleaseth these goodly Councillors; who being for the most part Mechanicks, know not how either to write or read: so that consequently in their ridiculous Advice they are guided onely by the motion of their Passion, and of their brutish Ignorance, wherein sometimes they fall to hot Contests. As particularly upon the Twenty sixth of *August*, in the Year One thousand six hundred thirty four, there happened to arise a great Difference betwixt the *Bashaw*, and the Assembly. The noise thereof was such, or to say better, the howlings were so great, that no man ever heard any thing so frightful. In this Commotion they pusht one the other, with design to rush upon the *Bashaw*; and seem'd to argue with each other, who should be the first that should lift up his arm to strike. For it is a Custom, that he that beginneth the Tumult, in lifting up his hands which he holdeth across in the Assembly, is sure, that, whether he have right on his side or no, he shall be seiz'd on, and put into a Sack, and thrown into the Sea. Which yet did not happen at that time, for that in the end the *Bashaw* and the *Aga* found out a way to appease the Tumult.

Where it is farther to be noted, that the Women who have Complaints to offer, assemble sometimes to the number of an hundred of their Kinswomen and Friends, who all veil'd repair to the Gate of the *Divan*, and there cry, *Charala*, that is to say, *Justice of God*, and are very readily heard.

IN the last place, we will briefly give an Account of the Emperour *Charles* the Fifth, when he besieg'd this City; and of the great Loss he suffer'd therein.

Charles the Fifth besieges Algier.

This Prince in the Year One thousand five hundred forty one, having Embarked upon the Sea an Army of Twenty two thousand Men aboard Eighteen Gallies, and an hundred tall Ships, not counting the Barques and Shallops, and other small Boats, in which he had engaged the principal of the *Spanish* and *Italian* Nobility, with a good number of the Knights of *Malta*; he was to Land on the Coast of *Barbary*, at a Cape call'd *Matifou*. From this Place unto the City of *Algier* a flat Shore or Strand extends it self for about four Leagues, the which is exceeding favourable to Gallies. There he put ashore with his Army, and in a few days caused a Fortrefs to be built, which unto this day is call'd *The Castle of the Emperour*.

In the mean time the City of *Algier* took the Alarm, having in it at that time but Eight hundred *Turks*, and Six thousand *Moors*, poor-spirited men, and unexercised in Martial affairs; besides it was at that time Fortifi'd onely with

Walls,

Walls, and had no Out-works: Infomuch that by reason of its weakness, and the great Forces of the Emperour, it could not in appearance escape taking. In fine, it was Attaked with such Order, that the Army came up to the very Gates, where the *Chevalier de Saignac*, a *Frenchman* by Nation, made himself remarkable above all the rest, by the miracles of his Valour: For having repulsed the *Turks*, who having made a Sally at the Gate call'd *Babafon*, and there desiring to enter along with them, when he saw that they shut the Gate upon him, he ran his Ponyard into the same, and left it sticking deep therein. They next fell to Battering the City by the Force of Cannon; which the Assailants so weakened, that in that great extremity the Defendants lost their Courage, and resolved to surrender.

But as they were thus intending, there was a Witch of the Town, whom the History doth not name, which went to seek out *Assam Aga*, that Com-manded within, and pray'd him to make it good yet nine Days longer, with assurance, that within that time he should infallibly see *Algier* delivered from that Siege, and the whole Army of the Enemy disperfed, so that *Christians* should be as cheap as Birds. In a word, the thing did happen in the manner as foretold; for upon the Twenty first day of *October* in the same Year, there fell a continual Rain upon the Land, and so furious a Storm at Sea, that one might have seen Ships hoisted into the Clouds, and in one instant again precipitated into the bottom of the Water: infomuch that that same dreadful Tempest was followed with the loss of fifteen Gallies, and above an hundred other Vessels; which was the cause why the Emperour, seeing his Army wasted by the bad Weather, pursued by a Famine, occasioned by wrack of his Ships, in which was the greatest part of his Victuals and Ammunition, he was constrain'd to raise the Siege, and set Sail for *Sicily*, whither he Retreated with the miserable Reliques of his Fleet.

His Fleet and Army overthrown, and wrack'd by Witchcraft.

In the mean time that Witch being acknowledged the Deliverer of *Algier*, was richly remunerated, and the Credit of her Charms authorized. So that ever since Witchcraft hath been very freely tolerated; of which the Chief of the Town, and even those who are esteem'd to be of greatest Sanctity among them, such as are the *Marabou's*, a Religious Order of their Sect, do for the most part make Profession of it, under a goodly Pretext of certain Revelations which they say they have had from their Prophet *Mahomet*.

And hereupon those of *Algier*, to palliate the shame and the reproaches that are thrown upon them for making use of a Witch in the danger of this Siege, do say, that the loss of the Forces of *Charles V.* was caused by a Prayer of one of their *Marabou's*, named *Cidy Utica*, which was at that time in great Credit, not under the notion of a *Magitian*, but for a person of a holy life. Afterwards in remembrance of their success, they have erected unto him a small *Mosque* without the *Babafon* Gate, where he is buried, and in which they keep sundry Lamps burning in honour of him: nay they sometimes repair thither to make their *Sala*, for a testimony of greater Veneration.

Note.

Here one thing very well merits our observation, that in the Year One thousand six hundred thirty seven, in the end of *November*, as those of *Algier* took an exact survey of the Mole of their Port in the time of a great Calm, fearing the strong Preparations of the *French*, wherewith they had been menaced by the *Sieur de Manly*, they to their great astonishment, perceived without, and somewhat above the Mole, a Galley at the bottom of the Water, where it lay covered with Sand from Prow to Prow, with all its Banks of Oars. Now

in regard none living had seen or heard speak of such a Galley, it did much astonish every one, and invited most people to go to see it. To raise it entire there was no way, but all they could do was to get up three very fair and perfect Canon, and by the Arms of Charles the Fifth upon them, it was imagined to be a part of the Wreck of his Fleet an hundred years before, as we but now mentioned.

Tollite.

About twelve Miles from *Algier*, *Teddelez*, the most Easterly Sea-Town of this Countrey, by *Pytolomy* call'd *Addime*, seven Miles from *Algier*, fortifi'd with strong Walls, that inclose above a thousand Houses, together with a Castle, the Residence of the Governor.

Safa.

Safa, formerly call'd *Tipassus*, and by some *Old Algier*; because the other, as they say, was built out of its Ruines: Heretofore it contained above three thousand Houses, but now lies desolate.

Kol der Mudejar.

Kol der Mudejar, a Town new built by *Asan Bassa*, about the Year Fifteen hundred and fifty, three Miles Eastward from the River *Safran* to the Inland.

The Inhabitants are either *Tagarins*, *Moriks*, or *Granadins*, driven out of *Castile* and *Andaluzia*; and *Targatans*, expell'd *Valentia*.

The Soil of the Countrey.

The Soil is so fruitful, that sometimes there are two or three Harvests in a year, of Wheat, Barley, and Oats; besides other Plants, which it affords the whole year in great abundance. They have in some places Melons, very delicious in Taste; some of which are ripe while others are green; so that all Seasons produce successively ripe Melons: Besides Vines, whereon hang bunches of Grapes a Cubit long.

The Beasts.

The Defarts feed Lions, Leopards, Tygers, Panthers, Porcupines, and Hedge-Hogs, whose flesh the Moors eat, though Swines Flesh be forbidden; Harts, Apes, Foxes, Camelions, and many sorts of Fowls, viz. Ostriches, Eagles, Hens, Partridges, and the like: Oxen also with straight Horns an Ell long, and Sheep with three, four, five, or six Horns, and Tails thirty, forty, or fifty pound weight, besides Horses and Camels.

Here are also two strange Beasts; the one call'd a *Gapard*, the other a *Ciculus*: the former frequently made tame, as *Gramay* says, and us'd to hunt with by reason of its swiftness; it hath a Head like a Cat, but much bigger, a spotted Tail like a Panther, the Feet behind longer and higher than those before; one main cause of his great speed in running. The other neither a Dog nor a Fox, but partaking of both; having one peculiar and rare property to cure Lameness with his Breath, if the same be taken in the morning upon the hand, and that apply'd to the part affected, chasing the same.

The Constitution of the Inhabitants.

The Native Inhabitants of *Algier*, are whiter than the rest of the Countrey, strong-limbed, and well set; but there are not many; for people of all colours reside there; some for the Wars, as the *Janizaries*; some for Profit, as the *Turks*; some for Trade, as Merchants; some upon force, as the *Granadines* and *Andaluzians*, driven out of *Spain*; besides the Slaves of all Countreys. Jews also and Moors, that serve the *Turks* in the Wars, and come out of the Mountains of *Kouko* and *Labez*.

Without the City live none but Moors and *Arabes*; not in Houses, but scatter'd up and down in Huts and Tents in the open Fields.

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The King and the Grandees of the Court, wear their Beards long; but others shave close, cutting off withal the Hair of their Heads, excepting one Lock on the Crown, by which they believe they shall be drawn up to Paradise. They Bathe often, and Wash every Morning before they do any thing; then again before their Sala, or Prayer; also before Dinner: at each Lotion the Water is pour'd into the Palms of their Hand, which they suffer, or rather cause to run up to their Elbows.

Most of the Houses are built Four-square, two, three, four, and five or six Stories high, Flat-roof for conveniency of Walking, receiving both Air and Light from the Doors, and small Windows. In stead of Chimneys, great Vessels fill'd with Earth stand at the Doors, whereon with Wood and Coals they Dress their Meat.

The Palaces of the Kings and other Grandees, have great Quadrangles, beautifi'd with curious Columns; the Floors of the Rooms Boarded, spread over with Tapestry, into which whoever goes, leaves his Shoes standing before the Door.

Their Household-stuff is little, being for the most part one Matt, a Tapestry Quilt, and two Cloths spread at one side of the Room, some Earthen or Wooden Pots and Dishes, long Spoons, and Wooden Cup-boards and Chests. In stead of a Bedstead, they lay two or three Sticks from one Wall to another, two or three Foot from the Floor, over which they lay Planks, whereon they lay a Quilt; upon which they lie, covered onely with a Blanket.

Their usual Food is Rice, Consou's, and boyl'd Meat, with some Fruit. They drink Water; yet some of them, notwithstanding the Prohibition of their *Alcoran*, drink Wine also.

The Moors of this Province live some by Husbandry, some by Handicrafts, others by Merchandising, but most by Robbing of *Christian* Ships. The *Janizaries* employ themselves in Souldiery, but the *Arabians* live slovenly and Poorly, getting all they have by Cheating and Treachery. The *Granadins* use all manner of Trades, wherein they are very skilful and Arts-Masters. The Women do nothing but sit all day on Matts or Tapestry, entertaining one another with Discourses, or else in Visits of their Friends, going to the *Bamja's*, Recreating themselves in the Gardens without the City, or at Feasts.

The Habits here are several; for *Christians* and free People, as *English*, *French*, *Netherlanders*, and others go Clothed according to the Fashions of their several Countreys; but the Slaves wear commonly a Gray Suit, with a Coat or Cap, like a Sea-mans.

The Common People wear in the Winter over their Shirts, a Linen or Woollen pair of Drawers, a white Woollen Coat, with a white Cap fastened behind, call'd *Galela*; others have a Garment on hanging down to their Knees, which they throw over their Shoulders, and under their Arms, like a Cloak, call'd *Golela*, commonly Dy'd Black. In the Summer they have two large Frocks, or Coats on, which they call *Adorta*: upon their Head is a *Turban* of slight Linnen, or Cotton-Cloth.

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The Apparel of the Women differs little from that of the Men, onely they are much statelier and thinner; their Shifts come down to their Ankles, their Hair braided and ty'd up with Necklaces of Gold, Bracelets of the same, rich Pendants and Jewels in their Ears, and square Caps on their Heads. When they go abroad, they have a Vail or Mantle of fine Linnen hanging over their Heads, and clasp'd on their Breasts, so that nothing can be seen but their eyes; but in the House they wear a Silk Frock over their Linnen Shift.

Their Language.

THe Antient Inhabitants of *Algier* us'd the *Punick Tongue*, and when subject to the *Roman* Emperors, the *Latine*, as may be observ'd from divers Inscriptions yet to be seen. But when the *Arabs* over-ran the Countrey, they brought in use the *Arabick*, in which all publick Writings and Letters are still written more frequently than in the *Turkish*. The *Morisk* also is much us'd; but the common and vulgar Speech, as well here as in the *Levant* and other Eastern Countreys, as well by *Mahumetans* as *Christians*, is *Lingua Franca*; being a Medley compos'd out of the *French*, *Italian*, and *Spanish* Tongues.

Their Marriage.

Here is a Custom deviating a little from the *Alcoran*, the restraining Men to four Wives, whiles this gives liberty for as many as one pleases; but the *Algerines* are oblig'd by their Custom, and keep within the compass of four Wives; but their wanton lusts towards Concubines and *Catamites* are unbridl'd, and without limitation: Others assume the liberty of seven, among whom they divide the nights, and allow every one a several Chamber; but this produces heart-burnings and jealousies which many times prove fatal to either, or both.

The Bridegroom, as we have before related, sends Gifts to the Bride for several days before the Wedding, making merry with his Friends. The Bride receives all sitting upon the Ground, accompani'd with other Women, especially the Garments, which trim'd with Jewels, and fit for wearing, are orderly



derly shew'd to her. In the evening she is brought to the Bridegrooms House, cover'd all over, with Drums beating, and other *Turkish* Musick, where she is accommodated according to her Quality.

When a Man lies upon his Death-bed, he is tended by Men, as Women are by those of their own Sex: when Dead, the Corps is wash'd with warm Water and Sope, then wrapt up in white Linnen, and a *Turban* laid upon it. Thus prepared, it is set upon the Bier, and with the *Alcad's* Licence, convey'd to the Grave in the Fields without the City Gates, clothed, and with the Head forward, where it is interr'd and cover'd with Earth. Some few days after, if it were a rich Person, at his Head and Feet are Stones set up, with Inscriptions and Epitaphs to the honour of the Deceased, and some select Sentences out of the *Alcoran* laid upon him.

A Funeral Pomp.

They make no shew of Sorrow by their Clothing, onely the Women wear for some days over their Faces, a black Cloth, and the Men for a Moneth never Shave themselves; both Men and Women visit the Grave for the space of three Days, bestowing on the Poor, as a Benevolence, Bread and Figs, and continually saying over the Tomb with hideous out-cries, *Celam Ala*, that is, *Gods Light blefs thee*.

Sorrow.

In the same manner almost are the Grandees, and the Commanders in the Wars buried, but with greater Pomp and State; that is, the Corpse is laid into a Coffin adorn'd with carv'd Work, and other costly Ornaments; and so carried to the Burying-place, the *Marabout* going before, and his Family and Servants bearing his Launce and Scimiter after him, follow'd by Horses and Camels in great number; of which the *PRINT* affords a sight.

Most people in *Algier* walk on foot, few ride a Horse-back except *Alkadies*, Governors of Provinces, or other great Lords; others of meaner Quality using Asses. The Women seldom or never go afoot, but are carri'd upon Asses cover'd with a kinde of Canopy, as we have declar'd before, and sitting in a four-square Box drawn round with Curtains.

In



In such like broad Frames set upon Camels, many are carried in their Journeys to *Mecha*, to visit *Mahomet's Tomb*, partly to shrowd them from the heat of the Sun, and to keep the Sand from flying into their Eyes as they go through the Sandy Defart. Two Men may conveniently sit in these, but with their Legs acrofs; which is not troublesome, being the fashion of the Turks.

The Coyn.

*Diego de Haedo Typograph.
de Alg. en Grains, lib. 1.*

The general Coyn and Money current here, both amongst the Turks, Moors, Jews, and Christian Merchants, is Outlandish, being partly Turkish Gold, as *Sultans* of the value of a Ducat; *Mortikals* of Fez, a fifth part more in value than a Ducat; partly European, as Spanish Pistols; French Crowns, Italian Zequiens, some what more than a Venetian Ducat; Hungarian Ducats, and Spanish Ryals. But the Moors and Arabs up in the Countrey know no other than *Escues*, or Spanish Pistols and Ryals: 'tis true, there is some Money Coyned there, viz. Pieces of Copper call'd *Burba's*, but thick, stamped with the Arms of the King on both sides: formerly six of these *Burba's* made an *Asper*, but now six make but half an *Asper*. An *Asper*, the best Silver Coyn, is four-square, Printed with Arabick Letters. Fourteen *Aspers* and a half make a Spanish Ryal, and Four and twenty *Doubles*, that is worth about Nine Shillings English.

Their Gold, which has an alloy of a little Copper, is for the most part Coyned at *Tremecen*, being round, and of three forts, viz. *Rubies*, which make Twenty five *Aspers*; *Dians*, or *Zians*, each worth a hundred *Aspers*; each of those have for their Stamps the Name of the Reigning King, in Moorish Letters. The Jews have the most Profit and Command of all this Money, being indeed the onely Exchangers; for which they pay an Annual Rent to the *Bassa*.

The Revenues.

Diego Haedo estimates the Revenues of this Kingdom at Four hundred and fifty thousand Ducats; *Harego*, Four hundred thousand; and *Peter Dan*, Six hundred thousand yearly, all which comes to the single benefit of the *Bassa*; for all which he never sends to the *Grand Seigneur* any more than some young Lads, and other Presents of small value; but he gratifies the most eminent Officers

at



at the Royal Port of *Constantinople* every year with some thousands of Crowns. But this Revenue is as uncertain as the Prizes they take from the Christians, of which the *Bassaw* receives a seventh part; as also of the Customs of imported and exported Merchandise. The most certain In-come is the Pole-money of the Jews, Moors, and Arabians, who all pay either by the Head or Family: and is Collected in this manner.

Every year the *Algerines* send into the Field three Bands or Flying-Troops of *Janizaries*, each containing two or three hundred; one of these marches to the West of *Tremecen*; the second Eastward, to the Coast of *Bona* and *Constantine*; and the third South, to the Negroes Countrey and Wilderness. This last hath the greatest trouble, because for the most part they continue out six or seven Moneths.

How the Tributes of the Level Countrey is brought in by the Arabians and Moors.

Every Troop is commanded by an *Aga*, who is as much as a Colonel; under whose Command and Conduct they forceably Collect those Tributes among the Moors, wilde Arabs, *Advares* and *Alarbs*, who pay nothing but by Compulsion. For this Oppression and Tyranny they are generally hated, and the people certainly knowing the time of their coming, oftentimes break up their Tents, and drive all their Cattel before them into the Mountains where the Convenience or Strength of the Place gives them hope to have an opportunity of avoiding their Cruelty. These Marches are contrived always to begin in Harvest; but if it happen they can get neither Money nor Coyn, they secure themselves by taking their Cattel and Corn, and sometimes their Children. All the gather'd Tributes are brought to *Algier*, and a particular Accompt thereof given in the *Divan*.

Some perhaps at first hearing may wonder how one of these Troops, at most not above three hundred strong, can so easily run down the whole Countrey; but his own recollected thoughts will easily rectifie him, when he shall consider, the one are ignorant of Marrial Discipline, and that breeds in them a want of courage, neither know how to manage those few Arms they have; where-

B A R B A R Y.

whereas the other are compleatly arm'd, well disciplin'd, and daily exercis'd in the Wars.

The Register or Secretary of the *Divan* hath the Command or Check of those Troops, of whom he always hath a List or Muster-Roll; by which knowing every mans Quality and Service, he accordingly puts him upon Duty. And when they go out to fetch Contribution, though they be all Foot-Souldiers, yet are they allow'd Horfes as well as their Officers; onely with this difference, the Commanders have Slaves to look to their Horfes, which the others may not.

When they draw out of *Algier*, they Rendezvous about the City, lying in Tents till they meet together.

But when they march, they commonly have their Allowance of Bread, with a little Oyl, Vinegar, Rice, and Couscous. What other Provisions they will have, they must buy with their own Money; but that they take no great care for, as well enough knowing how to fetch Victuals abundantly from the *Arabs* and *Moors*. The greatest gain those Companies make, ariseth from the Ostridge Feathers they bring from the Wilderesses in the South, which upon their return they sell very dear.

As to the *Corsairs* or Pyrates, the best account that can be given of them, is from the great number of their Ships wherewith they put to Sea; which amount to thirty five in all: A List of which, with the Names of the present Commanders as they were in the Year 1668. and what each Ship carries in her Stern, with the number of Guns, we have here insert'd, as followeth.

Captain Tegue, Admiral: The Tyger
Wsten Wispb: The Palm-Tree, with two Bucks
Caramis: A White Horfe, with a Moon in his Back
Tabuc Rais: A White Horfe
Maned Segma: A Gilt-Lime-Tree
Ben Alle Rais: A Lime-Tree
Birham, Cololy: A Gilt Sun
Bifchew: a Dutch Renedago: A Moor Gilt
Dochier Hoggi: A Gilt Star
Alli Rais Trego: The Shepherds
Alli Rais Vento: The Oak
Alli Rais, a Spanish Reneg. A Gilt Rose
Buffone Ray, a Dutch Reneg. The Seven Stars
Rais Elleway: A Gilt Flower-pot
Mustapha Rais, an English Reneg. A Green Serpent
Regient Rais: A Half-Moon Gilt
Mustapha Rais, a Dutch Reneg. An Antelope
Mustapha Baris: The Palm with two Lions
Regient Rais, a Savoyard: A Half-Moon
Montequera: A Moon with two Cypress-Trees
Mustapha Rais, a Genouese Reneg. with two Lions
Cornetto, a French Reneg. A Dolphin Gilded.
Le Madam Wynkes, Reneg. A Lion with a Hand

Guns.

44
 32
 30
 32
 36
 32
 40
 38
 30
 36
 32
 34
 36
 30
 28
 32
 30
 28
 14
 20
 26
 16
 32

Two

B A R B A R Y.

Two Satees, two Gallies
 Six Ships on the Stocks from 26 to 40 Guns
 Two *Tartans* ready to be Launch'd.

This is the Number and Quality of their Strength at Sea, with which they do infinite Robberies; besides the vaste numbers of Christians which they reduce into a miserable Slavery. *Gramay* in his time reckon'd their number to above thirty thousand; but that we may well suppose to exceed: Nor is it an easie matter to make a certain Calculation. But if they were much fewer than they are, yet were it a Meritorious Work for any, or all Christian Princes and States to unite to unroost that Den of Thieves, whose inhumane Cruelties merit nothing but utter destruction: And although since the before-mention'd Defeat of *Charles* the Fifth, Emperor, no great Attempt hath been made upon them, yet lately in 1669. a Squadron of His Majesties Ships, under the Command of Sir *Thomas Allen*, lay before the Place, declaring War against them, and seiz'd two Barques and a Galliot with about seventy *Turks*, burning another in the Haven.

Charles the Second, of Great Britain, &c.

These Advantages, and in truth all other their Wealth coming in by the Souldiers, make them to be so highly esteem'd, that it is Death to strike one of them; nor are they liable to the Censures or Punishment of any Officer but their own *Aga*. And notwithstanding they consist of all Nations, as English, French, Spanish, Italian, Germans, Dutch, and others; yet are they so well govern'd, and live in such unanimity, that very seldom a quarrel is heard of among them.

As to other particular Singularities in this Kingdom, we will give a particular Account thereof in its proper place.

This Countrey in the time of *Juba*, that Sided with *Pompey* against *Cesar*, was very potent, and a terror to its Neighbors. But this flourishing Greatness at length decay'd; the Dominion sometimes resting in *Constantine*, other whiles in *Bona*, and lastly in *Tremecen*, from whence wrested by the *Mahometan Moors* and *Arabians*, and *Barbary* divided into several Kingdoms as at this day.

In the Year One thousand five hundred and ten, *Don Pedro* of *Navarre* having subjected the Cities of *Oran* and *Bugy* to his Master *Ferdinand* King of Spain, reduced *Algier* to such extremity, that finding themselves nor able to withstand him, they submitted to *Selim Eutimi* the Great Prince of the *Arabes*, who had always liv'd in the Campaigns about *Algier*, under whose Protection they made it their whole work by perpetual IncurSIONS to infest the Coasts of Spain, *Majorca*, *Minorca*, and the other Islands, whereupon *Ferdinand* sent a powerful Fleet to destroy *Algier*: The Citizens seeing such a Naval Force ready to fall upon them, submitted to the King of Spain, obliging themselves to pay an Annual Tribute: However the Spaniard built a Castle in the City, wherein was always two hundred Souldiers, and great store of Ammunitions and Provisions, whereby he kept both Pyrates and Citizens in awe, which continued as long as *Ferdinand* liv'd.

Ferdinand King of Spain besieged *Algier*.

After *Ferdinand's* Death, with the Consent of their Prince *Selim Eutimi*, they sent to *Aruch Barberrassa*, who was then at *Hegir*, a place on the side of the *Mediterranean-Sea*, distant from *Algier*, Eastward a hundred and eighty Italian Miles, in treating

And distressed it.



treating him to make all the haste he could with his *Turks* and Gallies to deliver them out of the hands of the *Christians*, who much incommoded them by the Fort, promising to reward him nobly for his pains. *Barbarossa* immediately comes thither, and in a short time secretly murder'd *Selim Eutimi* in a Bath: Which done, he caused his own Souldiers to Proclaim him King, then summoning the wealthiest Citizens, he forc'd them to acknowledge him: Whereupon he Coy'n'd Money, new Fortifi'd and Garrison'd the City, made himself Master of *Tenez*, and the Countrey round about, subjected *Tremisen*, by the Help and Treachery of the Natives, who joyn'd with him against their King, and became dreadful to all his Neighbors.

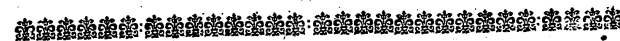
But Divine Justice at length gave a check to these Successes by his Death; for in the Year 1517. by the Marquess of *Comares*, who was march'd out of *Oran* against him in the behalf of the dispossessed King of *Telenfin*, with ten thousand *Christian* Souldiers at a Passage of the River *Huexda*, he together with Fifteen hundred *Turks* were kill'd.

After his Death, his Brother *Cheredin Barbarossa* was chosen King by a general Consent; who though a man of great Valour and Conduct, yet sent a Galley with Letters to the *Grand Seigneur*, desiring his Assistance and Protection against the *Christians*: very readily did the *Turk* consent to his Request, sending thither two thousand Native *Turks*: Thus fell this City and Kingdom to the *Grand Seigneur*, to whom it is yet subject, Govern'd by a *Vice-Roy*, who is entituled a *Bassa*, to whom the *Christians* give the Stile of *Highness*.

THeir *Marabouts* carry so high a reputation among them, that whatever they say is look'd upon as an Oracle, and their Commands obey'd even to the hazzard of life: They cut not the Hair of their Heads or Beards; their Habit a long Coat to their Heels, over which a short Cloak reaching but to the middle of their Back, as in the foregoing PRINT doth more plainly appear.

Their

Their Religion and Worship is the same with other *Mahumetans*, or at least very little differing; each having an equal Reverence for the *Alcoran*, and using both the same Times and Method of Devotion.



BUGIE

Bugie, formerly a Kingdom, by the *Moors* call'd *Bigeja*, or *Bugeja*, from the chief City belonging to the Dominion lying towards the Sea, borders on the West with *Algier*, on the East with *Gigel* or *Gigery*; before the Bounds were alter'd by the *Turks*, this Countrey was the most Easterly Part (according to *Davity*) of the *Casarian Mauritania*, bordering then on the West (as we said) with *Algier*, on the East with the City of *Tenez*, and *Africa* the Less; having the *Midland-Sea* and the City *Collo* on the North; and on the South, *Biledulgerid*, and *Numidia*.

This Countrey stretching almost Fifty Dutch Miles towards the South, over the Mountains to the Wilderness of *Numidia*, contained formerly, according to *Marmol*, *Bugie* their chief City, (from whence the whole Territory is so nam'd) with the Garrison and Village of *Gogere*, *Micila*, *Migana*, *Textez*, *Lamora*, *Nekauz*, the Mountains of *Benijubar*, *Awaraz* and *Abez*; but *Gramay* reckons thus, *Gigery*, *Mesile*, or *Misile*, *Stefe*, or *Distefe*, *Nekaus*, *Kollo*, and *Sukayda*. But now *Gigery* is a peculiar of it self, and *Sukayda* and *Rollo* are incorporated to *Constantine*: So that at this day *Bugie* contains onely *Micili*, *Distefe*, and *Nekaus*, with the Mountains of *Bugie*.

The City *Bugie*, by the *Arabians* and *Moors*, says *Marmol*, call'd *Bigeja*, or *Bugeja*, and held by some to be the antient Metropolis *Thabraka*; by others taken for *Igilgilis*, or *Vrikarb*; and by *Ptolomy*, for *Salde*; lieth near the *Mediterrane* on the side of a great Mountain, about seventeen miles East from *Algier*, and the like Westward from *Gigery*.

The *Romans*, they say, first Founded this City, being invested with high, strong, and antient Walls; in Fifteen hundred and twenty well Peopled, boasting of Eight thousand fair Houses. It hath also a commodious large Bay, or Road, antiently call'd *The Numidian Sea*. The Streets are handsome, and well order'd, but being upon a continual ascent or descent, they are wearisome to those whose occasions call them to walk much therein. Here are several *Mosques*, many Colledges, and also Cloysters, publick Inns and Houses of common Reception for Strangers, built after their own manner. They have a fair and spacious Market-place, near which, on a rising Hill, stands a strong Fortrefs, invironed with thick and high Walls, curiously adorned within with several seeming Characteral Mouldings, upon Plaisters, and Carved in Wood, besides exquisite Paintings, according to their manner, which, as they say, cost more than the whole Fabrick.

Eastward of this the River *Hued-el-Quibir* (that is the great River) falleth into the Sea.

Micile, or *Mesile*, lies within thirty miles of the Border of *Numidia*, surrounded with the Mountain *La Abez*.

Y

Stefe,

Stefe, or according to *Gramay*, *Disfefe*, or rather *Disfefe*, or more rightly, as *Marmol* calls it, *Texezze*, supposed to be that which *Prokomy* call'd *Apfar*, being fifteen miles to the In-land, Southerly of *Bugie*, scituated upon a delightful Plain, near Mount *La Abez*, formerly destroy'd by the *Arabians*, but soon after re-inhabited by Three hundred Families.

Nekaus;

Nekaus, formerly call'd *Vaga*, one of the delightfulest Cities of *Barbary*, stands on a River side seventeen miles from the Sea, and twelve from *Testefe* on the Borders of *Numidia*. It hath strong Walls, and boasted formerly of stately Baths, Houses of Entertainment, wherein Strangers and Foreigners were Lodged, and well accommodated; besides many Palaces and Churches. Every House, though but a Story high, had a Garden, Planted with Vines, Damask Roses, Myrrhe, and Jasmine.

Bugie lieth almost quite hemm'd in with the Mountains of *Zarara*, but the most remarkable they call *Bene-quibar*, being five miles from the City *Bugie*, six miles long, and three miles broad. This Ridge of Mountains, taken together reach along the Sea-Coast thirty miles, and are in some places six or seven miles broad.

THe Land about *Bugie* is barren, and unfit for Tillage; yet it brings forth excellent Garden-Fruit. Near the City *Nekaus* are large Plains abounding with Corn, and on the River stand an incredible number of Hazel and Fig-Trees, accounted the best of that Country.

THe Mountains afford little Wheat, but abundance of Barley, besides Nuts and Figs, Flax, and Hemp, whereof much (but coarse) Linnen is made; Iron-Mines also, and good Wood: The Inhabitants also keep a great number of Horses, Oxen, and Goats.

The Constitutions and Customs of the Inhabitants.

THe Women of *Nekaus* are handsome body'd, and fair, with black and shining Hair; which makes them take a pride to frequent the Baths. The Inhabitants of *Micile* are Clownish, and exceeding Rustical, sturdy and revengeful: so also the Mountaineers.

Some of them are kind in their Conversation, and very much inclin'd to Pastime, and, more than any, use Musical Instruments. Those of *Nekaus* have a good Mien, and comely Deportment, milde, sure Friends, and always neat in their Apparel. And though every Mountain is possess'd with a several Family, yet their Customs and manner of life are all one.

Those of *Bugie* and *Nekaus* have their Colledges, where their Youth are instructed in the *Mahumetan* Laws and Philosophical Studies; the Students Cloathes and Diet born at the Cities Charge. The Inhabitants of *Micile* are all Artificers and Husbandmen.

The Inhabitants of the Mountains mark themselves, according to an Ancient Custom, with a black Crofs on their Cheeks, and on the Palms of their Hands; which first they us'd when they were subdu'd by the *Turks*, who then requir'd no Tribute of the *Christians*: Whereupon many of them took up the Badge of *Christians*, so escaping the Tax that was laid on other *Perfwafions*; which though now useles, they continue as a fashion, neither knowing the Cause nor Original.

Their Riches.

The Riches of the Inhabitants consisteth in their Cattel, Corn, Plants, Linnen, and Hempen Cloth. The Mountaineers use for their Coyn small Gads

of

of Iron, of half a pound weight; yet they Coyn also small Pièces of Silver.

IN the Declension of the *Roman* Empire, the *Goths* expell'd their Legions, and made themselves Masters of *Bugie*, and there settled the Royal Seat of their new Government, under their Prince, King *Abni*: These in the Year Seven hundred sixty and two, were driven out by the *Saracens*; and about a hundred years after that, *Joseph*, the first King of *Morocco*, gave the Kingdom and Castle of *Bugie*, then subdu'd by him, to one *Hucha-Urmeni*, though a *Saracen*, without paying or doing Homage. And though his Successor was disturb'd by the *Arabians*, yet afterwards they held a fair Correspondence with *Tunis*.

Their Government

But two hundred and sixty years since, the Sovereign Power falling, it became Tributary to the King of *Telenin*, under which it continu'd till the Reign of *Abuferiz*, King of *Tunis*, who subdu'd *Bugie*, giving it to one of his Sons call'd *Habiddi Elaziz*, with the Title of King; whose Race Govern'd by Succession, till *Don Pedro de Navarre*, by Command of King *Ferdinand*, in the Year Fifteen hundred and ten, with a strong Army Conquer'd it for the *Spaniard*, who slighted the old Castle, and cast up two other new Forts on the Shore by the Haven.

This City and Forts *Barbarossa* supposing to stand in his way, as opposing the Designs he had upon several parts of *Barbary*; and at the invitation of the expell'd King, came in the Year Fifteen hundred and twelve, with twelve Gallies well man'd, and an Assistance of three thousand *Moors*, drawn by their King from the Mountains, and pitched before the City; yet after so fair a shew of his great Power, eight days continually battering the Castle, being discourag'd by a small Shot receiv'd in his left Arm, he faintly withdrew, and broke up the Siege, returning to *Tunis*, and the King to the Mountain.

This much troubling *Barbarossa*, that he had so dishonourably forsaken such an Enterprize, having recover'd his Wound, in the Year Fifteen hundred and fourteen he renew'd the former Siege; in which plying the Castle so hot, and shaking it with his great Cannon, it fell; but the Garrison'd Souldiers retir'd into the City. Then instantly he apply'd himself to the Storming of the other Castle, and without doubt would have carried it, though in the first Assault there remain'd an hundred *Turks*, and as many *Moors* dead upon the Spot, had not *Martin de Reuteria*, with five Ships, and a competent number of Souldiers, came opportunely to their Assistance into the Haven: whereupon *Barbarossa* was once more compell'd to depart to *Gigeri*. *Charles* the Fifth Emperour, seeing of what great consequence it was to keep this place for the more easie Conquest of *Algier*, for the better Security thereof, built a Fort upon the Hill which commanded the Castle.

At length those of *Algier*, after many fruitless Attempts, became Masters thereof in the Year Fifteen hundred fifty and five, by the Conduct of the *Bassa Sala*, who with three thousand *Turks*, and thirty thousand *Moors*, be-leaguer'd in two places both the Castles as well by Land as Water. First he gain'd the Castle lying on the Sea, cutting off most of the Defendants, then slighting it, and pursuing his Success, fell upon the other Fort with such fury, that the Lieutenant *Alonso de Peralta* was forc'd to desert it, and seek Refuge in the City; but considering the weakness of the Town, as not able to endure an Ataque, surrendred the City, Shipping thence (according to Articles)

Y 2

cles) for Spain four hundred old Souldiers; for which Service he was rewarded, by cutting off his Head: and ever since Bugie hath been under the Government of *Algier*.

GIGERI, or GIGEL.

THIS Country bordering with the Sea, *Marmol* so calls, from a Village of that Name. In the way between *Algier* and *Bugie*, being fifteen miles from the later, consisting of about five hundred mean Houfes, near which stands an old Castle upon a Hill almost inaccessible.

This Territory reacheth Southward to the Borders of the *Numidian Desert*, containing Mount *Haran*, being about twenty miles from *Bugie*, and fifteen from *Constantine*; and running Northward to the pleasant Valleys of *Me-fle*, *Stefe*, *Nekaus*, and *Constantine*.

THE Soil is generally barren, and fit onely for Lime and Hemp, which there groweth in great abundance.

Mount *Aurax* hath many Springs, which so water the Plains, that they are Plains, that they are all Morafs; but dried up in the Season of the Year by the Heat of the Sun. All this high Land is inhabited by *Arabs*, a fierce and jealous people, not permitting any Interourse, or the least Commerce with the *Low-Landers*, lest they should dispossess them of their Habitations.

The Village *Gigeri* is very rich, especially by the Trade they had in former times with the *French* who us'd to put in there for Hides and Wax.

The Inhabitants Traffick in small Vessels laden with Nuts and Figs to *Tunis*, giving to the *Bashaw* of *Algier*, the Tenth of all their Cargo's.

The French are driven out of *Gigeri*.

IN the Year Fifteen hundred and fourteen *Barbarossa* subdu'd this Territory, and gave himself the Title of *King of Gigeri*. And by that means when *Cheridin*, *Barbarossa* his Brother and Successor in his Conquest, submitted to the *Grand Seigneur*, this with the rest became subject to the *Turks*; who disturb'd by the *French* that had won something upon it, there were still Endeavors by the one to keep what they had got, and by the others, to regain what they had lost: So the *French* in November, 1664. designing to Fortifie themselves, had an Assistance sent to them under the *French* Admiral *Duke de Beaufort*; who arriving with a Naval Army, sent a Spy to finde out the Strength of the *Moors*; and to prevent his Discovery, attir'd him in *Turkish* Habit, promising him for a Reward of his Fidelity and care, fifteen Pistols, determining upon his return to fall upon the *Moors* with eight hundred men; fifty of which he intended for an Ambuscade.

In this interim also the *French* Spy not being heard of, one pretending to have fled from the *Moors* came, and upon audience promised to bring the *French*, if they would Habit themselves like *Turks*, to surprize the Enemy: This Wheedle took effect, so that in imagination, the *French* were already Masters of all, and calling a Council of War, wherein consulting of affairs, it was resolved, that the Places with them possessed, were Tenable by the Strength they had;



had; upon which resolution of the Council, the *French* Admiral withdrew with the greatest part of his Fleet, leaving behind onely the Marquess of *Martell* with four Ships. And now for a while they were full of Courage, intending to disguise themselves according to their design, when the *Moors*, not unconcern'd, providing themselves with Cannon and other Necessaries for Battery, surprized the Surprizers, giving the new *French* Fort so smart an Assault, that a Redoubt was laid level, and many of the Defendants kill'd on the Spot. Hereupon Mounseur *Frace* was sent out with some Troops to try if he could by any means force the *Moors* from their Post; which well he might have accomplished, if another Officer that should have assisted him with a Party of select Foot, had not fail'd in timely Juncture: so that the *Moors* perceiving their small numbers, soon put them to flight; then renewing their Batteries, the great Guns quickly made the green and unsettl'd Walls of the *French* Citadel to shake; which struck such a Panick Fear through the whole Camp, that they could not be staid by Blows or Commands, shewing no respect to their Officers, but ran away totally in a confused Rout. This shew'd the Vanity of the former Resolution of the Defensiveness of the Place; notwithstanding which, and the Report thereof given in Writing by the General of the Horse, and Engineer of the Army, to the *French* King, both Souldiers and Commanders now judg'd the place untenible: So that at length it was determin'd with general Consent, to leave *Gigeri*, and embarque the Souldiers, and what portable Goods they could in the four Ships left, as we said before, and by good fortune still remaining in the Harbor. But this could not be put in execution with such speed; but that assisted by the darkness of the night, before all were gotten on Board, the *Turks* fell in upon the Rear, doing great execution; besides many sick and wounded Souldiers that fell into their hands, the whole Rear-Guard of four hundred men were cut off and taken; Six and thirty Pieces of Ordnance with the *French* Arms upon them; many Horse and a great quantity of Provisions newly receiv'd. Nor did this ill Fortune go unattended, for in passing over from *Gigeri* to *Toulon*; not much above two Leagues distant from thence, a great Ship call'd *The Moon*, being old and crazy, and as it seems overladen, also sunk, and was utterly lost, with ten Troops of Horse in her. And this was the Event of the *French* Expedition to *Gigeri*.

CONSTANTINE.

Constantine, a Maritime Province, so call'd from its Metropolis, includes, according to *Marmol*, that space of Land, which the Antients named *Nero Numidia*; containing formerly *Constantine*, *Mele*, *Tefar*, *Urbs*, *Ham Samit*, and *Beldelbuneh*, the Rivers *Magier* and *Guaadilbarbar* dividing it from *Tunis*.

The Head City *Constantine* formerly, according to *Strabo* and *Mela*, did bear the Name of *Cirta Numidia*, and *Cirta Julia*, having for the Founder *Micipsa*, King of *Numidia*; but *Granay* thinks it a Roman Work, by the stateliness and form of the Buildings. *Marmol* avers, that this City was of old call'd *Kalkua*, a Plantation of *Numidia*, and that the *Moors* still entitle it *Kacuntina*.

It lieth on the South side of a very high Mountain, surrounded with steep Cliffs, from among which the River *Sugefmar*, floweth, so that the Cliffs on both sides serve in stead of a Rampart; on the other side, strengthened with high Walls of black Stone, exquisitely hewen; through which are but two ways into the City, the one on the East, the other on the West. It containeth about ten thousand Houses, many well Paved Streets, furnished with all kind of Tradesmens Shops. On the North side stands a Castle; and without the City are many old Buildings, and some Ruines, signs of its former Greatness: and about half a mile distant from it a Triumphal-Arch, built after the Roman fashion. From the City they go to the River by steps cut out in a Rock; within which is a Vault, whose Roof, Columns, and Floor are all of the same Piece. Not far off rises a Fountain of warm Water; a little Eastward of which, by a little Rill of fresh Water, is a Structure of Marble, garnished with Carved Images; which the Common People imagine to have been an Academy, and that the Master and Scholars for their wickedness, were metamorphos'd into those Statues.

Kolo

Sanatus placeth the City *Chollo*, formerly call'd *Kullu*, and now by some *Alkol*, by others *Kol* and *Kollo*, near *Constantine*; being built by the *Romans* at the edge of the *Mediterranean-Sea*, adjoining to a high Mountain, but open and without Walls: It hath a Castle founded upon a Rock, with a convenient Road for Ships, formerly much frequented by *Genouese*, and *French* Merchants.

Sukaicada.

Sukaicada, about thirty miles from *Constantine*, hath also a Haven full of Trading, and a Street-way running from it a mile and a half in Length.

The Village Effere.

Five or six miles from *Constantine*, not far from the *Cape of Gigeri*, lieth the Village *Effere*, famous for its Antiquity; and a small, but convenient Haven.

The Mountain of Bugie.

THe Mountains are many, covering the whole Coast from the North to the West, and so to the East, beginning at the Mountains of *Bugie*, and reaching along the *Mediterranean-Sea*, about thirty miles; from whence arise many Fountains and Rivers, that taking their Course through the Plains, by their fertilizing Streams, greatly enrich the Places through which they pass. Here also appear scatter'd up and down many Ruines of Streets and Castles, built by the *Romans*.

THe Land about *Constantine* is bountiful to the Countreyman, rendering to his labour a thirty-fold return; nor are the Mountains much behind, yielding good Corn, besides plenty of Olives, Figs, and other Fruits; yet nevertheless through the infolency of the *Arabians*, are but thinly inhabited.

In the beforemention'd warm Bath there is abundance of Snails with shells, which the silly Women cried out upon for Evil Spirits and Devils; attributing to them the cause not onely of all Diseases, but other evil Occurrences: As a remedy of all mishaps coming by them, they use to kill a white Hen, and thrust it with their feet into a Dish; so bringing it with a Wax-Candle to the Bath, and leaving it; which is soon convey'd away, and eaten, (I hope you will not think by the Snails.)

THe Inhabitants of the City *Constantine* are rich, proud, and clownish, but withall courageous; those of *Kollo* friendly and courteous, great Traders,

Traders, and Lovers of Arts and Sciences. The Mountaineers are much Civiler here than in *Bugie*, but ignorant in all parts of Literature: however they learn and use many Handicraft Trades; and without doubt would much improve themselves, if they would leave off those continual Wars they manage among themselves about their Wives, which often run over from one Mountain to another to get change of Men. By this means generally the Men are Souldiers, so that they can bring into the Field forty thousand Men, of the which perhaps four thousand Horse. The Citizens of *Constantine*, *Kollo* and *Gigeri*, yea, and the *Arabs*, come to their Weekly Markets; to whom without exception they equally sell what Fruits or other Commodities they have.

THe whole Government is Commanded by a Provincial Lieutenant, Residing in *Constantine*. Heretofore they had Kings of their own, but in the Year Fourteen hundred and twenty, becoming subject to *Tunis*, the Kings thereof bestowed it as a Principality on their eldest Sons; but at last in the Year Fifteen hundred and twenty, after *Cheridine Barbarossa* had taken *Kollo*, those of *Constantine*, weary of the *Trunian* yoke, voluntarily yielded themselves up into the hands of *Barbarossa*; since which they have remained free from *Tunis*.

In Government.

B O N A.

Pliny and *Ptolomy* call'd this Countrey *The Royal Hippon*, for distinction from *Diarrython Hippon*; but the Inhabitants in the *Moorish* Tongue name it *Bederna*, now a Member of *Algier*, though heretofore computed under *Constantine*: It lies encompassed with Mountains on the West and South; and which reach about twenty miles, that is from *Bona* to *Begge*, and in breadth eight miles.

In Borders.

THe City *Bona*, famous for having been the Episcopal See of *St. Augustine*, is said to be built by the *Romans* upon sharp and very high Cliffs on the *Mediterranean Sea*, having both within and without many Wells and Springs. *Sanatus* and *John Leo* say, that *Bona* lieth at present waste and depopulate, and another City call'd *Beldelhune*, or *Beledel Ugneb*, built out of its Ruines, whereas yet *Marmol*, a Writer worthy of belief, avers that the City, which the *Europeans* call *Bona*, got the Name of *Beledel Ugneb* from the *Moors*; so making them both one, as indeed they are.

The City Bona.

The compass thereof is small, and the Streets very narrow; so that it hath kept nothing of the former Beauty, and ancient Glory, which it boasted of in the time of the Antient Father *St. Augustine*; having been several times destroy'd by the *Moors* and *Saracens*: particularly in Four hundred and Forty, the very year wherein *St. Augustine* died.

A small Quarter of a Mile Southwards from the City, lieth a remarkable Plain; where yet are to be seen the Marks and Monuments of the Monastery and Cloyster which that Father caus'd there to be built; which by the Foundation may be judg'd so have contain'd about an hundred Paces in Length, and

and thirty in Breadth. Near the Ruines of this Structure is a very fair and large Fountain, which the *Moors* of this place do to this day call *Saint Augu- stines Well*.

Eastward of *Bona* lieth a handsome Cittadel, built by the King of *Tunis*, wherein the Governor keeps his Residence; it is strongly fortifi'd, and well provided with great Cannon, and other Ammunition, as well for fetching the Revenue from the *Alarbs*, as to keep the Countrey in awe. The usual Garri- son, two hundred *Janizaries*.

Abu.

Méle or *Mile*, formerly *Tenare*, stands also near the Sea, yielding Obedience at present to the *Algerines*, but before subject to *Constantine*, from which distant three miles: The Walls are old and ruinous; the Houses sometime three thousand, now very few, and those thinly inhabited: yet the great Conduit in the very heart of the place, is no little advantage to such as dwell there.

Tabarka.

Tabarka, seated on the Sea-Coast, and famous onely for the Coral-fishery: close by it; opposite thereto, lies an Island of the same Name, between which and the main Land, is the distance of a mile and half.

The Soil of the Countrey.

The Soil of this Territory well deserves the Attribute of *Bona*, Good abounding with fresh Valleys, rich in Grain, and delightful in the shadow of *Fujuben-Trees*; whose Fruit the Inhabitants gather in the Summer to eat in the Winter. There grow also Figs, Apples, Pears, and very much other Fruit; but above all, yielding great store of good Cattel; as Oxen, Calves, and Sheep, call'd by the *Arabians*, *Nedex*; sufficient to give Supplies of Butter and Milk, not onely to the City *Bona*, but also to *Tunis*, and the Island *Zerbes*.

The Mountains for the most part lie destitute of People, yet full of pleasant Springs, having Water enough to give a Current to several Rivers, which afterwards take their course through the Plains, between the Hills and the *Midland Sea*. The Coast hereabouts yields much Coral, both white, red, and black; being a kind of Plant, or Shrub, growing in the Water between the Rocks.

In Government.

This City and Province were Governed by *Xeques* and peculiar Lords of their own, till the King of *Tunis*, having subdued them, built a strong Castle on the East side of the City to keep it in awe; but afterwards *Aruch Barbarossa*, in the Year Fifteen hundred and twenty, coming with two and twenty Gallies and Ships into the Haven, forced the Citizens to acknowledge him: by which means they became Subjects to the Kings of *Alger*, and so have ever since continued, excepting for a short space, that the Empe- ror *Charles* the Fifth, in the Year Fifteen hundred thirty five, made himself Ma- ster of it.

THE

THE
F O R T
O F
F R A N C E.

Six Miles to the East of *Bona*, between the Kingdoms of *Alger* and *Tunis*, and between the *Black* and *Rosie Cape*, you may see a Fort, Commanded by the *French*, and call'd *Bastion de France*, that is, *French-Fort*. Formerly near this *Cape of Rosies* stood ano ther Building, erected in the Year Fifteen hun- dred sixty one, by two Merchants of *Marseilles*, with the *Grand Seigneur's* con- sent, call'd a Fort, but indeed was onely a Flat-rooft Ware-house, for a resi- dence of the *French*, who come thither, and employ the Natives Diving for Co- ral, and under that pretence Exported all sorts of Merchandise, as Grain, Hides, Wax, and Horses, which they bought there with more liberty, and for less Price, than in the Island *Tabarka*, because no *Turks* lay there to hinder them.

But many years since this Structure, whose Ruines yet appear, was beaten down by the *Algerines*, oppressed with a great scarcity of Provisions, which the *Moors* reported was occasioned by the *French* Exporting their Corn. After- wards in the Year Sixteen hundred twenty eight, by order of *Lewis* the Thir- teenth, *French King*, Mounseur d'Argen, Lieutenant of *Narbonne*, and chief Engineer of *France*, was sent thither to re-build the razed Fort, who took with him all Materials necessary for the Work from *Marseilles*, and with great speed and dili- gence erected this *Bastion*. But the Work was scarce begun when the *Moors* and *Arabians* came down Armed in great numbers, and forced the Mounseur to a Retreat, and at present to Fortifie himself in a Half-Moon newly cast up, from whence with the first opportunity he took Shipping. At length the same King employed one *Sanfon* to re-attempt the same design, who brought it to some perfection, and was Governour of it. Since which another was formed upon the Island *Tabarka*, in the Year Sixteen hundred thirty and three.

This *Bastion de France* hath two great Courts, the one to the North, where the Store-Houfes for Corn and other Merchandise are, with many convenient Ground-Rooms for the Officers and Chief Commanders. The other being more large and spacious than the former, stands on a Sandy Beach, where the Ships usually come to trade for Corall, as we mention'd before. To this adjoyns a fair and great Vaulted Chappel, call'd *St. Catharina*, in which they celebrate their Mass, and Preach, having convenient Lodgings above for the Chaplains and Priests. Before it there is a Church-yard, and a little on one side a Garden-houfe, set apart, and us'd onely for sick and wounded Souldiers. Between these two Courts towards the South, standeth a great Quadrangle built all of Stone, which is the Fort or Strength, with a flat Roof; wherein stand mounted two Mortar-Pieces, and three other Brass-Pieces, supply'd with a sufficient Garrison.

TUNIS.

TUNIS

The Kingdom of *Tunis*, at this day subject to the Great *Turk*, compris' d formerly the Countreys of *Constantine*, *Bugie*, *Tunis*, *Tripolis* in *Barbary*, and *Essab*, and by consequence the greater part of *Africa* the Less, together with *Carthage*, *Old Numidia*, and other Countreys, extending above a hundred and twenty miles along the Sea-Coast: But now the greatest part of *Bugie*, *Constantine*, and *Essab* are wrested from it by Arms, and annexed to *Algier*.

The Kingdom of *Tunis* then, taken within these narrow Borders, begins at the River *Guadelbarbar*, formerly call'd *Tuska*, dividing it on the West from *Constantine*, as on the East the River of *Caps* or *Capes*, by the Lake of *Melaefes*, separates it from *Tripolis*, and on the Southern Limit is the Modern *Numidia*. *Peter Dan* in his Description of *Barbary* joyns it on the West to *Algier*; to *Baraka*, *Bona*, and *Tripolis* on the East: So that by his account, the Southern Part of *Tunis* lies Westward of *Negro-Land*, containing but few places of note.

The Rivers which run thorow and water this Countrey, are chiefly four; *Guadelbarbar*, *Magrida*, *Mejerada*, and *Caps* or *Capes*.

Guadelbarbar, which *Sanutus* and *Marmol* call *Hued d' Ilbarbar*, takes its Original out of a Hill lying a quarter of a mile from the City *Urbs* or *Jorbus*, being serviceable onely to the Citizens in driving their Mills; for the Current runs in so many crooked Meanders, that such as travel from *Tunis* to *Bona*, are necessitated with great trouble (there being no Boats nor Bridges to help them) to wade over five and twenty times. Lastly, it disembogues into the Sea, by the forsaken Haven *Tabarka*, seven miles from *Bugie*.

Magrida, formerly call'd *Catadt*, seems to be a Branch of the former; flowing thorow *Choros*, and then entering the *Mediterrane*, near to a place call'd *Marfa*.

Mejerada, or rather *Maggiordekka*, formerly *Bagradag*, on whose Shore *Pliny*, *Gellius*, and *Strabo* say, that when *Attilius Zegulus* was Consul for the Romans in these parts, during the *Punick Wars*, was found a Serpent of a hundred and twenty Foot long, kill'd by *Attilius* and his Army with Arrows. It rises according to *Sanutus*, out of a Mountain, bordering on the Countrey of *Seb*, call'd by others *Ursala*; whence giving a friendly Visit to the City *Tebeffe*, it runs Northward, till discharging its Water into the *Mediterrane-Sea*, about ten miles from *Tunis*. This River swells up an unusual heighth, when any great Rains fall; so that the Travellers sometimes are compell'd to stay three days till that the Water abates, that they may wade over; for there are neither Bridges nor Boats for Ferry.

Kaps, or *Kapis*, or *Kapes*, supposed to be the *Triton* of the Antients, ariseth, as *Sanutus* and *Marmol* say, out of a Wilderness, lying on the South of the Mountain *Vasalat*, whence it flows through certain Sandy Plains, till losing it self in the *Midland-Sea*. The Water of this River is said to be so warm, that it cannot be drunk, unless they let it stand and cool; and so medicinal in the adjoin-

- A. De Stad Thunis.
- B. Oude Poort van Carthago.
- C. De Casteelen op de Gekere.
- D. Een Casteel met 12 stukken onder de Stede.
- E. Ruinen van 't Oude Casteel van Carthago.
- F. Nieuwste Reduten.
- G. Vijftien huizen tot de Vijftien dinghich, die voor 15 a 15000 realen van achtern verpachtte worde.
- H. De Nijp van de Boonstuyter.
- I. De Boon of de Nijp van de Stede, die met een ophefend niet gekonst worde.



- A. The City of Tunis.
- B. The old gate of Carthage.
- C. The castles on the gullies.
- D. A little castle with 12 guns below the city.
- E. The ruins of the old castle of Carthage.
- F. Newer fortifications.
- G. The fifteen houses which are let out for 15 or more years.
- H. The Nijp of the Boonstuyter.
- I. The Nijp of the Stede, which is not with a draw well.



adjoyning, that it has merited the name *Lepros*, because by drinking the Water it cures the Leprosie.

Mountains in this Kingdom, are *Zogoan*, *Guislet*, *Benitfren*, and *Nefuse*, besides some others on the South. *Zogoan* lies six miles Southward of *Tunis*: upon whose Side and Foot may be seen the Ruines of divers Castles built by the *Romans*, as appears by the *Latin* Inscriptions insculpt on Marble. From hence also was the fresh Water brought through Arches and Conduits to *Carthage*, some whereof are yet to be seen. *Guislet*, three miles from *Kairavan*, shews also some antient Remainders of *Roman* Edifices.

Gramay gives to this Kingdom six Sea-coast Provinces, viz. *Utica*, or *Bizerta*, *Carthage* or *Gouletta*, *Soufa*, *Africa*, *Capis*, and *Tripolis*; and three to the Inland, to wit, *Caravan*, *Beggu*, and another partly lying in *Numidia*, and partly in *Lybia*. But as *Utica*, *Tripolis*, and *Capis* being rent from it, are become particular Dominions independent of it, we may justly enough divide it into four shares by the Sea, and four to the In-land: those that front the Sea are *Carthage* or *Gouletta*, *Bizerta*, *Soufa*, and *Africa*; and the In-land, *Kairavan*, *Urbs*, *Beggie*; and the Countrey, half *Numidia*, and half *Lybia*.

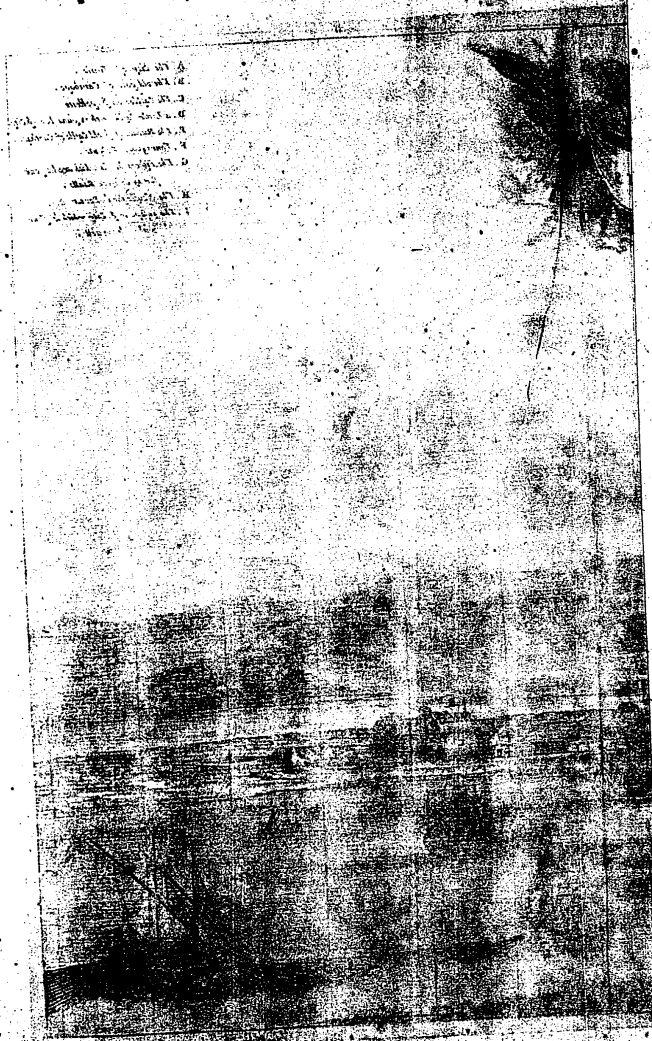


The City Tunis.

THis City was known to the *Greeks* and *Romans* by the same Name, as by its distance of three miles from *Carthage*, *Titus Livius* declares. *Strabo* and *Pliny* call it *Tynis*, or *Tunis*; and *Ptolomy*, *Themise*: some will have it, but without any reason, to be *Tenissum*, lying by the *Numidian* Sea, which in truth stands thirty miles from it: Others stray as wide from the mark, making *Tunis* and *Carthage* to be one and the same place. The *Italians* call it *Tunisi* and *Tunis*; the *English*, *French*, and *Dutch*, *Tunus*, or *Tunis*; and the *Arabians*, *Turks*, and *Moors*, *Tunus*.

It lieth upon an Inlet of the Lake *Gouletta*, three miles to the North of the antient *Carthage*, and two miles from the *Mediterranean* Sea, surrounded on the South with high Mountains: The form of it is an Oblong-square, and in bigness, about a small mile in compass, though *Gramay* enlarge it to three, and others to five *Spanish* mile, environed with a Wall of forty Cubits high, strengthened with many Turrets; before the last Assault made upon it by the *Turks*, there were many Bulwarks and Forts, but most of them are since flighted.

The principal Gates in the *Arabick* Tongue call'd *Bab*, are five, viz. *Bab Yajouque*, *Bab Carthago*, *Bab Elbaar*, *Bab Affire*, and *Bab Efmenar*, besides several other Posterns. Formerly they reckoned herein eighteen eminent Streets, besides divers Lanes, all very narrow, sixteen Markets, three hundred and fifteen *Mosques*, and twelve *Christian* Churches; besides in the Suburbs eight *Jewish* Synagogues, four and twenty *Hermits* Chappels, a hundred and fifty Bathes, eighty six Schools, nine endowed Colledges, sixty four Hospitals, or Inns for Travellers and Strangers, and above three thousand Shops, where-



in were sold Woollen and Linnen Cloth; of all which at present there are but few remains.

The Prisons;

¶ There are seven Prisons, where they shut up *Christian* Slaves, call'd in *French*, *Bagnes*; or *Bafos*, viz. the *Bayne of Iffous Dey*, the *Bayne of Morat Bey*, the *Bayne of the Patron*, another of *Solyman*, a fifth of *Sidi Mamet*, the sixth of the *Bassa of Tripolis*, and lastly that of *Sigale*.

The Palace.

¶ Among all the Edifices of the City, the Palace is the most eminent, where the *Bassa* keeps his Court, beautif'd with four stately *Portico's*, several Towers, a pleasant Square Court, fair and delightful Gardens, and magnificent Cloisters, Chambers and Halls; but above all, the Treasury-Chamber is costly, wherein the King formerly kept the Book of their Teacher *Elmuachdin*, or *Eimobadian*, of which they boasted as the only Reconciler of all Differences rising about their Law.

There stands also a Castle on the West side of the City upon a Mount; as also a great *Mosque*, call'd *Ameth Benaros*, built by King *Zacharias*, to the Honor of one of their *Santons*, serving for a Refuge or Sanctuary for Offenders; and had a Tower that was held the most famous in all *Africa*. There is also a Quarter for the *Janizaries*, a Burse or Exchange for Merchants, and a Custom-house. The other Buildings of most remark, are the Palaces of *Aga Sidi la Fes*, of *Sidi Mahometa Milanoy*, of *Sidi Jucip Rais*, and many others.

The Houses.

¶ The Citizens Houses, *Gramay* and *Sanutus* say, amounted formerly to ten thousand; but much increas'd by the *Moors* that were driven out of *Spain*, and settling here, have fill'd it with all sorts of Artificers and Handicrafts; by which means it is full of Trade, and will compare with many of our best Cities in *Europe*. The Houses were heretofore built very artificially, with all sorts of Imagery, wrought both in Stone and Plaster, and curiously painted; the Floor of the Chambers pav'd with smooth and shining Stones, the Roofs flat; but most of them onely one Story high: This was its Ancient Beauty: But at present they are slightly built, generally having two Doors or Gates, one to the Street, and another to the backward places; between which they have a small Gallery, chiefly us'd as an Apartment for Friends that come to visit them.

Suburbs Gram S. J. 1, &c.

In the Year Fifteen hundred and twenty, there were three Suburbs; one without the Gate *Bedswaike*, containing about three hundred Houses; another without the Gate *Bebelmanora*, shewing a thousand Habitations of Tradesmen; and the third without the Gate of *Bebel Bachar*, a quarter of a mile from the *Lake Golette*, having three hundred low and small Houses, wherein the *Venetians*, *Genoueses*, and other *Christians* reside, that they may not intermingle with the *Moors*. But now there are onely two, one on the West towards *Biserta*, very fair and large; the other on the East towards *Soufa*: Without the City are the Burying-Grounds of the *Turks*, wherein are many Marble Monuments, and great variety of curious Flowers.

The Water.

¶ This City hath neither Wells, Rivers, nor Springs of fresh Water, but only Cisterns, wherein they Catch the Rain-water: 'Tis true, there is one Well, sometimes affording pleasant Water; but with great diligence kept for the *Viceroy* and his Family.

But

But some years since *Iffous Dey* brought Water thither from a Fountain a mile without the City, through a stone Channel, or arch'd Sewer, appointing for the maintenance thereof two *Escues* yearly.

In the Suburbs there is a Well of Brackish-Water, which the Slaves bring to the City and sell; making thereof good profit, the People accounting it much wholesomer than the Rain-water in the Cisterns.

¶ *Nani* says, The Soyl on the West side, is reasonably Fertile, having some Rivers to water it: But on the East side, for want of Water, very little worth. But *Peter Dan* avers, that on the South-side, where it lies surrounded with Mountains, it hath very Fruitful-Valleys, but in all the other Parts very Dry and Sandy. *Gramay* and *Sanutus* report, that close by, the Ground is so Dry, that it had need be continually watered. This want of Water, together with the frequent Incursions of the *Marbes*, makes the Corn at *Tunis* very dear. The People in the Suburbs being necessitated to Wall in little Spots of Ground, wherein to Sow Barley and Rye, to preserve it from their Pillage.

The Soyl.

¶ Oranges, Lemmons, Dates, and such like Fruit, grow here plentifully; so also Olives for a mile round about the City, which afford Oyl, not onely for the Natives but Foreigners; and their Wood they burn in stead of other Fuel. *Borbo* produces Roses and other sweet-smelling Flowers. The high Mountain *Zagoan*, Barley and Honey. *Genflet* yields Apples, and *St. Johns-Bread*; but *Benitefren* and *Naisuse*, onely Barley, and but little of that.

The Plants or Vegetables.

¶ The whole Countrey, especially the Mountainous Parts, are full of Lyons, wild Bulls and Cows, Ostriches, Apes, Camelions, Neat, allow-Deer, Hares, Pheasants; besides such abundance of Horses and Camels, that they bear little or no price.

Beasts.

¶ The People of *Tunis* are *Moors*, *Turks*, *Jews*, and Slaves of several Nations, taken by their Pyrates in the *Mediterrane*, and brought thither. Here are also a sort of Men that Laze up and down the Streets bare-headed, and bare-footed, with Stones in their Hands, like Mad or Distracted Folks, whose careless Madnes hath won such a reputation upon the folly of the Vulgar, that they not onely account them Saints, but allow them a settled Maintenance at the Publick Charge.

The Inhabitants.

¶ Their Cloathing is according to the best Fashion of their Countrey, each in his several Degree; but all wear *Turbans*, made and covered with Linnen or other Stuff, after the *Turkish* manner. Womens Habits, especially of the better sort, are very neat, and richly adorn'd with Jewels: when they go into the Street they cover their Faces with a great Cloth, over which they cast another, which they call *Safari*: these multifarious Coverings, at a distance make them appear of a much larger Size than ordinary: When they remain at home, they spend the greatest part of their Time and Means in making Perfumes, and other like Trifles, not minding Huswifery, or any other profitable Employments.

Their Cloathing.

Z

¶ The

Their Food.

THeir Bread is for the most part made of Wheat, though the vulgar use Barley; which in stead of kneading with Hands they beat with Battoons. The common Diet of Merchants, Artificers, and the like, is but a course Food, call'd *Befis*, made of Barley-meal and Water, like Pap or Pudding; to which they give a *Haut-goust* with Oyl-Olive, and Juice of Lemmons and Oranges, which they buy in the Market appointed for the Sale thereof, and nothing else. Besides this they eat also Fleish, especially that of Lambs: but more than these another kind of Dish they have, in the eating whereof they take great pleasure, the common known Name is *Lafis*; of which who ever eats two Ounces, is so far from satisfying his Stomach therewith, that it rather augments it to a kind of *Caninus appetitus*, or unsatisfied voraciousness, attended with a continual Laughing, and other antick Gestures, till at length they fall into the extravagancies of a lustful Passion.

Their Employment.

IN this City are all manner of Handicrafts, but chiefly Linnen-Weavers, whose skill in their Trade was such as made their Cloth of great repute, both for strength and fineness.

The Mountaineers deal onely in Cattel, living in Hutts, which they draw together to the number of a hundred or two hundred, wherewith they continually range about and change Places, as their Cattel want fresh Pasture.

Those Hutt-Villages stand in order, with ways and passages between, all leading to a great Field in the midst where the Cattel feed. On the out-sides they stand so close, that they are like a Wall, passable onely at two Entrances, the one for the Cattel, and the other for the Men; and these in the Nights so secured with Trees, Thorns, and the like, that they neither fear Lyons, nor other wild Beasts.

Their Revenue.

THe King or *Bashaw* of *Tunis* receives Annually two hundred thousand *Ducats*; besides the Custom upon Olives and Linnen; Exported Wheat, heretofore amounted to forty thousand *Ducats* more. Others reckon that the *Bashaw* Lets the Lands and Customs for five hundred thousand *Escus*, or *French Crowns*. The whole Revenue seems to arise to more than two hundred thousand *Ducats* yearly.

Peter Dan.

Peter Dan says, that the Revenue of this Kingdom is but accidental and uncertain, accrewing chiefly, not from any standing In-come, but onely from the Fishery, which yields a Rent yearly of thirty thousand *Ryalls* of *Eight*, and the *Jews* Poll-money; all the rest raised out of the Prizes of the Ships taken by the *Corsaïres* of *Tunis* in the *Mediterrane* from the *Christians*, which yield Ten in the Hundred; as also from the Tributes and Taxes, which with Flying Parties they fetch from the Land of the *Arabians* and *Moors*.

Their Riches.

THe Inhabitants are not Rich either in Banks or Stocks, because of the Dearness of all things, especially Corn, which they fetch from *Urbs* and *Beggie*.

Their Merchandise.

THeir principal Merchandise is, as we said before, Linnen-Cloth, which is there made in great quantities, and carried all over *Africa*; so Oyl, Olives, Sheep, Ostritches and Horses, from which they raise great Gain.

¶ The

THe Native *Moorish* Kings of the Countreys first stamped here Gold *Sultanies*, or *Ducats*, greater by a third part than our *European Ducats*, and worth four and twenty *Carraks*. They have also a square silver Coyn call'd *Nofara*, as also *Aspers* and *Duble's*, and another call'd *Borbas*, of Copper, of the like value with those of *Algier*. Their Coyn.

THe Government heretofore was Monarchical, and long continued in the Line of *Moorish* Kings, which were not by Election, but an Hereditary Succession of the eldest Son of the deceased Kings; or for want of Sons, the next of Blood to the King, took the Dominion: But since their Expulsion by the *Turks*, the State is wholly altered, being at present Commanded by a *Bashaw*, or *Vice-Roy*, sent thither from *Constantinople*; who Ruled with greater and more unlimited Authority than any other *Bashaw* of the *Great Turk* in *Africa*: He is assisted with the Council, or *Divan* of the *Janizaries*, the *Aga*, some chief Officers call'd *Benioulkassen*, and four Counsellors, who wear upon their Heads a Hood with a Silver Horn. Their Government.

Peter *Dan* says this *Bashaw* is changed every three year, and another sent into his Place; whose present Authority is much eclipsed, in that he meddles with nothing but the Receipts of the Revenue: that those of *Tunis* elect a chief Officer of their own, with the Title of *Dey*, to whose care the Government of the City is committed during his life, unless, which sometimes happens for miscarriages therein, displaced, and put to death. Other inferior Officers for the better Administration of Justice, are an upper *Cadle*, that is, a Marshal, or rather a Sheriff, who appoints under him many Substitutes, who hear and determine all criminal Causes, and such as relate to Life and Death, but not without apparent testimony. The occasions of these alterations and new settlements have proceeded from several grounds, whereof we will give you a short Narrative. Peter Dan.

Not many years since, the *Janizaries* and other Souldiers in Pay, to the number of six or seven thousand, partly *Turks*, and partly *Renegado's*, intermixt with *Moors*, combined together to bereave the *Bashaw* of his Command, and leave him nothing but the Honour and the Office to pay the *Janizaries*: in prosecution of which Design they set up a *Divan*, or Council of State, like that of *Algier*, which undertook the Management of all matters of War. This continued till the Year fifteen hundred twenty four, when *Kara Osman*, a Native *Turk* and *Janizary*, and formerly a Shoemaker by Trade, but very subtle and ambitious, so won the hearts of the *Janizaries* by Artifices and Presents, that they declared him their Chief, giving him the Title of *Dey*; so that thence-forward, neither the *Divan* nor *Bashaw* himself durst conclude any thing but with the consent of the *Dey* and his Participants.

With the like absolute Authority have all Successive *Deys* governed, although the *Grand Seignior* hath a Titular *Bashaw* there, who is onely concern'd in the Revenue; as we mention'd before.

Neither at present do these *Deys* undertake or conclude any matter of Concernment, till first communicated to the *Divan*; which is a select Council of Officers chosen out of the *Janizaries*, consisting of an *Aga*, a *Chya*, or Lieutenant, twelve *Odabaschi's*, four and twenty *Bouloukbassen*, two *Secretaries*, and six *Chiausfes*. These determine all Matters both Civil and Military, but The Divan or Council.

not till they have first heard the Opinion of the *Dey*, whose single Vote, though contrary to all their Judgements, is conclusive and binding. Subservient to these Superior Ministers of State are many *Cadies*, who judge of lesser Causes, to the great ease both of the *Dey* and his Council. After the Decease of one *Dey*, another is chosen by the *Divan*.

The *Janizaries* here transact all Affairs as those in *Algier*, being distinguished neither by Commanders or Justice: Out of whom are yearly chosen two Field-Commanders to gather in the Custom and Tributes of the *Arabians*; and for the increase of their Strength, some few *Moors*, by the name of *Zovaners*, are admitted into Pay.

And here we shall succinctly render an Account of the several Revolutions that have happen'd in the Government of this Kingdom. After that the *Arabians*, by the Name of *Mahumetane Saracens*, had brought a great part of *Africa* and all *Barbary*, under their Command, and made *Cairo* in *Egypt* the Head-Seat of their Empire, they sent hither *Abelchit*, an *African* by Birth, who being a man of an ambitious and daring spirit, and having withall a Strength answerable thereto, resolv'd to take upon him Sovereign Rule, and accordingly settled his Court at *Cairavan*, about thirty miles from *Old Carthage*. *Kaim*, then *Caliph* of *Egypt*, having intelligence of this Revolt, sent thither a strong Army, whose timely Arrival smother'd the Enterprize in the birth, though he had promis'd himself a more happy Fortune; yet was he not discourag'd or disabled, but that he transmitted to *Hibraim*, one of his Sons, the perfecting his Design in part; for he soon after laid the Foundation of a new Kingdom in *Tunis*, there settling his Court, and making it the Metropolis of his Dominion.

Tunis is a Kingdom.

It cometh under the Kings of Morocco.

The Mutiny of the Arabians.

They are killed.

Abu Ferez sets himself up to be King of Tunis.

This Kingdom *Hibraim* and his Successors held a long time, with much Felicity and Honor, till *Joseph* King of *Morocco* made an Invasion upon it; whose Successors tracing the steps of his begun Attempt, never ceas'd till they got all: for *Habdul Mumen* having gain'd *Mabadia* from the *Christians*, in process of time wore out the Race of *Abelchit*, and got the total Possession thereof, governing it by Vice-Roys or Lieutenants, without any notable molestation, during his own Reign, and his Son *Joseph's*, and his Successors *Jacob* and *Manzor*.

But after the Death of *Mahumeth Ennasir*, Son of *Manzor*, and his Brother *Joseph*, who was overthrown in Battle by the King of *Telenfin*, the *Abelchittin Arabians* took advantage to resettle themselves in the Command of *Tunis*, laying a close Siege, and often storming it; so that the Lieutenant sent to the King of *Morocco* for Assistance; protesting, that without timely help the City must of necessity fall into their hands. Hereupon the King sent a Fleet of twenty Ships for their Relief, under the Command of his approv'd General *Abdulbedi*, a Native of *Sevil*; which so politickly plaid his Game, that instead of fighting his Mutineers, he overcame them by Gifts and Rewards bestow'd among them by his Masters consent; for which great and good piece of Service, the King made him Vice-Roy, and after his Death continu'd the same Honor to his Son *Abu Zacharias*, a man of no less prudence and Conduct than his Father; whose Son *Abraham* or *Abu Ferez* took it upon him as by Right of Succession; and being very ambitious and proud, would not acknowledge the King of *Morocco* for his Supream Lord, but made himself an absolute and independent Prince; and soon after, having conquer'd *Telenfin*, and put the Inhabitants to pay Tribute, he call'd himself King and Lord of *Tunis*; or as others will have it, of all *Africa*: Which came to pass in the Year 1210.

After

After him followed his Son *Nutman*, who was more unhappy than his Father, receiving many great damages and affronts from the King of *Fez*. But *Hakmen* his Son, call'd by *Gramay*, *Autmen*, and by others *Hutmen*, restor'd again those decays, leaving for his Successor the unfortunate *Abu Bark*; for he was scarce warm in his Royal Seat, ere he was treacherously murder'd by one of his near Kinsmen, named *Yabaia*, who boasted himself the Son of *Omar*, third *Kaliff* of the *Saracens* in *Asia*. But *Gramay* contradicts this Story, averring that *Aben Ferez*, before his death, divided his State between his three Sons, giving to one, *Bugie*; to *Hamar*, *Numidia*; and to this *Hutmen*, which he call'd *Autmen*, or *Hakmen*, *Tunis*; who barbarously put out his brother *Hamar's* Eyes, and deprived him of his Dominion, which he annexed to his own: however he held the Scepter forty years, which he left, as we said before, to his unfortunate Son *Abu Bark*, murder'd by *Yabaia*, whose Nephew *Abdul Mumen*, meeting in a Pitch'd Field, overcame and depos'd him: holding the Throne many years, yet at last basely slain: however his Son *Zacharias* the Second, took the Sovereignty, but in a short time dyed of the Pestilence without any Issue. Then succeeded *Mabomet*, and lastly *Muly Assez*. But *Marmol* saith, that after the death of *Hutmen* the First, the *Benemerins*, Kings of *Fez*, waged many Wars against *Hutmen's* Successors, and that *Abu Heman* of *Fez*, having beaten *Bulabez* of *Tunis*, made him fly to *Constantine*, but pursued thither was taken Prisoner, and brought to *Fez*, but afterwards set at liberty by *Abu Celem*, and made a League with him; by which those Kingdoms afterwards continued an Amity and Correspondence, till *Abu Bark*, Son of *Hutmen* the Second, which was brought to an untimely end by his Nephew *Yabaia*, as before is declared, who was succeeded by *Abdul Mumen*, as he by *Zacharias*, who dyed in a short time Issueless; so that the *Tunisians* chose for King *Abukamen*, Nephew of *Zacharias*, whose Tyranny caused many Rents and Divisions in his State, and hazarded almost the whole: yet partly by Policy, partly by Force, he so brought it to pass, that *Muly Mabomet* his Son enjoy'd the Kingdom of *Tunis* after his death. And his Son *Muly Assez*, or *Assan*, the last of this Stock after him, till thereof by *Barberossa* bereav'd: yet was he not so absolutely lost, but that afterwards by the assistance of the Emperor *Charles* the Fifth again restored. The manner this: *Muly Mabomet*, Father of *Muly Assez*, had by several Wives many Sons, among which this *Muly Assez*, though the youngest, was the most intirely beloved, as being a most prudent and generous spirited person: the eldest call'd *Manon*, he absolutely disinherited, and kept in Prison under strong Guard, because of his unnatural disobedience, (as having by Treachery endeavour'd to depose his Father) and declared his Brother *Muly Assez* to be his Heir and Successor, to the great satisfaction of most of his Subjects, who greatly affected *Muly Assez* for his Endowments; and shortly after *Muly Mabomet* died much lamented. By this means *Muly Assez* became sole Master of this State; to secure himself wherein, and taking into consideration the former pretences of his imprison'd Brother *Manon*, he caused him privately to be put to death.

Nutman his Son cometh in his place.

Ennasir.

Abukamen King.

Muly Mabomet.

Muly Assez declared King.

Araxar flyeth out of Tunis.

Araxar his other Brother being inform'd thereof, for fear of the like mischief, fled to *Numidia*, to *Abdolor* a mighty *Xeque* or Prince of *Biskara*, whose Daughter he there married, and got a promise of Assistance for regaining the Crown, to which he thought he had the best pretensions, as being elder than his Brother *Muly*.

The News of *Araxar's* withdrawing so irrag'd *Muly Assez*, that he apprehended

The Rage of Muley Affez.

Araxar intends to besiege Tunis.

A subtle Invention of Barbarossa to play the Knave with Araxar.

hended all that were of the Royal Blood, putting out all the Mens Eyes, and keeping the Women in a strict and close Imprisonment.

This Savage Cruelty added wings to Araxar, who by this time had taken the Field with an Army rais'd and furnish'd by his Father-in-law, and now march'd forward with intent to besiege Tunis: Muley Affez came out with a mighty Army against him, but was soon defeated and necessitated in all haste to retreat to Tunis for Recruits; so that Araxar fearing his own Strength not sufficient to subvert the Countrey, requested Assistance from the famous Pyrate Cheredin Barbarossa, who at that time govern'd Algier in the Name of the Grand Seignior; which was promis'd, but yet with this Caution, that it would be necessary (the more happily to bring his Enterprize to pass) to make a Journey to Constantinople, wherein he (the said Barbarossa) would accompany him, with assurance to procure from Sultan Soliman great Favour and Assistance. Araxar deluded by these Flatteries, went to Constantinople, and was there very friendly receiv'd in outward appearance; but Barbarossa now minding nothing less than what he had said and written, underhand told Soliman, that in regard Prince Araxar was young, he had now a fit opportunity to annex the Crown of Tunis to his Empire. Marvellous pleasing was this Advice to Soliman's ears, who instantly prepar'd a Fleet, which being ready to set sail, he put Araxar under Guard; telling him, when Barbarossa had subdu'd Tunis, and forc'd them to receive and acknowledge him for their lawful Prince, he should be sent thither with an honorable Retinue, and put in Possession. In the interim he sent Barbarossa without him upon his intended Design.

Upon the Approach of Barbarossa, Muley Affez, who knew himself too weak to stand a Siege against such a Force; and believing Araxar to be in the Fleet, added more Cruelty to his former; so that hated by his Subjects, he left the City, and betook himself to his Uncle Dorat; a man of great Power among the Arabians of Wled Aixa.

The Turk becometh Master of Tunis.

The Citizens thus forsaken by their Prince, submitted to Barbarossa, who forthwith proclaim'd Sultan Soliman their Prince. Muley Affez on the other side (to turn the Scales) sent to the Emperor Charles the Fifth then in Spain, and requir'd his Aid; which the Emperor willingly hearkned to; and the rather, because it was confidently rumor'd, that Barbarossa intended to harraze with a strong Fleet, not onely the Coast of Italy, as he had done the foregoing year, but also against the next Summer would Ship over to Sicily an Army of Turks and Moors to invade the Kingdom of Naples. Fired with this News, and also instigated by Muley Affez, he put to Sea with a strong Fleet Mann'd with Spaniards and Germans, in the Year Fifteen hundred thirty seven, on the Five and twentieth of June, being St. James's Day; with which coming under Tunis, he took at the first Assault the Castle and strong Fort Goletta, and not long after the City it self, and with it the whole Kingdom: Barbarossa foreseeing this Storm, had withdrawn himself, and committed the Defence of the City to Mustapha, a courageous Souldier, who yielded himself up into the hands of the Emperor.

Muley Affez is Restored.

Thus the Emperor Re-instated Muley Affez in his Kingdom, telling him, that for all his Cost he would onely keep the Castle and Goletta in his own possession, with a Garrison; and that he (Muley Affez) should send yearly to him (the Emperor) and his Successors, two Faulcons, and two Numidian Race-Horses. Other Articles were made between the said Princes, to this effect: That if Muley Affez did make a failer of this Agreement, he should pay for a Forfeiture

for

for the first Default five thousand Crowns; for the second, twice as much; and for the third, fall into Contempt, and height of Displeasure. That he should always hold a strict Alliance with the Emperor, and be an Enemy to the Turks, and a Friend to the Christians, to whom he was to afford liberty of Religion. That he should pay every year a thousand or twelve hundred Spanish Souldiers, which the Emperor would keep in the Fort of Goletta: And lastly, That neither the Emperor nor his Successors should send any more Forces, nor take into his hands any Places of the Kingdom of Tunis, belonging to the aforementioned Muley Affez, Goletta onely accepted. And this Agreement was sworn to by both Princes with great Solemnity.

This Expedition thus happily performed, the Emperor upon his return, to keep up in memory so great an Action, and to encourage the Valour of such as followed him therein, instituted the Order of Knights of the Cross of Burgundie.

But Muley Affez did not long possess his Kingdom in Peace after his Restauration; being compell'd within eight years, once more to fly to Spain for Assistance: In which time of his absence his Son Amudas usurped the Kingdom, putting to death his Father's Favourites and Friends: but Muley Affez returning with some few Troops of Italians, and the Garrison-Souldiers of Goletta, soon routed the unnatural Rebel, taking him, with two other of his younger Sons, Prisoners, whose Eyes he immediately put out. After a few years Abdimelech, or Abdumalech, another of Muley Affez's Sons fell foul with his Father, forcing him once more to fly to his old Benefactor, Charles the Emperor, who maintained him the remainder of his life, which was not long.

But Abdimelech enjoy'd his Usurpation onely one Moneth before he died, and his Son Mahomet his Successor, after four Moneths Reign was expell'd by his Uncle Amidas, who held the Dominion; till Muzaly, or Muck Haly, by some call'd Ochiali, by order from the Grand Seignior, in the Year Fifteen hundred sixty eight drove him from Tunis; whereupon he fled to Goletta to the Spaniards: At whose Suit, in the Year Fifteen hundred and seventy, Don Johan of Austria made himself Master of Tunis, and of the whole Kingdom; giving Mahomet the Brother of Amidas, a Princely Allowance; but set over Tunis as Lieutenant, in behalf of the Emperor, Gabriel Willon, a Milanois; and over Goletta, Pedro Carrero, a Spaniard.

In these continual Conflicts, both the City and Castle were much weakened; but Willon fortifi'd them anew with strong Ramparts and Palizadoes.

But the Turkish Emperor, Morat or Amurath fearing this new Growth of the Spanish Kingdom, in the Year Fifteen seventy four, sent a Fleet of a hundred and sixty Gallies, besides many other Ships, Mann'd with forty thousand Turks and Moors; the Conduct of the Admiral, Occhially for Sea; but the Land Army was committed to Sinan Bassa, wherewith they besieg'd both Tunis and Goletta; whereupon Don John, who had the Supream Command of the Spanish Fleet, endeavour'd to relieve the Besieged, but to very little purpose; for he had barely thirty Gallies; whereof five and twenty were furnished in Spain with Warlike Provision and Souldiers; and the Princes of Italy undertook for the Raising of the rest. With these, as we said, he made an attempt; but the Turk soon diverted both their Fury and Design, and there shut them both up with a more close Siege than before: Then raising Batteries by Land, from thence without intermission they tore the Castle with their great Guns, so that the Walls fell, neither was the City or Goletta better able to resist such

impetu-

Tunis was again overcome by Charles the Emperor.

The Turk comes against Tunis.

Tunis overcome by the
Turks.

impetuous Thunder; for all were taken and razed, and the whole Kingdom wrested out of the Spaniards hands.

In the Overthrow of the City all the Christians were hewen to pieces, except fourteen which were carri'd Captives to Constantinople. Moreover, the Conqueror demolished the Walls of Tunis, and the Castle built by the Emperor Charles, level'd with the Ground; erecting another of exceeding Strength to command the Haven. From this time the Turks have always possessed Tunis in Peace, and the Government thereof by Kings ended, who had sway'd the Scepter there about three hundred and seventy years.



THE DOMINION and FORT OF GOLETTA.

The Dominion of Go-
letta.

The Dominion of Goletta, so call'd from the Fort lying on the Mouth of the Lake Goletta by Tunis, containeth these Cities, *Marsa*, *Napolis* in *Barbary*, *Kammart*, *Arriane* and *Carthago*. It is look'd upon as a Place of weighty Concernment, being the Key of Tunis, and Neighbour to *Carthage*: Some hold it to be the Island *Galatha*, or *Galitha* of *Ptolomy*, and the *Gorilon* of *Pliny*: but *Sanutus* and others make *Goletta* and *Galatha* to be two distinct Places. The Name of *Goletta* cometh originally from the Italian word *Gola*, signifying a Throat, or according to *Olivarius* upon *Mela*, from the Diminutive *Goletta*, that is, a Little Throat, or as we term it, a Gullet, because this Fort is built upon the Neck or Throat of a Lake of that Name, over which they pass in small Barques to Tunis; so that in truth it is an Island.

Overcome by Charles
the Emperor.

The *Mabumetans* first built upon this Spot, thereby giving a beginning to this Fort, which the *Turks* afterwards having strengthened, the Emperor *Charles* the Fifth after, together with *Tunis*, took from them: but at length regain'd by the *Turks* in the Year Fifteen hundred seventy four, as before hath been more particularly related: Since which time the *Turks* have, besides the old one, cast up two other Forts, with two or three Redoubts between them, and are as the Keys of their State in that Countrey. *Gramay* says, it contains a fair Haven, fit for many Ships to harbour in, with Store-houses for Merchandise, a Custom-house, two *Mesquites*, and Prisons for Christian Slaves; so that it seems much rather a City than a Fort.

The first Fort appears surrounded with a double Wall, flanked with Sconces, and three great Works one within another, encircling all to Command the Haven and City: In the midst is a Well of fresh Water, feeding a Stream which runs through the Fort. Little remains of the old Fort, saving a Corner of a Bulwark, Planted with ten Pieces of Ordnance, where those of *Tunis* maintain forty Janizaries.

Marsa,

Marsa, or *Marca*, signifying in *Arabick*, A small City, *Marmol* says, stands in the place where the Haven of the old City of *Carthage* was, or according to *Gramay*, opposite to it, built after the destruction of *Carthage*, by one *Mehedi Kaliff* of *Caravan*. It is adorned with a Royal Palace, and some pleasant Places, whether the *Bashaws* of *Tunis* in the Summer go to take their pleasure, and keep their Court. They say at present it boasts eight hundred Houses, with a *Mesquite* and a Colledge, built by *Muley Mabomet*, Father of *Muley Assez* King of *Tunis*.

Nebel, by the *Moors* call'd *Nabis*; by the *Africans* antiently, *Napolis* of *Barbary*; is supposed to be that Colony which *Ptolomy* call'd *Neapolis*; and by *Strabo*, *Leptis*; was built by the *Romans* at the Edge of the *Midland-Sea*, three miles from *Tunis*: on the East formerly well Inhabited; but at this day Peopled onely with a few Families of *Gardners*, and such like inferiour Persons.

Kammart, another small City close by the Ruines of *Carthage*, two miles Eastward of *Tunis*; was formerly call'd *Walachie*, as *Aben Razid*, an *African* Writer affirms: who also reports the *Romans* to have Founded it, being encompassed with high Walls, and very populous, yet most of the Inhabitants *Gardners*, who bring their Fruit and Herbs to sell at *Tunis*.

Arriane, by *Marmol* call'd *Abditane*, a small City a mile North of *Tunis*, built by the *Arian* *Guthes*, from whom, and their Herefie, it took the Name, which it hath hitherto kept without any alteration.

Lastly *Arradez*, a very small Town in the way between *Goletta* and *Tunis* on the East. This was formerly a *Roman* Colony; when the *Arabian* *Mabumetans* fell into these Parts, they ruined it, but the *Kings* of *Tunis* re-edifi'd the Walls of the Castle, and Planted it with Inhabitants.



CARTHAGE.

Carthage, formerly the most famous City, not onely of *Africa*, but stood in competition with *Rome* to be Mistress of the whole World, hath had several Names: The *Greeks* call'd it *Charchedon* sometimes, and sometimes *Cadmia*, *Oenussa*, and *Cacabie*; The Emperor *Commodus* gave it the Names of *Gettabert*, *Commodia*, *Alexandria*: *Caius Gracchus*, *Junonia*: *Marmol*, from the *Africans*, *Bersak* and *Amenara*: The *Italians*, *Rocco*. But notwithstanding all this variety, it still retains the old and best known Name of *Carthage*, supposed to have been a Colony of the *Phenicians*, who on the Conquest of their Countrey by the Children of *Israel*, forc'd to seek new Habitations; and having store of Ships to transplant themselves and Families, settled in these Maritime Parts of *Mauritania*, and proper *Africa*. Many pregnant Testimonies hereof might be produced, we shall onely instance two. One from *St. Augustine*, who in his Comment on *St. Paul's Epistles* to the *Romans* tells us, that *Interrogati Rustici nostri quid sint, respondent Punici Chanaani*: When any of the Inhabitants of this Countrey (whereof himself was one) was ask'd what they were, they answer'd *Chanaanites*. The other from *Procopius*, (cited by *Evagrius Scholasticus*) reciting, that on two Marble Pillars not far from *Tangier*, there was in the *Phenician* Language and Character engrav'd: *Nos fugimus a facie Ioshuab Pradonis filii Nave*; that is, We fly from the face of that Robber *Ioshuab* the Son of *Nun*:

Nun: The Settlement of this People here might be a great inducement to bring *Dido* hither, who fear'd as much danger from her Brother *Pygmalion* King of *Tyre*, whose Hands had been imbrud in the Blood of her Husband, as the others did from the Sword of *Jofuah*.

Concerning *Dido* building of *Carthage*, and the cause of her flying thither, hear in brief *Venus* giving an account of it to *Aeneas*.

Carthage thou see'st, built by 'Agenor's Race,
But Lybick's Coasts, where Warlike Men are bred;
Dido reigns here, who from her Brother fled:
The Story's sad and long, but I'll in brief
Of many Passages select the chief.
"Sichæus was her Lord, in Wealth beyond
All Tyre, and she of him extremely fond;
Whose Father with blest Omens gave a Maid:
But "Tyre her Brother King Pygmalion swaid,
Who far exceeds all those that are engag'd
To murder Princes, and with Fury rag'd.
Mad, till her Husband's Gold he had enjoy'd,
Sichæus at the Altars he destroy'd;
Long hides the Fact, and did her Love despise,
Yet cherish'd her vain Hope with flattering Lies.
To whom in Sleep, her Husband un-interv'd,
With a most ghastly Countenance appear'd,
Dire Altars, and his wounded Bosom shews,
And all her Brothers' Treason did disclose:
Persuades her, straight that she her Country fly;
A Hoord of Gold, and Silver, to supply
Her Voyage, he discovers under ground,
Which made her way, and many Followers found.
Those who did hate, or fear the Tyrant, meet,
And suddenly they seiz'd a ready Fleet,
Transporting thence greedy Pygmalion's Coyn;
A Woman Principal of this Design;
And found those parts where now huge Walls, and new
Tow'rs of aspiring Carthage thou may'st view:
Call'd o' Byrsa from the Bargain; so much Ground
Bought, as a Bull's Hide might encompass round.

Punica regna vides, Tyrios, & Agenoris urbem:
Sed fines Lybici genus intractabile bello.
Imperium Dido Tyria regit urbe profecta,
Germanum fugiens: longa est injuria, longæ
Ambages, sed summa sequar fastigia rerum.
Huic conjux Sichæus erat ditissimus agri
Phœnicum, & magno miseræ dilectus amore:
Cui pater intactam dederat primisque jugarat
Omnibus: sed regna Tyri germanus habebat
Pygmalion: scelere ante alios immanior omnes.
Quos inter medius venit furor, ille Sichæum
Impius ante aras, atque auri cæcus amore,
Clam ferro incautum superat, securus amorum
Germanæ: factumque diu cælavit, & ægram
Multa malus simulans, vana spe lufit amantem.
Ipsa sed in somnis inhumati venit imago
Conjugis, ora modis attollens pallida miris:
Crudeles aras, trajectaque pectora ferro
Nudavit: cæcumque, domus scelus omne rexit.
Tum celare fugam patriæque excedere suadet.
Auxiliumque viæ, veteres tellure recludit
Thesauros, ignotum argenti pondus, & auri.
His commota, fugam Dido, sociosque parabat:
Conveniunt, quibus aut odium crudele tyranni,
Aut metus acer erat: naves, quæ forte paratæ,
Corripiunt, onerantque auro: portantur avari
Pygmalionis opes pelago, dux femina facti.
Devenere locos, ubi nunc ingentia cernes
Mœnia, surgentemque novæ Carthaginis arcem:
Mercatique solum facti de nomine Byrsam,
Taurino quantum possent circumdare tergo.

(1) *Jupiter* begot *Epaphus*, he *Belus* the elder, he *Agenor*, he *Phœnix*, he *Belus* the younger, Father to *Dido*, *Pygmalion* and *Anna*. Here *Carthage* therefore is call'd *Agennæ* Seat per *Antonomasiam*.

(2) The Poet softens rougher Names, making *Sichæus* of *Sichæus*; *Belus*, *Dido's* Father, *Methres*.

(3) *Tyre*, *Abderium*, *Pygmalion*, whil'st yet a Child, was honour'd with a Crown by the People, and reign'd 47 years. He was the tenth from *Hiram*, who supply'd *Solomon* with Cedars towards the Building of the Temple. From which *Hiram*, from which *Hiram*, that he would give her) so much

(4) *Dido*, driven upon *Libya*, and ready to be surpris'd away again by *Larba*, cunningly interested that she might buy of him (others say, that he would give her) so much

Ground as an Ox's Hide would compass; which he granting, she cut the Hide into so many small pieces, as reach'd twenty two *Stadia*.

Thus (sixth Candidate) Our Annual record, that Hengist the Saxon, after he had conquer'd the Brits and Scots, and receiv'd very large Possessions in other places, obtain'd also

in Lincoln-shire, of *Vortiger*, so much Ground as he could compass round with an Ox Hide cut into small Pieces, wherein he found, and built a Castle, afterwards call'd

Thong-Castle: Whence it is that one who hath written in *Virgil's* *Æneid* of the British History, turn'd *Virgil's* Verse in this manner:

A Ground he took, which Thong he call'd, when first he did begin,
 As much as he, a Bull's Hide cut, could well encompass in.

Accepting solum, *Ech* de nomine *Thongum*,
 Taurino quantum poterat circumdare tergo.

As to the name *Byrsa*, *Scaliger* (in *Epitom*) observes, that it is us'd, by Metaphorists, for *Byrsa*; originally an Hebrew word, signifying a Tower, or Fortified place: for *Carthage* was a Colony of *Tyrans*, who speak Hebrew. But that this Story is to be understood solely of the Tower, not of the whole City, which was afterwards added to it as they grew greater, we have the Authority of *Apian*, in this more probable than *Livy's*, who would understand it of all, *lib. 44*.

The Descent of *Dido* (from whence the truth of her Story must be collected) was this; *Phœnix* (who gave name to *Phœnicia*) was the Brother of *Cadmus*, and the fifth from *Jupiter*: His Great Grandfather was *Epaphus*; his Grandfather, *Belus*; his Father, *Agenor*: *Belus* the Lef's, call'd also *Assyrians*, and *Baal* by the *Hebrews*; his Father, *Agenor*: *Belus* the Lef's, call'd also *Methres*, was Son to *Phœnix*, and King of *Phœnicia* by Descent, and of *Cyprus* by Conquest: he had Issue (besides other) *Pygmalion* and *Dido*, who well revenged of her Brother for her Husbands death, fled unto the Confines of *Libya* with all Treasures, which were very great, accompanied with her Brother *Barca*, and her Sister *Anna*, and Landing in the Bay, where after stood *Carthage*, obtain'd leave to build a Fort, no bigger than she could compass about with an Ox Hide. This was the beginning of *Carthage*, and hence it took the first Name *Byrsa*: The first Foundation was about the Year of the World Three thousand and seventy, about 144 years after the building of *Solomon's* Temple, 143 years before the building of *Rome*, and 290 before the destruction of *Troy*. By which account it seems impossible, that *Dido* or *Eliza* ever saw *Aeneas*, clearly contradicting *Virgil* in that his excellent Poem. From this concurrence of time, and upon sight of her Picture, *Aufonius* hath given us this Epigram:

Jofeph lib. 1. cont. 47.

Illa ego sum Dido, vultu quam conspicis hospes,
Assimilata modis, pulchraque mirificis
Talis eram: sed non Maro quam mihi finxit, erat
Vita nec incestis læta cupidinibus (mens:
Namque nec Aeneas vidit me Troius unquam
Nec Lybiam advenit clasibus Iliacis,
Sed furias fugiens atque arma procacis Iarbae
Servavi, fateor, morte pudicitiam.
Pectore transfixo, castos quod protulit enses,
Non furor, aut læso crudus amore dolor:
Sic cecidisse juvat; vixi sine vulnere famæ:
Ultra virum, postis manibus operii.

I am that Dido, Passenger, behold!
For my surpassing Beauty once extoll'd.
Such was I living, not as Maro feign'd.
My Chaster Bosom with foul Lust disdain'd.
I ne'er Aeneas saw: nor ever heard
A Trojan Fleet to Lybick Confines steer'd.
But to escape Iarba's wanton Flame,
By Self-destruction I preserv'd my Fame.
Therefore with Steel I pierc'd my tender Breast,
And not with grief of Love despis'd, oppress'd.
Thus pleas'd I fell, like Gold my Honor tri'd,
Reveng'd my Lord, a City built, and dy'd.

Hereunto consented *Aufonius*; who honouring the Statue of this abused Princess, among other Verses written thereon, gives us these four.

Invida, cur in me stimulas, Musa, Maronem
Fingeret ut nostræ damna pudicitiae?
Vos magis Historicis (Lectores) credite de me
Quam qui furta Deum concubitusque canunt.

Why stir'st thou envious Muse, up Virgil's vein,
That 'gainst my Honor be a Lye should fain?
Historians, rather than this Poet trust,
Who prais'd the Gods for Robberies and Lust.

But to return to *Carthage*: *Ibnuramque* an African Historiographer will have an Egyptian King to have laid the first Foundations 226 years before *Rome*: but others later. Where-ever it was first erected, sure we are, the Romans destroy'd it in the six hundredth year after the building of *Rome*, after it had stood above seven hundred years. This so famous City stood in the bottom of a safe and spacious Bay, strongly fortify'd on all sides both by Art and Nature, surrounded by the Sea, except where joyned to the Land by a narrow Isthmus, forty five miles in compass by the outward Wall; within which were three Walls more, and between each of them were several streets with Arched Vaults underneath, thirty Foot deep, wherein they could keep three hundred Elephants with

with convenient Fodder for them, besides Stabling for four thousand Horse, with Conveniences of Stowage for their Provender, and sufficient Quarters in those Out-Streets for their Riders, and twenty thousand Foot besides, which never came into the City to trouble it. On the South-side stood the Castle of *Byrsa*, two miles and a half in Circuit; first built by *Dido*, as we said, and in that the sumptuous Temples of *Juno*, *Apollo*, *Esculapius*, and *Belus*: On the West a Mole, whose entrance was but seventy Foot, but within a stately *Arsenal* and Room for their Ships and Gallies to ride in safety. Thus commodiously seated, it conquer'd all the Sea-Coasts from the greater *Sirtes* to the Streights of *Gibraltar*, and so to the River *Iberus*; wherein was contained three hundred Cities. Not contented here, they cast an eye upon *Sicily*, whose defence the *Romans* (emulous of the *Punic* Greatness) undertook; which was the first *Carthaginian* War, and ended to their disadvantage, being forc'd to pay three thousand two hundred Talents, amounting to two Millions of Crowns.

The second, begun by *Hannibal* the son of *Amilcar*, descended from *Barka* the Brother of *Dido*, who after many Victories in *Spain*, and much experience gained, conducted his Victorious Army through *Gaul*, and over the *Alps* into *Italy*, defeated their Armies; and slew their Consuls, but not pursuing his Victory, after the Battel of *Canne*, and eighteen years Warring in the bowels of *Italy*, was at last call'd home to defend *Africa* from *Scipio*, who had transferred the War thither: The event was, that the *Carthaginians*, worsted in the Battel at *Nadagara*, were compell'd to submit to the will of the Conqueror. The second *Punic* War thus ended, it might have been supposed the *Romans* needed not to have been any farther jealous of *Carthage*; which, though subject to them, because in few years very thriving, they had a spight to, as thinking themselves unsafe while that City stood. Resolved therefore on the destruction of it, they sent against it *L. Martius*, and *M. Manlius* their two Consuls, with a powerful Army, to whom the *Carthaginians* willingly delivered up their Arms and Shipping, contracting only for the preservation of it self, which was promised: But when upon the delivery of their Pledges they were told, *A City consisted not in the Walls and Houses, but in the Laws and Government, and that these, with the Corporation should remain, but the Town be removed ten miles farther from the Sea*: Enraged hereat, they resolved to abide the uttermost, but their former concessions had made them incapable of resistance: Therefore in stead of Iron, which they wanted, they made Arms of Gold and Silver, pull'd down the Houses to furnish Timber for a Navy, and the Ladies cut off their Hair to provide Ropes and Cordage; twenty five thousand Lifted themselves to defend the Walls, which with great courage and constancy was a long time performed. But at length another *Scipio*, sent thither, at last took the Town, and for seventeen days together consumed it with Fire: but it was again re-edifi'd and peopled by *Julius Caesar* as a Colony, and so much augmented by *Augustus*, that it was accounted a place of no small reputation.

See Page.

IN the time of the Emperor *Vespasian* it was grown in great esteem, and very populous: but in the Reign of *Constantine* the Great, it was call'd, *The Ornament of the World*. But soon after, the *Vandals*, under their King *Genseric*, in the Year after *Christ's* Nativity, Four hundred forty two, reduced it to great misery; which yet once more it recovered, and remained a City of good estimation, till suffering under the *Gothish* Devastations: but at length finally destroy'd by the *Arabians*, and made a heap of Ruines, as it still continues.

The

The chief and greatest remaining Antiquity of this once so famous Place, is a Water-course, Vaulted over with high Arches, through which it runs into the City, although many remainders of the old Fortifications may yet be seen, and some ruined Structures.

The Village *Marfa*, which we mention'd before, is the onely place that keeps up the memory of *Carthage*, being built in part of its Ruines, and a poor piece of the Skeleton of that once so glorious Body; so true is that of the ancient Poet, *Sic patet exemplis Oppida posse mori*.

THE Valleys lying round about have a very sweet Air, because continually cleared by fresh Breezes that come from the Sea, and are full of Orchards, Planted with great variety of Fruit, of a pleasant taste, and very large, especially Peaches, Pomegranates, Olives, Figs, Citrons, Lemmons and Oranges, wherewith the Markets of *Tunis* are plentifully furnish'd; the rest of the Ground also being exceeding Fertile, though circumscribed in narrow Limits; for on the North lieth the Mountain *Thebes*, and the Lake of *Goletta*; and on the East and South, the Plain of *Byserta*; the rest between *Carthage* and *Tunis*, for almost three miles, dry and barren Land.

The Condition of the Country.

THE Ground about *Arriane*, produceth some Wheat and *St. Johns Bread*, but about *Naples* nothing but Flax; and about *Kammart* many Sugar-Canes.

Plants or Vegetables.

SOME wild Beasts are found hereabouts, as also a sort of Gray Partridges, and others, with black Feathers on their Breasts and Wings, the remaining part Ash-coloured, with the Bill and Feet much shorter than the Partridges here with us. In the Lake of *Goletta* are Birds, by the *Moors* call'd *Louze*, and by the *Turks*, *Kalckavenfi*, having Legs two Foot and a half long, and all their Feathers Milk white.

Beasts.

THE DOMINION and CITY OF BYSERTA, or BESERTA.

SOME take *Byserta*, now a small Village, for that *Iruqua* of *Ptolomy*, or *Uti* of *Cesar* and *Titus Livius*, famous by the Death of *Cato*; who having in behalf of the *Pompeyan* Faction, undertaken the Defence of this City, when he could no longer hold it, chose rather to lay violent hands on himself, than fall into the Power of *Cesar*. *Marmol* takes it for *Porto Farnia*, which he says, the people of *Barbary* call *Garelmetha*; although some stick not to say that it hath been, and is known by the Name of *Mazacharus*, or *Kallefort*, as being a Member of the *French* Garrisons in *Africa*.

A 2

However

However it is, the *Moors* give it the Name of *Benfart* or *Benserth*, that is, *Son of the Lake*; for *Ben* signifies *Son*, and *Serte*, *A Lake*; from whence it is easily corrupted to *Byferta*.

It stands on the *Mediterranean-Sea*, between *Razamuza*, by the Antients call'd *The Point of Apollo*, and *The Mouth of the River Bagrada*, ten *French miles* from *Tunis*, where there is a great Lake much frequented by *Fishermen*; formerly containing within the Walls six thousand Families, but now *Garrison'd* by the *Turks*; who keep there two great Prisons for *Slaves*, besides *Store-Houses* for *Merchandise*, and two strong Fortifications or *Sconces*, for the Security of the Haven.

Plains of Water;

Westward of the Lake lies a great Plain call'd *Mater*, belonging to *Byferta*, but bordering on *Goletta*: Not far distant is *Choros*, formerly call'd *Clypea*, or rather, according to *Davity*, *Kurobis*; because *Clypea* is the true *Quippia*, and the modern *Kalibbie* seated on the River *Magride*, about two miles from *Tunis*; formerly in the Civil Wars of the Country laid waste, but re-built and peopled by a sort of *Arabes* call'd *Benicheli*, intermixt with others; so that at present it shews the face of a well-inhabited Town.

The Haven of Zariue;

The Haven of *Farine* is famous onely by the fatal Wreck of *St. Lewis King of France*, in his return back from the *Holy Land*, and two great Rocks lying at its Mouth.

The Continuation of the Country.

His Countrey hath abundance of fresh Water in all Quarters, which afford great variety of Fish; in the Lake are usually taken *Dorads* or *Dolphins* of five or six pound weight; and from the end of *October*, to the beginning of *May*, great quantities of a Fish call'd by the Natives *Elft*; by the *Spaniards*, *Jachas*; and by the *Moors* of *Barbary*, *Guarrasas*. The great Plain of *Mater* is a fat and marly Soyl, which would yield a good Return to the painful Husbandman, if he might reap the Profits free from the Incursions and Thieveries of the *Arabs*.

Choros also is not backward in a Fertile Return according to the quality of its Soyl, which yields vast and lofty Groves of *Olive-Trees*, for the great benefit of the Inhabitants.

Their Clothing.

The People go almost naked, wearing onely a *Barrakan*, or short Apron, a half *Turban*, a Cloth about their Necks, but bare-footed and bare-legg'd.

Their Food.

Their Food is a kind of *Consious* made of Meal, Eggs, Salt, and Water, which they dry, and can keep a whole year. Their Bread is a sort of Cakes call'd *Obs*, Baked on the Hearth; and their Drink made of *Raifins* and *Wine Lees* boyl'd together. The poorer sort have no Beds, but sleep upon *Mattresses* of *Sedge*, laid on the Ground. The more noble have in their Chambers, long and narrow Divisions, higher than a Man, made fast to the Walls, with very fine *Wicker-work*, which they climb up to by a Ladder when they go to sleep.

¶ The

The Houses and Churches are whited once a year on the out-sides, but the in-sides are slovenly enough. In their Kitchens, if so we may call them, Fire is a stranger, all their Victuals being drest and boyl'd in a sort of moveable Ovens.

Their Houses.

They are much inclined to Sorcery, wearing Papers Written with small Characters, Sticht in Leather, on their Necks, and on the Heads of their Horses, when they draw into the Field to Fight, believing that they will free them from all Diseases and Mischap.



U R B S and B E G G I E.

Urbs and Beggie, two several Territories, comprehend these Cities; *Urbs*, *Beggie*, *Hain-Sammin*, and *Kasba*, with some great Plains.

The City Urbs.

The City *Urbs*, formerly *Turridis*, founded by the Romans on a delightful Plain, eight and thirty miles on the South of *Tunis*, shews yet many Reminders of Antiquity; as Marble Images; Borders upon the Gates with *Latine* Inscriptions, and Walls of thick Square-hew'd Stone, together with a Castle, betwixt which and two adjacent Villages runs a River of fresh Water convey'd in a Trench of pure white Stone to the City.

Beggie.

Beggie also built by the Romans, about six miles from the *Mediterrane*, and twenty to the Westward of *Tunis*, by a High-way leading from *Constantine* thither, containing but few Habitations, yet ha's preserv'd her Walls firm and undefaced. *Hain Sammin* built by the Kings of *Tunis*, about seven miles from *Beggie*. *Kasba* or *Kasbat*, a Roman Structure seated in the middle of a delightful Plain; whose Walls are made of great hewen Stone, yet stand whole and undefaced; but void of Inhabitants, by reason of the continual Invasive Rapines of the *Arabs*.

Hain Sammin.

The Soyl both about *Urbs* and *Beggie* fruitful, yieldeth Corn in great abundance. The *Arabs*, notwithstanding the best defence of the Inhabitants, are half sharers of it, without any recompence, so that oftentimes a great part of the Countrey is never cultivated, they rather chusing to ruin the risque of seeking Provision, than to sweat and toyl, to support the Villanies of such, who study nothing more than their mischief. Little more can be said of *Hain Sammin* and *Kasba*, onely their fertility is accompanied with a most healthful serenity and sweetness of the Air, excellent Springs of fresh Water, and abundance of well-grown Cattel.

The Condition of the Kasba.

The Inhabitants of *Urbs* have little Civility, being for the most part Labouring Hinds. Those of *Beggie* have a great insight into Arts, Sciences, and Mathematick Trades, living decently: but they of *Kasba* are lazy and voluptuous, chusing rather to die of Hunger, than to take pains to Till their Ground.

Their Manners.

S U S A. or S O U S A.

THis Province containeth the Cities of *Soufa*, *Hamameth*, or *Mahometta*, *Heraclia*, and *Monaster*.

Soufa.

Soufa, or rather *Susa*, stands about five and twenty miles on the East of *Tunis*, formerly a great City, but now inconsiderable, though the chief City of this little Dominion; by some taken for the *Adrumetum* of *Ptolemy*, and by *Marmol* and others, for the City *Siagoll*, which is the more probable. It was built by the *Romans* near the *Midland-Sea*, on a high Rock before the *Cape of Bon*, or *Point of Mercury*, that shoots out towards the Island of *Sicily*. It may be divided into an upper and a lower City, and hath Walls of hewen Stone, neat Houses, and many *Mosques*; but one excelling all the rest. This is the place against which *Prince Philibert of Savoy*, in the Year Fifteen hundred and nineteen, had a Design to get from the *Turks*; but they getting some intelligence thereof, prevented him with a great Slaughter of his People, among which many Knights of *Malta*, and forc'd him to a dishonorable Retreat. In the Haven thereof the *Pyrate Ships* of *Tunis* generally lye, as being convenient for them.

Hamameth or Mahometta.

Hamameth, or rather *Mahometta*, a Modern City, built by the *Turks* near the *Mediterranean*, by some taken for *Ptolemy's Makadama*, as if raised out of its Ruines.

Heraclia.

Heraclia is a small City upon a Hill, built by the *Romans*, and destroy'd by the *Arabians*.

Monaster.

Monaster, or *Monester*, once a *Roman Colony*, but since got the Name from a Cloyster of *Augustine Monks*, built close by, but now included within the Walls, which are high and strong, as the Houses are neat and commodious.

The Islands of Camiliers, Querquene, Gamiliers.

Neighbouring hereunto are the Islands *Camiliers*, as also *Querquene* and *Game-lere*, distant two miles from the main Land. *Sanutus* thinks, that in former Ages these were all that one Island which *Ptolemy* call'd *Cercine*, being so near to the main Land, that they could go from the one to the other over a Bridge. But *Pliny* contradicts this, averring *Cercine* to be thirteen miles in length, and three in breadth.

The Soil.

The Soil of *Susa* is properly fit for nothing but Barley; yet they have Figs, Olives, Pears and Pomegranates: besides abundance of excellent Grass, wherein they feed great Herds of Cattel.

The Manners of the Inhabitants.

The Inhabitants of *Susa* are active and industrious, behaving themselves towards strangers with great humanity, and inclining to Merchandising: but such as love to be within the smoke of their own Chimneys are either Weavers, Potters, or Herdsmen. Those of *Hamameth* are Fishermen, Carriers, Cole-burners, Whitfers, living poorly upon Barley Bread, and Barley Meal mingled with Oyl; and as meanly Habited. But the *Susans* are in a better condition, driving a great Trade both into the *Levant* and *Turky*.

The

The Governor with a strong Life-guard of *Janizaries*, keeps his Seat in this City, from which alone he receives Annually twelve thousand *Ducats*, besides the Tribute of the rest of the Cities and Countrey.

T H E
P R O V I N C E and C I T Y
O F
A F R I C A. or M A H A D I E.

This City which the *Europeans* without distinction call *Africa*, some think was the *Aphrodisium* of *Ptolemy*; but the Inhabitants, *Marmol* says, call it *Mahadia*, or *Mehedia*; *Leo Africanus*, *El Mahadia*; and bestowing on it strong Walls and Gates, with a commodious Haven.

The Name.

IT stands scituate on the Sea-Coast, or rather encompassed with the Sea, except where joynted to the Continent by a Neck of Land two hundred Paces in length, and that fortifi'd with a double Wall, and a great and deep Trench, and many Defensive Towers: This Strait passed, the City grows broader, and receives the Sea on both sides: afterwards Eastward it becometh narrower, and at length runs to a Point; so that the whole Place represents the shape of a Tongue. And although on the Sea-Coast it's not defended with such strong Walls, as on the Land side, yet is it secure enough from any Attempts to be made on it by Ships, because of the many Shelves and Sands lying as Out-works before it.

The Situation.

The Gate of the City on the Land-side is exceedingly strong, being fortifi'd with Turrets and *Pallisado's*, but chiefly with several intricate and winding Arched Passages, with Doors plated with Iron Plates: which past, they come to a narrow Vault or Cave seventy Foot long, and so dark, that it is terrible to Strangers, seeming rather a Murdering Den than an Entrance into a City.

The Haven is very capacious, and strongly Walled in, whereinto the Entrance or Mouth is so narrow, that a Galley Rowing can scarce come in, but being once within, there is room enough for fifty Gallies to ride with freedom and conveniency.

This City continued many years subject to the King of *Tunis*, from whom wrested partly through Force, and partly through Treachery, by *Assan Gerbin*, a Relation by Blood to *Barbarossa*: who was again Outed from the possession thereof by *Dargut*, or *Dragut*, a *Turkish Corsaire*, and *Bassa* of *Tripoli*, with the help of some Citizens, in the Year fifteen hundred forty five; ever since which time it has continued under the Jurisdiction of the *Turk*.

A 2

K A Y R A.

KAYRAOAN, or KAYRAVAN.

THIS Province contains onely the Cities of *Kayravan*, *Tobute*, and *Astachus*.

The City *Kayravan*.

Kayraan or *Karure*, or *Karoen*, lieth seven or eight miles from the *Mediterranean*, twenty from *Tunis*, and eleven from *Carthage*. Its first Builder was *Hakba* or *Okkuba*, Ben *Nasik*, an *Arabian* Commander sent out of *Arabia Deserta* by *Hutman* the third *Mahumetan Kaliff*, into *Barbary* and *Biledulgerid* to pillage the Countrey; during which time of his harrasing, he erected this onely for a convenient Retreat for the Army, and a Repository for his Booty; for the security whereof he environ'd it with impregnable Walls: Within he erected a stately *Mosque* supported with Marble Pillars, two of which were of an unvaluable worth, being of a red Colour, and glistering, intermixt with small white Spots like *Porphyry*: but notwithstanding this Strength and Beauty, yet is it destitute of water, being scituate on a dry and sandy Plain.

Tobute.

Tobute or *Tabulta*, according to *Bertius*, and by some taken for *Adrimentum*, boasts it self a *Roman* Foundation, standing on the edge of the *Midland-Sea*, three miles Eastward of *Monaster*.

One *Elagleb*, being chief Magistrate there by the consent of the Inhabitants, erected another goodly Pile of Buildings, which they nam'd *Recheda*, adjoining to it for a Palace for the Prince and his Retinue, both which in the Civil Wars of *Barbary* were greatly defac'd, and never since recover'd their former Lustre.

Astachus.

Astachus, otherwise *Effakos*, or according to *Marmol*, *Elfachus*, thought by some to be *Rhuspe* of *Ptolomy*, and by others *Tafrote*, built by the *Moors* at the *Mediterranean-Sea*; heretofore handsomely Wall'd, and very Populous, but now can shew not above four hundred mean Houses.

The Constitution of the Countrey.

THE Sandy-Plain about *Kayravan* bears neither Trees, Corn, nor Fruit; so that all Necessaries are fetcht by them from other places. They have no Wells, nor any Springs; onely Rain-water, which with great diligence they preserve: Nor is that of sufficiency; for that also after the going out of *June* fails them; so that they are reduc'd to great extremity.

About *Astachus* and *Tobute*, there grows some Barley and Olives; but the greatest part of the Land lies waste, because of the *Arabians* pillaging.

The Nature of the Inhabitants.

THE Inhabitants of *Kayravan* are generally Skinners and Tanners, which send their Leather to *Biledulgerid*, and there barter and exchange it for *European* Cloth.

Their Religion or Worship.

Kayravan is eminent for the Residence of a *Mahumetan* Pope, or High Priest, of great esteem among them for his Sanctity and strict Observance of the *Alcoran*. The *Arabians* ascribe to this place extraordinary Veneration; for that their *Kasix* or Priests, continually here exercise their Priestly Functions; maintaining that the Dead there buried cannot be damn'd, because

cause they participate so constantly of the Prayers of the *Kasix* and Pope: and this Belief has so far prevail'd, that many great persons coming thither out of Reverence, pull off their Shoes when they enter into the City, as if it were a *Mosque*, and build there *Mesquites*, which they endow with great Revenues; believing by such meritorious Works they shall go directly to their Paradise.

THE ISLAND OF TABARKA AND GALITA.

ABOUT six Miles from the *Cape of Maskarez*, lieth the Island *Tabarka*, severed from the main Land by a foordable Passage, a Musquet Shot broad. Now possessed by the *French*, who have built there a Fort, furnished with all Necessaries of War, and a Garrison of Two hundred Souldiers, as a Conveniency for defence and support of the Trade which they drive there with great advantage, Transporting thence Hides, Grain, Wax, and other Merchandise; yet are obliged, or rather compelled, for that Licence to pay to the *Bashaw* of *Tunis*, Four thousand Crowns, and to the *Bashaw* of *Algier* Two thousand; and yet for all this there is a Band of *Janizaries* always thereabouts, to supervise their Actions, and give a Check to them, if they suspect any incroachment. Here the *French* get Coral, as we mentioned before.

Opposite to this, but two Miles distant, you may see the Island *Galita*, or *Galata*.

TRIPOLIS.

TRIPOLIS, a Member of the *Turkish* Empire, bears at this day the Title of a Kingdom; not so much for the Largeness of its Extent, or that it had peculiar Lords, as that having a *Bashaw* from *Constantinople*, it is nam'd out of ostentation to encrease the swelling bulk of those Titles, which makes that Empire seem so Gigantick: But be it one or other, now it is so reckoned, and containeth the Territories of *Tripolis*, *Essab*, *Mezellata*, *Mejrata*, or *Cyrenaica*, and *Barka*, with some Islands; extending, according to *Peter Dan's* Account, Eastward along the Sea-Coast of the Island *Zerby* or *Gerby*, to *Egypt*; and Southerly to the *Negroes* Countrey.

The Partition.
The Borders.

¶ This

Tripoli under the Romans.

Under the Moors.

Vanquished by Ferdinand.

Re-gained by Barberossa.
By the Emperor Charles.

It was brought under the Turks.

The Government.

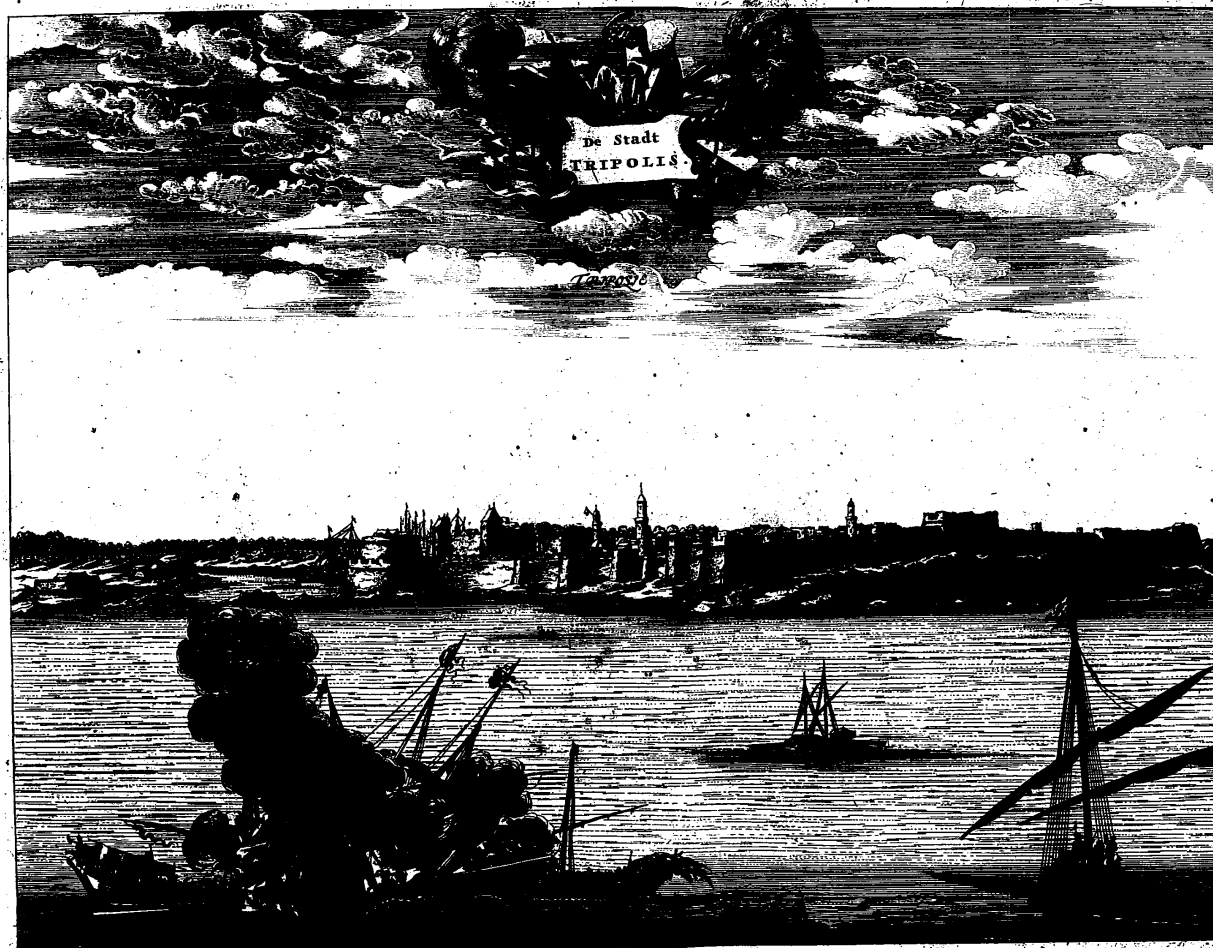
THIS City and State hath from the beginning had Lords of greatest eminency, as first the *Romans*, to whom it did Homage and Fealty, when they were Masters of *Africa*; but as their Strength and Glory declined, shrowded themselves under the Protection of the Kings of *Morocco*, *Fez*, and *Tunis*, which have possessed it by right of Birth: But when the Inhabitants saw themselves oppressed by the Tyranny of *Mukamur*, Son of *Hesen*, King of *Tunis*, they threw this yoke off their Necks, first by a general Revolt, then expelling the King's Lieutenant, and all other his Officers, and at last electing from among themselves one whom they made their Ruler or Magistrate, putting all the Revenue and Support of the State into his hands. In the beginning this new Lord rul'd with all gentleness, but afterwards degenerating into all kinds of Tyranny, his Brother in Law revenged the Cause of the City by killing him. Freed from this Viper of their own breeding, they impowered a Courtier of Prince *Abubacer*, who had been a *Recluse* or *Hermit*, who held the Command a few months, till *Ferdinand*, King of *Aragon* and *Castile*, sent *Don Pedro de Navarre* thither with an Army, who surprizing the City, made all the Inhabitants Slaves, and brought them away; together with their Governor and his Son, whom he sent first to *Messina*, from thence to *Palermo*, where the Emperor *Charles* the Fifth set him at liberty, dismissing him home to *Tripoli*, which the *Christians*, as we said, had dismantled and made untenable in all parts, except the Castle, which they fortifi'd with a brave Wall, whereon they Planted divers great Cannon.

The young Prince being come to *Tripoli*, re-peopled it, in the name and on the behalf of the Emperor *Charles*; but in the Year Fifteen hundred thirty and three, together with *Tunis*, *Byserta*, *Susa*, *Monaster*, and the Island of *Zerby*, was re-gained by *Barberossa*; who was scarcely warm in it before the Emperor *Charles* re-assaulted and took it, forthwith making a Present of it to the Knights of *Malta*; who possessed it till the Year 1551. when under the Reign of *Solyman* the Magnificent, *Sinan Basshaw*, came and Besieged *Tripoli*; to whom after a short time it was delivered upon honourable Articles; among which one was, That the Garrison should march out with Bag and Baggage, and be provided of convenient Shipping to *Malta* by *Sinan*: but contrary to the Conditions most of them were plundered of their Goods, two hundred of the *Moors*, who had served the *Malteses*, were put to the Sword, and most of the Knights of *Malta* sent to the Gallies, and the rest the *Basshaw* took and made Slaves.

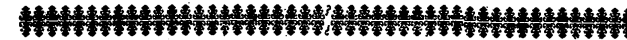
After this Victory *Sinan* appointed *Morat Aga* to be Vice-Roy, and ever since the *Grand Seignior* sends from *Constantinople* every three years a *Beglerbeg* or *Basshaw* thither to support his Conquests.

About the Year Fifteen hundred ninety eight, *Sidi Haga*, a *Marabout*, or Priest, designing to make himself a Master of the City and Kingdom, with the assistance of the meaner sort, began a notable Rebellion: upon the first intelligence whereof *Afan Bassa*, Admiral at Sea, Sailed thither with sixty Gallies, and some Souldiers from *Tunis* and *Algier*, on a sudden fell into the *Marabout's* Quarters, whose own Men finding their error, in some measure to mitigate the fury against themselves, set an end to their Mutiny, by presenting their Captains Head to *Sinan*, who sent it to the *Grand Seignior*.

IN this condition *Tripoli* continued until about the Year Sixteen hundred, when the Authority of the *Basshaw* was diminished by the Souldiers and their Commanders, in the same manner, as *Kara Osman* did at *Tunis*; since



since which time *Mahomet Bey* a *Grecian Renegado*, of the ancient House of the *Justinians*, hath so laid his business, that having gotten the Banner of *Tripolis* from the *Grand Seigneur*, after he became Master of the Castle, would not endure the *Bajhaw* any longer, but began to rule with full Authority, yet still pretending a Subjection to the *Turk*, and to preserve his Favor, as an Acknowledgement and Homage, he frequently sends over many costly Presents, and Slaves: But at length this *Bey* became so powerful, that nothing was done but by his peculiar Command. For he took Soldiers at his pleasure, without the knowledge of the *Divan*, or *Militia*, and plac'd them in the Castle, for the security of his own Person, that he might not be trappan'd into his Ruine by the Policies of the *Great Turk*: And in this posture of Government it remained, and doth still, only in Sixteen hundred sixty seven, the *Moors* made a dangerous Insurrection, but it prov'd only to the loss of their own Heads.



THE TERRITORY OF TRIPOLI

Near the Lesser *Africa* and *Asiatum*, over against the Island *Querquene*, call'd by *Ananie*, *Ceraunia*, the River *Capez* takes its Course, antiently call'd *Triton*. Westerly of which this Province takes its beginning, and ends at that of *Mezzelata* in the East; so that it hath for Borders on the West, *Tunis*; and on the North, the *Mediterrane*; on the South, *Numidia*, or *Biledulgerid* and *Lybia*, with the Wilderness of *Zara*; and in the East, *Mezzelata*, a large Tract of Ground, but altogether waste and unfruitful.

The Borders of the Territory of Tripoli.

The chiefest Places thereof are *Old* and *New Tripoli*, *Kapes*, *Machres*, *Elhamma*, and *Zoara*.

Old Tripoli, by some taken for the Ancient City *Naples* in *Barbary*, and the *Great Leptis* of *Ptolomy*. This was the Birth-place of the Emperor *Severus*, first built by the *Romans*, afterwards possessed by the *Goths*, and at length destroy'd by the *Mahumetans*, in the time of *Hamor*, their second *Kalif*; and ever since, as *Sanutus* saith, little inhabited.

Old Tripoli.

New Tripoli, or *Tripoli* in *Barbary*, to distinguish it from a City of the same name in *Syria*, call'd by the *Turks*, *Terabulus*; and by the *Moors*, *Trebeliz*, or *Tarabilis*, seated on the Sea-side, is not great, but full Peopled with *Turks*, *Moors*, and *Jews*; surrounded with high and defensible Stone-Walls, strengthened in several places with Sconces and Bullwarks; yet having but two Gates, one on the South-side, going out to the main Land; and one on the North, by the Haven: adjoining to which Gates, are two Forts; that on the North securing the Haven, which is very pleasant and beneficial, and of capacity enough to contain many Ships. The Houses like those of *Tunis*, and the Streets very well pav'd,

New Tripoli.

The Situation.

pav'd, with one large Prison or *Masmora* for *Christian Slaves*; whereof there are always some here, though much fewer than at *Tunis*, or *Algier*; besides divers *Mosques*, and some Hospitals; but for the greatest part forely decay'd through the Cruelty of the Wars.

Kaps, or Kapis.

Kaps, or *Kapis*, or *Kafis*, by *Marmol* call'd *Kasce*, and by the *Moors*, according to *Mercator Kabez*, being the *Takape* of the Antients, stands near the *Midland-Sea*, environ'd with lofty Walls, and strengthened with a Castle.

Machres.

Machres, or *Mahara*, a Village, about thirteen miles from the Isle of *Zerby*, with a Castle for the defence of *Kaps Bay*.

Elhamma.

Elhamma, a *Roman Platform*, three miles from *Kapes*, having Walls of Hewen Stone, and Gates, whereon in *Marble Tablets* may yet be read *Latin Inscriptions*.

Zoara.

Zoara, or *Zoarat*, taken by the Antients for the Haven *Pisidon*, is an ancient Town by the *Mediterrane*, thirteen miles to the East of the Island *Zerby*.

Rasalmabes.

There is one more little inhabited, and of as little fame, onely for the Name controverted by Authors, some making it *Gichtis*, others *Rasalmabes*; and *Simlerius*, the *Gita* of *Antoninus*.

The *Syrtes* are two, a greater and a lesser: the lesser is an ill Neighbour to the Gulf of *Kaps*, near *Tripoli*, being very dangerous, by reason of the Shelves, Banks, and Quick-sands lying round about: But the great *Syrtes*, in the Maps are call'd *The Shoals of Barbary*; and in *Spanish*, *Baxos de Carthage*; which is the same over against *Ezzab*.

The Syrte.

Syrtes is properly a *Greek word*, signifying *Shifting Sands*, sometimes having much, and then little Water, and sometimes almost none at all.

The greater of these *Syrtes* is in Nine and twenty Degrees North Latitude, and Forty eight Degrees of Longitude; but the smaller in Two and thirty Degrees Latitude, and in Three and forty Degrees Longitude.

The Lake Tritonis.

The Lake *Tritonis*, famous in Antiquity, and often mention'd by Historians, and Geographers, lies in the very heart of *Little Africa*. *Volateranus* says, there are there of the said Name, viz, this of *Lybia*, thought to be the Birth-place of *Minerva*; another of *Boetia*, and a third in *Theffalia*. *Ptolomy* places here two, that is, *Tritonis*, by *Marmol* call'd *Kapis*, and the other the Lake of *Pallas*. *Diodorus* after all makes mention of another near the *Atlantick Ocean*.

The Rivers.

THE Rivers of this Kingdom, are *Karfarnaker*, *Rasalmabes*, and *Magro*, otherwise *Cenifes*, all which take their originals from *Mount Atlas*, and discharge their Waters into the *Midland-Sea*, near the places from which they take their Names.

The Soyl.

THE Countrey is all Sandy, and so Barren, that no kind of Corn by the best Husbandman be produced there; so that the Inhabitants would almost perish with Hunger, if Corn were not Transported thither from other places to supply their defective Harvests.

Their Scarcity of Water.

There is in this City no fresh Water, but that which runs from the tops of the Houses through Gutters. Not far from *Elhamma* rises a great Spring to the Southward, whose Waters being exceeding hot, are conveyed by Pipes into the Bathes there; which notwithstanding its so distant Current, yet retains the Heat so powerfully, that few will adventure to go into

into it; yet sometimes for pure necessity the Inhabitants are compell'd to drink thereof, though in regard of its Sulphurous Quality, it operates little towards the quenching of their thirst. Lastly, not far from the City is a Standing-Water, call'd *The Lake of the Melafon*, by reason of having a strange power to Cure the Leprosie.

Sanctus places here the *Lotus-Tree*, which by some are call'd *Mikakoliers*, or rather *Asfers*: of which Fruit, being sweeter than *Dates*, the Inhabitants make very pleasant Wine.

Lemmons, Oranges, and Dates grow here in great abundance, but no other Fruits, except *Halbbazis*, which groweth under Ground to the bigness of a Bean; it tastes like an Almond; but is never chew'd, onely sucked.

THE Inhabitants of *Tripolis* live chiefly upon Weaving and Merchandising. Those of *Kapes*, being poor, are generally Husbandmen and Fishers, paying Tribute of all their Labors to the *Bashaw*. Those of *Elhamma* are lazy, poor, and very Thieves. The *Zoars* burn Lime, which they carry to *Tripolis*: But all live hardly, their Food being so scarce, that he is accounted a rich Man that can lay up two Tunns of Corn for his own use.

Their Employment.

THE Revenue, Tributes, and Customs, which the *Bassa* receives yearly, amounts to a hundred and eighty thousand *Ducats*; all which come from the Customs set upon Exported and Imported Commodities, the Poll-Money, or Tribute of the Jews, and the Contributions fetcht in by the Flying Armies of Dragoons from the *Moors* and *Arabians* in the Countrey.

The Revenue and Trade; Grains.

The *Venetians* used formerly to Trade hither with their Galleys, but have long discontinued, going farther to *Alexandria* or *Scanderoon*, there being no City of note between that and *Tripolis*.

The chiefest Trade now is in Blacks or Negro's, which formerly were sold in *Sicilia*, but now in *Turky*. But when we have said all, we must conclude, that their Pyracies at Sea brings in their greatest Gain: for though it be the most inconsiderable of all the *Corfaire* Towns, yet they do much mischief: which the fitness of their Situation doth exceedingly promote, though it is a place that usually all *Christian Ships*, Laden with Merchandise to *Alexandria*, *Siorte*, or *Seide*, *Aleppo*, and other Ports that way, must pass by.

THE

THE
ISLAND
OF
GERBES,
OR,
ZERBY:

The Names.

THe Island of Gerbes, Ptolomy call'd, *Meninx*, or *Lotofagites*; *Antoninus*, *Gerba*; *Mercator*, *Zetha*; *Thevet*, *Glaukon*; the *Spaniards*, *Gelves*; the *Arabians* formerly, according to *Ananie*, *Gezira*; and at present *Algibens*, and the now Inhabitants, *Gelbens*.

Bigness.

Pliny saith it lies two hundred Paces to the West Entrance of the little *Syrtis*, and so close to the Shore of the Main Land, that it was formerly annexed by a Bridge, which the Inhabitants upon the Report of an intended Invasion, pulled down.

Places.

Leo Africanus, and *Gramay* give it four Miles in Compass; but *Pliny* enlarges its Length to eight Miles, and its Breadth to six, situate in two and thirty Degrees Northern Latitude.

Ptolomy places two Cities on this Island, *Meninx* and *Gerra*; but *Pliny* three, namely, *Meninx* on the side next *Africa*, *Thoar* on the other side, and *Sibele* between; which (they say) was overthrown in the Year Eleven hundred fifty nine, and the whole Island wafted by the King of *Sicily*: But at the present there are no Cities, nor any thing else, but some Huts, scatter'd here and there far from one another; onely on the North side there be some Villages under the Protection of the Fort, wherein lies a Garrison of the *Turks*.

Thevet tells us, there sometime were here *Zadaique*, *Zibida*, *Camufa*, *Azimur*, *Borgi*, *Rochere*, and *Kantare*; but little remains of them besides the Names.

The Soyl.

THe Ground, though plain and even, yet is sandy and barren; so that the Inhabitants, notwithstanding they use great care, with all their industry get onely a small pittance of Barley. But Dates, Figs, Olives, and Grapes grow here without Cultivating.

Laws &c.

The Island and the neighboring Shore, produceth also the *Lotus*, whose Fruit grows to the bigness of a Bean, at first yellow, but often changing Colour before it be perfectly ripe. This Fruit is of so sweet and pleasant a Taste, that the People from the eating thereof, are call'd *Lotofagi*, that is, *Lotus-Eaters*: This Name the *Greeks* imposed, who for its extraordinary Deliciousness feign'd, that Forreigners after the eating of it, forget their Native Countrey; which *Homer* taking notice of, recites, that some of *Ulysses* Fellow-Travellers

in

in their wandring falling in here, inticed by the sweetness of this Fruit, would not return again: His words are these.

*Ενδον δ' ἐντὶ καὶ φασὶν ὁλοῦ ἀνέρισι
Πόντον ἐπ' ἰχθυόεντ', αὐτὰρ δεῦρον ἐπέκηρυ
Γαίης λωτοφάγων, οἳ τ' ἀνθινον εἶδος ἴδυσαν.
"Ενθα δ' ἐπ' ἠπείρου βλήθη, καὶ ἀφυσσάμεν' ὕδωρ.
Αἶψα δὲ δάκτυλον ἔλκοντο δαγ' ἀπὸ νηυσὶν ἱταίεσι.
Αὐτὰρ ἐπεὶ δάκτυλ' ἐπασσάμεν' ἰδὲ ποταμῶν
Δὴ πρὶν ἔσαν ἱταίης ὄρεσιν πεύθεσσι ἰόντας,
"Ανδρὲς δὴν κλένας, πρὸς πόντον κήρυξ' αἶμα παύσας,
Οἴαντες ἀνέρες εἶεν ἐνθὶ γένοιτο σπονδὴν ἰδμεν.
Οἳ δ' αὖψ' οἰχόμενοι μύθη ἀνδρῶν λωτοφάγων.
Οὐδ' ἄρα λωτοφάγῳ μνηστὴρ ἱταίῃσιν ὀλεσθῆν
ἤμετεροι, ἀλλὰ σφί δέον λωτοῦ πείσασθαι.
Τῶν δ' ἔπειτα λωτοῦ φάγῃ μελινθήα κερπύρον,
Οὐκ ἐπ' ἀπυρίστα παλιν ἤβησαν, ὕδρ' ἔμεδον,
"Αλλ' αὐτὰρ βύβλοντα μετ' ἀνδρῶν λωτοφάγων
Λωτοῦν ἐρεπτόμενοι μύμενοι, νότ' ἔτι λαδιδέον.
Τὸ δ' αὖθις ἐνθὶ νῆας ἄγον κλαίοιτας ἀνάγκη,
Νηυσὶν δ' ἐν γλαφυρῶν ὥσ' ἑρπύδα δῖα ἱρίσας.
Αὐτὰρ νῆας ἀλλυς καὶ ὁμῶς ἐρηγεσσι ἱταίῃς
Σπέρχεσθ' ὅπως νῆας ἐπὶ καὶ νῆας ἀνέκων,
Μὴ πῶς λωτοῦ φάγῃ, νόστιον λαβήναι.

Toft with cold Winds upon the raging Main;
The tenth the ^(b) Lotophagian Coasts we gain,
Who feed on Flow'r's: we din'd and water'd there.
When Thirst and Hunger satisfied were,
Two then, to make Discovery, I sent
Of our prime men, with them a Herald went;
Who found the Lotophagi planted there,
They pleasant Lotus for them did prepare,
Not meaning Harm: now they who Lotus eat
Ne'r mind returning to their Native Seat.
These, whilst they shreek, acting distracted Pranks,
I forc'd aboard, and fasten'd to their Banks.
Then ship't I all the rest, left they should eat
Sweet Lotus, and their Native Soyl forget.

(b) The Ancients agree not on the Seat of this Lotophagi. *Artemidorus* says, that they inhabited the Desert of *Africa*, South of *Mauritania*, from the Atlantic Ocean even to *Cyrene*. Others say that it is the Island *Adams*, which lies before the Isthmus of *Syria*, which is here denoted: because there is abundance of those Lotus-trees in that Island, which bear a very pleasant fruit; and an Altar of *Ulysses* still remaining.

Most of the Inhabitants are Merchants, carrying Cloth to *Alexandria*, and Raisins, not onely thither, but Barter with them to several other places. Their Language the *Morisk* or antient *African*.

Lat. 6. d.
Scant. 5. d.

Formerly this Island had a particular *Xequé*, but now is wholly under the *Bajaw* of *Tripoli*, who raiseth from hence a great Revenue. The Emperor *Charles* the Fifth Conquered it at the same time with *Tripoli*, and put it under the Jurisdiction of the *Vice-Roy* of *Sicily*, who kept it not long, being deprived thereof by the *Dukes d'Aliva*, and *Medina Celi*.

E Z Z A B.

Ezzab, or rather *Azzab*, containeth the Countreys of *Mecellata*, *Mefrata*, *Tawrka*, and the Mountains *Garian* and *Beniguarid*.

This Territory begins at the Westerly end of the Mountains *Garian* and *Beniguarid*, and ends at the outermost Borders of the Territory of *Mefrata* on the East.

Sanutus makes *Ezzab* to contain *Ras Axara*, *Tessuta*, *Rafamisar*, *Lepida*, formerly *Eoa*; and *Rufcelli*, Commenting upon *Ptolomy*, believes it from the similitude of the Name, *Leptis*, out of whose Ruines *Tripoli* rose.

Garian, a high and cold Mountain, three Miles in length, and as much in breadth, lieth Northward of *Great Atlas*, about four Miles from *Tripoli*; and notwithstanding the sharpness of its Air, is yet well inhabited, containing, by common repute, a hundred and thirty Villages.

The Mountain *Garian*.

B b

Beni-

Benignarid, eighteen miles from *Tripoli*, and a part of the *Great Atlas*, boasts above an hundred and fifty inhabited *Villes*.

This Countrey affords little Corn, but abundance of Dates, Olives, and Saffron, held to excell all in these Parts, both for Colour and goodness, and is Transported to *Gran-Cayre*; where it is sold dearer by a third part then other Saffron.

The Inhabitants of *Mount Garian* are faint-hearted, and continually molested and Cow'd by the *Arabs*; but those of *Benignarid* are so Warlike, that they not onely preserved their Liberty, but kept both the Kings of *Tripoli* and the *Arabians* also in awe, in regard they were able to bring twenty thousand Men into the Field, many of which were Musquetiers, who were so well Exercised and Disciplined, that more then once they have put the *Turks* to flight; yet at present they own themselves Subjects to the *Bashaw* of *Tripoli*, Paying him the same Tribute they did the King of *Tripoli*, who was supposed to draw from thence yearly eighty thousand *Ducats*.



MECELLATA.

THIS Territory being the great *Syrtes*, by the *Arabians* call'd *Cirat el Quibir*, lieth about eight miles from *Tripoli*, by the Sea-Coast. *Ptolomy* names its chief Town *Makomaka*, or rather *Calummacula*. There are still three other populous Villages, call'd of old *Aspis*, *Sakramasa*, and *Pyrgos Eufanta*; and by the Moderns, *Lard*, *Cedick*, and *Eufanta*. Not far thence, on the Sea-Coast, stands *Sibaka*, by *Ptolomy* named *Aporisburgh*; then the *Cape of Sorta*, formerly the Point of *Hippie*; *Nain*, taken for *Ptolomy's Philenes*, and by the *Roman Historiographers*, the *Altar of the Philenii*, highly revered by the *Carthaginians*, being the Sepulchres of the *Philenii*, two Brothers, who sacrificed their lives for the safeguard of their Countrey.

The Countrey yields exceeding plenty of Dates, Olives, and Oyl. They can bring six thousand Men into the Field: are under a particular Lord, having with their Neighbors the *Arabs* sometimes Peace, and sometimes War, as they are necessitated. At this day they are Subjects to the *Turks*, though *Gramay* maintains they acknowledge neither *Turks* nor *Arabians*, yet follow the *Mahometan* Platform in the way of their Worship.



MESRATA, or CYRENAICA.

THIS Province of *Mesrata* *Marmol* calls *Cyrenaica*, or *Pentapolis*; and the Moderns, *Korene*; and the *Moors*, *Ceyret*.

Cyrenaica, once part of the Antient *Lybia*, beginning by the unanimous Consent of all Geographers, at the *Philenian Altar* beforementioned, and did extend, as *Mela* and *Strabo* averre, to the Valley of *Katabathmus* in *Egypt*, and to *Nylus*; by consequence comprehending *Marmarica*.

At this present *Mesrata* is distant about nineteen miles from *Tripoli*, Westward

ward of the Territory of *Mesellata*, and Eastward of *Barka*, containing five Cities; from whence call'd *Pentapolis*, which carries as much in its signification: Their Names be these; *Cyrene*, *Berenice*, by *Mela* call'd *Hesperia*, *Apollonia*, *Ptolemais*, and *Arfinoe*, or *Teuchire*.

Cyrene, the Birth-place, as *Strabo* witnesses, of *Callimachus*, *Eratosthenes*, *Carneades*, and *Aristippus*; all Antient Philosophers, and *Olivarius* upon *Mela*, denominates it *Korene*.

Berenice, as the same *Olivarius* reports, is now vulgarly stil'd *Berrich*; *Apollonia*, *Bonandria*; *Ptolimais*, *Tolomete*; *Arfinoe* and *Teuchire*, *Trochata*. But *Marmol* retains the old Name *Cyrene*; and as to the rest, *Berenice* he names *Berbik*; *Arfinoe* or *Teuchira*, *Trokara*; *Ptolemais*, *Eptolometa*; *Apollonia*, *Bon Andrea*; which differ very little from *Olivarius*.

THE chiefest Places upon the Coast, beginning from the West, are these; *Alcudie*, by *Ptolomy* call'd *Autemalan*, an old Fort; *Cape Sabbia*, formerly *Promontorium*; *Drepanum* the Salt Pans, known to the *Romans* by the Name *Stationes Maritima*; *Zanara*, was the Haven *Diarchea*, or the *Birds Island*; *Camara*, or *Cambra*, according to *Mercator*, formerly *Hercules Tower*; *Carkora*, a Fort, heretofore *Diachersis*; *Teionis* or *Teiones*, once the *Cape of Brionis*; and lastly *Ardbry*, antiently the Coast of *Brionis*. Further up the Coast of *Pentapolis*, stands *Berbick*, or *Bernich*, or indeed *Bernice* and *Hesperides*; because some have here placed the Gardens of *Hesperides*, so fam'd among the Poets.

THE onely River of note is *Milet*, by *Ptolomy* call'd *Lathon* or *Lethon*, which some have imagin'd to be *Lethe*, the River of Oblivion.

Having past this River, we come to the Cities *Trokara*, *Tolomata*, and *Zadra*, formerly call'd *Ausigda*; *Longisana* or *Longisaria*, in elder time the Temple of *Aptuch*, the Fort of *Aras Ausen*, by the *Italians* call'd *Cape Carane*, and *Raxalsen*, the Point of *Fikos*: Afterward *Bon-Andrea* or *Apollonia*, with its Haven, heretofore *Nausathmes*; *Forceli* once *Erythron*; *Favora* antiently *Chersis*, and *Darna*, or *Dardania*, of old the Point *Zephyrium*, to the East of *Mesrata*, bordering upon *Marmarica* or *Barka*. Lastly, to the Inland, *Cyrene*, *Arguide*, *Quereda*, and *Napolis*.

Cyrenaica formerly was very Rich, but now lies for the most part waste and uninhabited, because of the *Arabians* who continually oppress this Countrey with Robbing and Spoiling.

THE *Mesratines* are Warlike and Rich, Trading with the *Christians* for European Wares, which they transport to *Negro-Land*, and exchange for *Blacks* to make Slaves, as also for *Civet*, *Musk*, and other Commodities, which they afterwards sell to the *Turks* for great gain.

THEY can bring into the Field an Army of ten thousand Men, with which they make Wars continually against their troublesome Neighbours, the *Pilfering Arabs*; nor could they be brought to pay Tribute to the King of *Tunis*; however they are subjected at present to the *Great Turk*: yet, as *Gramay* says, their Governours are of their own Countrey, onely they own him their Superior; rendering some small Acknowledgments.

T A U R K A.

Taurka is a small Countrey, about thirteen miles in compass; yet abounds with such plenty of Dates and Corn, as sufficiently serves their own occasions, with some to spare for their Neighbours; although their Valleys by their Sandinels are somewhat barren. The people are all Husbandmen, and live in Huts made of the Branches of Date-trees. They are at present subject to the Turk, against whom, in the Year Fifteen hundred and sixty seven, they made an Insurrection: but after a stout Battel maintain'd four Days, with great slaughter of the Turks, overpower'd by number, or rather wearied out than Conquer'd, the Taurkians were necessitated to yield upon Conditions, viz. to lay down Arms and Disband, and Pay three thousand Ducats as a Fine for their Delinquency.

BARKA, Or MARMARICA.

It seemeth that this Name of Barka is of great Antiquity; for Ptolomy places hereabouts a People call'd *Baryceitors*: which contradicts not their Residence in Cyrene, because Strabo and Mela extend that Countrey to *Katabathmus* in Egypt, and to the Nile, and so by Consequence comprehended Ptolomy's Marmarika, and our Modern Barka: So Strabo sets the Marmarides in Cyrenaica, whereas there is no mention of Marmarika in that place. Marmol saith it is now call'd Barka; but the Arabians name it *Sahart Barka*, that is, *A stormy Wilderness*; or *Cyrt Barka*, *The passage of the Storm*: and who ever intends to go by Land from Barbary to Egypt, must go through it: It is a great Defart, beginning on the Easterly Borders of *Mefrata*, and reacheth from the Cape of *Arraxaltin*, or *Raxaltin*, by Ptolomy denominated the great *Cheronesus* to the Point *Glaukun*, on the Borders of *Alexandria* or *Scanderoon*; being in length above two hundred sixty eight miles from West to East, and in breadth, from North to South from the *Midland-Sea* to *Namidia*, above thirty.

The most eminent Places are the Cape of *Raxaltin*, mention'd but just before; the Haven *Trabucho*, formerly of *Batrachus*. Farther to the In-land lieth first *Augele*; then *Lako*, formerly *Antipirgus*; Cape *Lako*, or the Point *Kalyonium*; *Mosolomar* Port, but since the Haven *Salone*, although before of *Panorme*: This brings you to the great *Katabathmus*, by *Rufcelius* named *Carto*, a great Valley reaching to Egypt: Opposite to this, but more deep into the Countrey, was the Oracle and Temple of *Jupiter Hammon*, four hundred thousand Paces from Cyrene, say both *Pliny* and *Solinus*, in the midst of a Sandy Defart, three miles in length. *Gramay* by mistake sets it in the Defart of *Lybia*; and *Leo Africanus* in *Numidia*, between *Jasiten* and *Torreque*; but where-ever it stood, they call it now in *Arabick*, *Hefachbir*, that is, *A Heap of Stone*. Afterwards followeth the Haven formerly call'd *Selin*, now *Sondan*, having but a narrow Entrance, but spacious

Bigness.

Places.

spacious and convenient within. Next appears *Laguixi*, formerly *Trifachi*, of late time *Raxa*, taken for the *Paresonium* of Ptolomy and Strabo, although Mercator rejects that opinion, and maintains *Paresonium* to have been *Alberton*. Farther to the In-land stands the chief City *Barka*, from whence the Countrey taketh its Name.

All the whole Countrey is almost nothing but a barren Wilderness, that hath neither Water for refreshment or use, or Soyl fit for Tillage, which makes them live very poorly. A few Dates they have indeed, but of little consequence to supply so great a Tract of Land: Some Sheep and Camels they are Masters of, but make little Profit of them, the scarcity of Pasturage and Fodder making them so Lean, that they are unfit for use or service. Nay, such is the unhappy necessity of the People, that Parents often send their Children over to *Sicily*, to become Servants, and undertake all sorts of Drudgery only for their sustenance.

The Arabians that possess Barka are ill-favour'd, and crooked of Body and Conditions, driven by want continually to Rob; so that no Carravan dare pass along the Sea-Coast opposite to the Defart, but take their way sixty miles about to the In-land.

When these Arabians go to steal in *Biledulgerid*, and ranfack Pilgrims and Travellers, they give them hot Milk to drink, then lift them up by their Legs with their Heads down, so that of necessity all must break forth that is in their Body; which Excrements these Villainous Thieves search, in hope therein to find some Ducats, supposing Travellers coming that way, out of fear have swallowed their Money. But the places on the Sea-Coast are better ordered, being subject to the Turks, and under the immediate Command of the *Bashaw* of *Tripoli*, who usually sends to Barka, the principal City, a *Kadiz* to administer Justice.

All the People are *Mahumetans*, excepting the wild *Arabs* in the Defarts, who live by Rapine and Villany, without any fence of Religion, Honesty or Goodness.

Their Soyl.

The Arabian's Bobbery.

Their Government.

Their Religion.

B b 3

NUMI.



NUMIDIA,

OR

BILEDULGERID.



Antient Numidia, by Ptolomy call'd *New Numidia*, and by the Grecians, according to Pliny, *Metagonites*, takes its beginning, as the same Pliny, at the River *Amiagara*, now named *Sufegnia*, and endeth at the River *Tuska*, now call'd *Gudel Barbar*; which Region some now comprise under the Kingdom of *Telenin* or *Tremecen*. But some observe, that Ptolomy hath not set forth in particular the proper Bounds of *Numidia*, though they may well say, that he hath conterminated this Countrey with the Rivers *Sufegmar* and *Jadogh*, by the Moderns call'd *Amfuga*, and *Rubrikat* near *Bona*; which Territory containeth part of *Constantine*, and a part of *Bugie*. But *Maginus* settles *Numidia* otherwise, that is, between the River *Magior*, formerly known by *Andus*, (where Ptolomy fixeth his *Numidian Bay*) and the River *Mejerada*, or *Magrada*, call'd *Bagrada*, near *Carthage*, under which also a part of the Kingdom of *Tunis* may be comprised.

The *Numidia* which now we know, is that part of *Africa*, which by some is placed between *Lybia* and the Mountain *Atlas*, and likely takes in no little share of Ptolomy's antient Description; for some endeavour to make out, that its Borders extend farther, taking in most part of *Bugie*, and the Kingdom of *Tunis*, and a good share of the *Cesarian Mauritania*, in the Territory of *Dara*.

The spacious Dominions of this vast Countrey *Numidia*, the *Arabians* call *Biledulgerid*, from the chief Province thereof, or according to *Anani*, *Guaten-Tamar*, both signifying *Date-land*, so named from the abundance of that Fruit, which that Countrey produceth more than any other part of *Africa*.

Numidia takes its beginning Eastwards at the City of *Elokar*, five and twenty *Spanish* miles from *Egypt*, stretching Westward to *Nun*, whose utmost Confines Border the *Atlantick Ocean*; its Northern Boundaries are the Skirts of Mount *Atlas*; the South, the Defarts of *Lybia*.

Biledulgerid, or Numidia 283. comprehends	Sus, proper	Cities, or Towns	Idrunadayf, Iduguneus, Argon, the three chief, besides Idjaufon, Merit, Deufididud, Deufenez, Indezell, Arrahala, Ayhakeli, and Tizitit.
		Rivers	Darha, Ziz, and Ghir.
		Towns	Targuez the Metropolis, with 40 Townships and Castles subject to it.
		Towns	Nun, the chief City, Idaguzinguel, Idanbaquil, Deurfeumugt and Hilela.
		Towns	Teffet, the head-City.
	Ufran, or Ufaran	Towns	It hath four Fortifi'd, but not nam'd.
		Rivers	One, and that but small.
		Towns	None, onely three Villages.
	Dara	Towns	Banesbick, Quiteva, Sizeri, Tagumadert, Tenzeda, Tragadell, Tenzulin, Tameguerut, Temerguit, Tabernaft, and Affa.
		Rivers	Dara.
	Tafilet	Mountains	Atlas, in part.
		Towns	Itata.
	Tafilet prop.	Towns	Tafilet.
		Towns	Segelmessé, Teneghet, Téubassan, Manuun, Mazalig, Abuhinam and Kasayr, besides 350 Cities more, great and small, not nam'd.
	Sugelmessé	Rivers	Ziz.
		Mountains	Mezetazu, Telde.
Biledulgerid, or Numidia 283. comprehends	Queneg	Towns	Zebbell, Gaftr, and Tamarakroft, besides 12 small Forts, and 26 Villages.
		Towns	Helet, and some Forts on the River Fez.
		Towns	None nam'd but Forts, Efluoihila, Humeledegi, and Ummelhesen.
		Towns	Three very populous, and 12 Villages.
		Towns	Four, Villages 10.
	Matgara Retil	Towns	Three small ones, and 4 Villages.
		Towns	Six small ones, and 15 Villages.
		Towns	Eight of considerable strength, besides 15 Hamlets.
		Towns	Three Fortifi'd places.
		Towns	Three fair ones: The River Ghir.
	Tebelhett Togda Forkala Tezerin Berrigumi	Towns	Three strong ones.
		Towns	Four: Villages eight.
		Towns	Three and fifty Fortresses, and 100 Villages.
		Towns	Six Strong-Holds, besides Villages.
		Towns	Tekurt, the Turaffilum of Ptolomy.
	Benibesseri Guachde Fighe Terebit Tegorarin Messab Tekort Guargula Zeb	Towns	Guargala.
		Towns	Zeb, Peskare, Nefsa Teolocha, and Deufca.
		Towns	Teufar, Kafza, Nefzara.
		Towns	Three good Forts; 26 Villages.
		Towns	Jasliton.
Biledulgerid proper	Gadamez	Towns	Sixteen Wall'd, and ninety two Villages.
		Towns	Augele, besides 58 Wall'd Cities, and a hundred open Villages.
		Towns	Faffen.

¶ The

Territories.

THe most eminent Regions which this World of Ground contains, are *Teffet, Dara, Taflet, Segelmesse, Zeb, and Biledulgerid*: This last, as we said, gives the Denomination to all *Numidia*. But there are other Countreys within this its spreading Circuit, especially Westward, as shall appear hereafter.

Signs.

Biledulgerid, or *Numidia*, reckons in length six hundred miles, in breadth where at widest, three and fifty. The chief People which now Plant this large Countrey on the West, are, according to *Marmol*, the *Musamades, Hilels, Zaragans, and Quicimas*, and the meaner sort are call'd *Gemis*, signifying a Masseline of several Nations.

Rivers.

See Africanus.

Daria

THe most eminent Rivers watering *Biledulgerid*, are *Darba, Ziz, Ghir*, to which some adde the *Sus*, rather belonging to the Kingdom of *Morocco*, as we have already set forth.

Ziz.

Darba, descending from *Mount Atlas*, on that side which Borders the Countrey of *Hasckora*, thence running Southwards through a Land of the same Name, loseth it self in many Rivulets, first making luxurious Vales amidst the Defarts.

Ghir.

The River *Ziz*, falls branching it self also from *Atlas*, then recollected into one Stream, glides Southward, straitned with several Mountains, washing the Feet of *Mount Gersolim*. Afterward visiting the Countreys of *Chenegh, Matgara, Reteb, and Segelmesse*; thence losing it self in a Defart, appears again at *Fort Sugahila*. From thence carried on, making no stop till in the middle of a barren Sand choak'd up, it becomes a Lake, by none frequented but a few Hunting *Arabs*.

Rio Blanco.

The River *Ghir* also derives from *Atlas*, which *Sanutus* puts under twenty two Degrees Northern Latitude, and five and twenty Degrees and a half Longitude, which gliding Southward through Defarts, cometh at last to *Benignumi*, and from thence to a Sandy Wild, where obstructed, it makes a Lake as the former.

Buzidor.

Besides those aforementioned, there are other less, or second rated Rivers, of which the first is the *White River*, in *Portuguese* call'd *Rio Blanco*; which falling from a Hill, and running through the chief Province *Biledulgerid*, commixeth its Streams from many Mouths with the *Great Ocean*.

Dry River.

But *Buzidor* springs not from a Mountain, but in *Campaigne*, and so also gliding through *Biledulgerid*, disembogues where it leaves its Name, to the Town *Buzidor* into the same Sea.

Lebeck.

The *Dry River*, so call'd from its Channel, being so often bankrupt in Summer, scarce then having any Streams to carry Contribution to the Sea, the *French* call *Seche*; being rather a Brook than a River, falling from the Highlands of *Numidia* not far from the Sluces of *Ifran*, whence descending betwixt the *Cape Bojador*, and the City *Nun*, ends in the Ocean.

Tefent.

The *Lebeck*, also rising in a Hilly Countrey, in its Descent swollen with the Waters of many other petty Streams, loseth it self in its full greatness near *Albena*, in the *Atlantick Main*.

Tefent, or *Tefentin*, the one in the Singular, signifying *A Shore*, the other in the Dual, or Plural number, *Shores*, are two Rivers, which rise within a small mile one from another in *Mount Gegudeme*; which gliding through pleasant Plains,

Plains, and the Territory of *Askore*, then both uniting their Streams with the River *Lebeck*, leave there their Denomination:

Hemissin boasts its Birth also from the Mountain in *Biledulgerid*, falling into the Sea near a place which the Sailors call *Ansulim*.

The River *Tarkala*, which taketh its Name from the Countrey thorow which it glides, is but small, and its Fountain not far distant; though some suppose it springs from the Northern Hill; so halting till stagnated; it becomes a Standing-Pool, which often swelling, turns into *Morafs* the adjacent Valleys.

But *Togdaa* falls more probably from the Northern Mountains, and though little at first, yet waters the Countrey of its own Name, and running Southward, from small grows great and sluggish; so ending its progress, there settles in a Standing-Water.

The warm River, call'd by the *Hollanders*, *The Heet Revier*, being warm like a Bath, descending from *Atlas*, first fertilizing the Plains of *Biledulgerid*, accommodating also the City *Telach*, and *Nesta*, acquiesceth at last in the Defarts, there becoming also a Standing-Pond.

Techort, another small River rushing from the Mountains bordering on *Lybia*, running by the City *Techort*, ends amongst Sandy Wilds in large Pflashes.

The Brook *Tenart*, descending from a Mountain, runs Southward, loseth motion in the Defart, and so spreading it self becomes a shallow Fen.

THe Soyl of *Biledulgerid* is hot and dry, being very much attemper'd with the moisture which these foremention'd Rivers contribute; most of them watering the Countrey quite thorow to the Defart of *Lybia*: This Territory bears little Corn, but superabounds with Dates, and other fruitful Trees, but in less quantities. They have there also the *Lotus*, and the Plant *Euforbium*, with some other Rarities of that kind.

That part of *Biledulgerid* that borders *Lybia*, yields but a small Product, being craggy and barren Mountains, whose Skirts are of as little value, bearing nothing but inconsiderable Shrubs, Brambles, and Thorns; a dry Sterility ruling over all for want of Water.

All *Numidia* is infected with various and deadly biting Serpents abroad, and within with Scorpions as dangerous, which especially rage in Summer, killing many: They have store of Ostriches, Camels, and Goats, and some breeds of Horses. Their Corn-Harvest falls in *April*, their Dates they gather in *September*, and the middle of *October*; but if Rain happens in *April* or *September*, they neither sow nor reap, but their stor'd up Dates, which are always abundant, supplies the Effects of a bad Year; by which means, though the Seasons prove intemperate, they know no Famine: yet though the Date grows there so plentifully, that they never lack, yet they would rather have a good Fruit-year than a Corn-year, because the *Arabian Merchants* and others bring them in store of Grain, which they willingly barter for Dates. There groweth much of the Wood call'd *Amil*, so useful for Dying.

Besides ravening wilde Beasts and venomous Serpents, they suffer also much by the molestation of an East-Wind, which raising such Tempests of Sand, and beating on their Faces, gets into the Eyes of those that travel, making them always blear'd and sore; otherwise the Air of it self is very healthy, and

and oftentimes for an hundred years together they know no Pestilence, Small Pox, nor any other such like Distempers.

The Constitution of the Inhabitants.

¶ The Inhabitants of *Numidia* are generally long liv'd, onely Scorbatick, in so high a manner, that their Teeth often drop out, supposed to proceed from their constant eating of Dates; whose sweetness so incrustates the Blood, making slower the Circulation, that this their Diet seems to be the chief cause of that Distemper: They are also weak-sighted, and much troubled with sore Eyes, which accidentally happens from the Sandy Commotions carried on by the foremention'd noxious Eastern Winds. They are by Nature jealous, libidinous, and ignorant, not courting neither Knowledge or Learning, nor minding how to live in a plentiful manner; but though they are sedentary and slothful, yet they are deceitful, treacherous, and murdering Robbers. But some few of this Region are not guilty of this their fordid Condition, but are more generous, ingenious, very civil, and truly valiant.

Their Food.

¶ They eat much Camels Flesh, and the Ostrich they esteem as a Dainty; their Drink is Camels Milk, and the Liquor in which the Flesh is boil'd, not once so much as tasting clear Water.

Amongst their other Qualities, there are some that are so nastily fordid, that not onely they never wash their Feet, but look upon it as an abomination to have clean Hands, or any part of their Bodies.

The Numidian Arabs.

¶ The *Arabs* that dwell in *Biledulgerid*, are for the most part deform'd, and lean, their Complexion a deep Sallow, and not much troubled with Hair on their Chins; they are subtle and cruel. They are also long-liv'd and healthy, which some ascribe to their Frications, and avoiding what ever causes Sweat; which is the onely Physical Application they use. All their Recreations are pursuing the Ostrich, and several sorts of Hawking, which they much delight in.

Frication (and not Sweating) all the Physick these *Arabs* use.

The Grandees pride themselves in their attendance of *Negroes*; but the Common People having no Servants, domineer over their Wives, exercising Supream Authority, putting them not onely to Womens, but Mens Drudgeries; as dressing and saddling their Horses, and whatsoever business else, either in House or Field.

There are some of these *Arabs* that are Students at *Fex*, and such Proficients, that they Commence Doctors, and Professors of the *Mahumetan* Laws and Religion; others follow Traffick. But in most parts of *Numidia*, many of them are addicted to Poetry; attaining to such a heighth, that they set forth in Heroick Verse long Epick Poems, like *Homer* or *Virgil*, at large, with high Fancy celebrating the valiant Acts of their former Princes and Conquerors; and also they are good at Pastorals, and such business of the Field: But in Songs, Sonnets, Madrigals, and the like, which express the various Passions of sad Amours and always dying Lovers, they are most exquisite in beyond belief.

Their Disposition.

Apparel.

¶ These *Arabs* are of a mild and sweet disposition, generous and bountiful, if their Fortunes answer. They are Habited like the *Numidians*, onely their Women differ in their Dress. These, though Poets, live sparingly, and think themselves highly Caress'd with a few Dates and dry'd Figs.

¶ Their

¶ Their Habitations are Huts and Tents, sometimes two hundred together, which being like a Village pitched in a round order, defends their Cattell like a Wall, which are always placed in the middle: They have onely two passages, which they stop up with Thorns, so to keep out Lyons, and other Beasts of Prey. They live together in Tribes, and remove to better Pasturage, like the *Tartars*; and they reckon their Riches in their Stock of Dates, and Store of Camels.

Their Houses.

Yet these Countreys are inhabited partly by other *Africans* and their own *Numidians*, and by *Arabians*, which drove out the antient Inhabitants, and settled themselves in the Desarts bordering *Date-land*: and on the other part the *Numidians* made themselves Masters of the Wilds, that belonged to the *Blacks* or *Negro's*.

These People are distinguished into three sorts; the first live without either Law, Religion, or Order; the second are Non-conformists to all Orders but keeping of their Herds and Cattell, which they drive from place to place, every one having their own Beasts distinguished as their proper Goods. Having no more Law then onely *Mum* and *Tuum*, so they mark their Cattell that they never wrangle; the third observe both Law and Religion, and are Tributary to the Kings of *Fex* and *Morocco*, whose Dominion extends to the Countrey of *Dara*, *Tafalletta*, and *Ytata*.

There are *Turks* also residing amongst them, of which more hereafter.

¶ In the declination and fall of the *Roman* Empire, this Region was Governed by Kings, but when over-run by the Invading *Arabians*, and falling asunder, it was snatcht up and shar'd by many petty Princes. Most of these People are *Mahumetans*.

Their Government.

Their Religion.



S U S

And the Countrey of

YDAUSQUERIT.

¶ The chief Tracts of Lands in *Numidia* Westward, are those that Border on the Ocean, extending from *Barbary* and the *Cape of Aguer*, to the *Cape of Nun*.

¶ This Countrey they call'd *The wide-spreading Sus*, bordering in the West, with the *Atlantick-Sea*; in the South, with the *Lybick Islands*, taking in a part of *Nun*; in the East, confined with the Territory of *Dara*; and in the North, with the other *Sus* belonging to *Barbary*.

sw.

¶ The

THe chiefest Inhabitants are all Extra^{ct}ed originally from the *African Breberians*, and are divided into Tribes or Families, which they call *Gemies*, as we said before, signifying a *Maflin People*. The first of these were the Offspring of the *Idasquerits*, call'd by a special Name *Hilela*, who possess many Cities and Forts, as *Idiauzon*, *Merit*, *Dendysdud*, *Deufeniz*, *Ydenzel*, *Arabala*, *Idenadayf*, *Argan*, *Denguinus*, *Ytiakoli*, and *Tizitit*. Among which the chiefest places are *Idenadayf*, lying about fifty miles from *Taradan* to *Zabara*; on the South, *Idenquinus* and *Argon*; which all make but one onely *Gemie*, or Family, named *Quincina*, and are Consociates with the Souldiery of the House of *Hilela*.

THis Countrey affords great store of Grain, Wheat and Barley, and in some places store of Oranges, Lemmons, and several sorts of such brisk, or sharp-relishing Fruits, as are frequent in *Spain* and *Portugal*. It breeds also plenty of Cattel, and such store of Horses, that they are reckon'd up by thousands.

Extuka.

Extuka.

Extuka, a Territory of the wide-spreading *Sus*, in which are reckon'd to be above forty Cities and Castles, is inhabited by the *African Breberians* of *Miccamunda*.

The chiefest Place of which is *Targuez*, strengthened with a Fort, lying on a rising Hill; the Residence for the *Xaque* or Lord.

Their Neighbors are the other *Breberians*, that are also Possessors of several wall'd Cities and Castles; the chiefest of which are *Idaguzinguel*, *Idanbaquil*, *Deursumugt*, and *Hilela*.

This Countrey is Mountainous, and onely fit to produce Barley, and feed Goats; of which there are plenty.

Nun.

Nun.

Near the Western Ocean are several Forts and Cities inhabited by the meaner *Breberians*; and call'd *Ydenzel*; but their chief Countrey lying in the wide-spreading, is *Nun*, according to the Name of its Head-City.

This spacious Tract of Land lying between *Numidia* or *Biledulgerid*, and *Lybia* or *Zabara*, of which the greatest part belongeth to *Zabara*: both which suffer extremly, in being harrassed by the many Incurfions of the spoiling and pillaging *Arabs*, which skulk in the Desarts, wandering up and down with their Tent-Villages.

Cape of Nun.

Near the City *Nun*, lieth *Cape Nun*, or *Nun*, so call'd by the *Portuguese*; because they say, whensoever any were returning home, they were ask'd if they would come thither again; who answer'd still in the Negative Voice, *Nun*.

This Countrey affords no Grain, except a little Barley, and a few bad Dates;

Dates; therefore the Inhabitants are constrain'd to fetch their Provisions from the Kingdom of *Gualata*.

Tesset.

Tesset, a part of *Numidia*, a Countrey in the Wide-spreading *Sus*; is so call'd from a City near the Borders of *Nun* towards the *Lybian* Desert, twenty nine Degrees and ten Minutes Northern Latitude.

This Countrey on one side for threescore miles lieth desolate, without any Inhabitants. The Town is well fortifi'd with Brick-Walls, which become hard onely by baking in the Sun, and containeth about four hundred Families; but in the adjacent Fields, scatter'd about are at least twelve thousand.

THis Territory is full of Sandy Plains, except in one Spot near the City, in which grow many Dates, Barley, and Tares, which the Inhabitants use for Food. There are also a few Camels, Horses, and small Cattel.

THe Inhabitants are hard-favor'd, very brown, and much tann'd; but the Women are of clearer Complexions. They drive a great Trade in *Negro-Land* and *Guzule*, so that for the most part they reside out of their own Countrey. They plow their Ground with a single Camel, and one Horse; which manner of Tillage is us'd through all *Numidia*. They are a Rustick People, and know nothing of Letters, onely Women educate their Children; yet as soon as they are of any Growth, they turn them to Plough, and so farewell all their Female Scholarship. Some learn to read, others Spin and Card, and the rest spend their time altogether in Idleness.

Most of the Inhabitants are of mean Estates; the Richest of them possess onely a few Cattel. They are under the Contribution of the *Arabians*, call'd *Udaya*, or *Uled Yodey*, which reside in the *Lybian* Wilderness.

Ifran, or Ufaran.

THe Countrey of *Ifran*, or *Ufaran*, hath in the most Southerly part of it the Wide-spreading *Sus*, four Fortifi'd Towns, distant from each other half a mile, near a small River, which in Summer dries up.

This Province abounds with Dates, and hath some Copper-Mines. The People are *Mahumetans*, yet Civil, and commonly well Habited.

They Trade much with the *Portuguese* in the Haven *Guarguesen*, where they Barter their In-land Wares for Cloth, Woollen and Linnen, which they carry to *Tombut* and *Gualata*. They keep Weekly Markets in all their Towns, where Corn is always very dear.

They have amongst them a Judge, or Civil Magistrate, who hears and decides all Causes, inflicting no more punishment on the greatest Criminals than Drubbings on their Feet.

Cc

AKA.

Aka.

Aka.

THE Land of *Aka* hath three strong Villages, lying one by another on the Defart of *Numidia*, in the Borders of *Lybia*; they were formerly very populous, but afterwards by the Civil Wars within the Countrey were left desolate: yet in process of time by the *Mahumetan* Priests composing some stick Broils, and seeking Peace, they were re-peopled again, and so restored to their former Condition.

This Countrey yields nothing but Dates, and their onely business is to gather them.

THE
KINGDOM
OF
DARA.

The Territory of *Dara*.

THE Kingdom or Territory of *Dara*, or *Darba*, so call'd from the famous River *Dara*, which runs cross through the Countrey, contains part of the ancient *Cesarian*, or Imperial *Mauritania*, or, as *Cluverius* will have it, the whole *Cesarian Mauritania*, and is one of the most excellent and noble Parts of *Numidia*.

Borders.

ITS Northern Border is *Mount Atlas*; the West, the Territory *Gezule* and *Sus*; the East, that of *Sagumesse* in *Numidia*; and the South, the Defart of *Lybia*, where the *Zanaga's* inhabit.

Length.

The extent in length, from *Mount Atlas* to *Zanaga*, is about six and fifty miles; but in its breadth very narrow.

Villages and Cities.

It hath many strong Towns, Forts and Castles, which stand in order pleasantly seated along the Banks of the River; but most of them built of Date-wood, which is weak and yielding.

Residence.

Their most eminent City is *Baniabick* or *Mukabah*: Not far from thence *Quiteva*, defended by a Fortification: The next *Sizgie*, commanding and commanded by a Castle. Next *Tagumadert*, or *Tigumedes*, famous for the Birth of the first *Xeriff*, that succeeded the Kings of *Morocco* and *Fez*. *Tenzeda* and *Tragadel*, the greatest of these reckons four thousand Houses, and above four hundred Jewish Families, and is well fortified with a strong Castle. *Tenzulin* also a great Town, six miles from *Taraglet*, is strengthened on the North-West side with a Fort. *Tameguerut*, with a Fort; and likewise *Temerguit*, another special

special City, on the Confines of *Gezule*, well fortified, and peopled with above two thousand Families, besides a Suburb of two hundred Houses.

Near *Lybia* is a good Fortrefs call'd *Tabernaft*; and next that, *Affa*; both built there by the *Xerifs*: All these standing in order, now flourish on the pleasant Banks of *Dara*.

The Castle *Tabernaft*.

There also you may see the Ruines of *Tefut*, which hath been the Residence of their Princes, now desolate.

THEY have not much Land for Tillage, yet it yields them a plentiful Harvest, if the *Dara*, which we may call their *Nile*, overflows their Ground in *April*; which failing, they expect no Harvest: and though a good and seasonable Year produceth a rich Crop of Wheat and Barley, yet it serves not the Inhabitants; but they are forc'd to be supply'd (by bartering their Dates) from *Fez* and other Countreys. The *Daran* Countrey also yields store of *Indigo*, the Banks of the River for many miles are shaded with excellent Date-Trees; but as these excell, they have also a meaner sort, which they give their Horses and Camels; and also with the Stones well pounded or ground, they feed their Goats, which fattens them much and suddenly; and yet makes them better replenish the Milk-Pale. Their Horses are few, and their Camels many: The Countrey breeds peculiar Ostriches.

The Nature of the Soil.

THE People are of a very dusky Complexion, and few Whites amongst them, which happen by their commixing so much with Blacks; so that we may well call them *Demi-Negroes*.

Their Complexion.

The Women are comely, modest, and well-body'd, and inclining to be fat, which seems to them a Beauty; those of best Quality are well attended by *Negro-Slaves*.

Their Women.

THEIR common Dish which they account very wholesome, and they much use, is a mixture of grinded Dates and Barley; which made up and boil'd in a body like a Pudding or Dumpling, is to them very savory: Pure Bread they seldom or never taste, but at Festivals and Weddings. They also eat Camels Flesh and Horses when they grow unfit for Service; and the Ostrich serves them for Pullin and Wilde-Fowl.

Their Food.

THEY are Subjects to the King of *Morocco*, to whom they pay Annual Tribute; and are govern'd by several Lieutenants or Provincial Magistrates, which the King according to his pleasure puts in and removes: Some Places are govern'd by Commissaries.

Their Government.

THE
KINGDOM
OF
TAFILET,
AND
TERRITORY
OF
ITATA.

Taflet.
Adarmal lib. 7. c. 28.
Diogo de Torres.
Espos. de las.
Xeriff, c. 103.

THE Realm of *Taflet*, so call'd from its Metropolis *Taflet*, scituated in a Sandy Soyl near *Zahara*, and the *Daran* Countrey, is well fortifi'd with a strong Wall, and defended by a Castle; and hath above two thousand Families, extracted from the *Africanian Brebes*, call'd *Filelis*: And from *Zahara* near the City a great River leads to, and cuts through *Mount Atlas*.

The Territory of *Itata*, part of *Taflet* on the Borders of *Lybia*, is almost as big as the *Daran* Countrey. The Inhabitants are a mixt People, call'd *Garib*; and their Neighbors are *Breberians*, *Sikutaners*, and *Etuaguits*.

The Name of the Soyl.

THIS Countrey is Mountainous, and yields not much Grain, but superabounds in Dates the best of all *Numidia*, and hath some good Pasturage for Cattel. There grows also a Plant, of which *Anil* or *Indigo* is made. They have store of Cattel, Camels, and Horses for the Race, which they highly esteem; who wanting Oats and Barley, are contented with Dates. As for *Itata*, the whole Countrey seems a Grove of Dates; of which onely they have great store, and scarcity of all other Fruits.

The Inhabitants.

Their Language.

Their Trade.

THE *Tafletters* are not so well accommodated as their Neighbors, their Countrey being rough and barren; yet they are subtle and ingenious. Those of *Itata* are a mixt people, and speak neither good *Arabick* nor *Zenetish*, but a broken Dialect betwixt both.

Those of *Taflet* drive a great Trade in *Indigo*, and Hides, which in *Arabick* they call *Xerques*, that is, the *Lant-Skin*; which Beast we have at large describ'd in the *General Africa*; and in Linnen woven after the *Morisk* manner embroidered with Silk. Here you must observe, that most of the Dates which are brought into *Europe*, are transported from *Taflet*; because the Kings of *Morocco* and *Fez* prohibit the Exportation of them from any other part in their Dominions.

¶ Both

Both these places are under the *Xeriffs*, the Kings of *Morocco* and *Fez*, who commonly write themselves *Lords of Dara and Taflet*, and cause those Countreys to be Governed by some of the Stock of *Xeriffs*, which they permit to be call'd *Kings of Taflet*.

This Countrey was formerly pillaged by the *Arabians*, call'd *Uled Eelem*, *Uled Abdulquerims* and *Zorgan*, and was under a *Xeriff*, or Supream Head, of the same People. But afterward *Hanen*, *Xeriff*, or King of *Morocco*, made himself Master of the chief City of *Taflet* by the help of his great Guns, which was such, that the *Xeque*, or Supream Head, call'd *Amar*, of the Family of *Uled Abdulqueris*, Governour of the Countrey, found himself necessitated to surrender: so likewise those of *Itata* are under the King of *Fez* and *Morocco*.

Sugulmesse.

THE Territory of *Sugulmesse*, or *Segelmesse*, so call'd from the chief City, which stands upon the River *Zix*, and spreads it self from the narrowest part of it, lying near to *Gerseluin*, extends Southwards to the Borders of the *Lybian* Defart about twenty eight miles, running in length from the *Darran* Countrey, to the Borders of *Teffet*.

Segelmesse, the chief City of the Countrey, scituated on a Plain by the River *Six*, formerly strong, and well built; but the Air proving unhealthy, the Inhabitants quitting it, dispersed themselves into small Towns and Hamlets, so that it became desolate. But, as *Gramay* affirms, it recovered its former lustre in the Year Fifteen hundred forty eight.

In this Countrey on the Banks of *Zix*, are three hundred and fifty Wall'd Towns and Cities great and small, and Hamlets innumerable. Amongst these are three more eminent than the rest: the first *Teneghent*, near *Segelmesse*, containing a thousand Houses; next, *Tebuhasan*; the third and last, is *Mamun*, or *Mamua*, which is both large and populous. This Countrey being Mountainous, reacheth from *Mezetazu* on the West to *Telde*. It affords little Grain, but many Dates; and most places suffer extremely with venomous and various Serpents, and the worst sort thereof, Scorpions.

HERE the Summer Heats are so excessive, that the Sun-beams draw up the Sand in minute Atoms like moist and watry Exhalations, which agitated by the Winds, beats so much in their Faces, that they are always troubled with inflamed and ulcerated Eyes.

This Droughty Season also exhausting the Rivers, necessitates them to dig for Water; which they are forced to drink, though the most of what they find proves brackish.

The Air of *Sugulmesse* is pure and healthy, unless in Winter, then growing danky and gross, being moister it affects them with cold Rheums, Catarrhs, and sharp Defluxions, causing sore Eyes; which are easier to be Cured than those which they get in Summer.

These People have amongst them, as they distinguish, five sorts of Wizards, or rather Witches, such as are skilful in Black, or Magick Arts; the first they call *Malurman*, these Exorcising, Charm the *Reptilia*, or creeping Animals; the

C c 3

second

second call'd *Mabazin*, take upon them to Cure all humane Distempers, restoring health to the sick Bodies; the third *Makabelt*, Cure onely Catarrh; the fourth *Zira*; these boast of raising Storms and Tempests, mustering showers of Rain and Hail, Clouding and Serening the Skie at pleasure; the fifth are the *Sadulachas*; these go highest, professing to drive out the evil Spirits from those that are possessed, making no doubt to confine the Devil after excluded, if you will believe them.

Their Trade.
Their Food.

In *Tebubasan* are many Foreigners, and amongst them *Jews*, that Trade. Their Food is Corn and Dates.

Their Government.

THIS Country had formerly Kings of their own, but afterwards by King *Joseph* of *Morocco*, of the Race or Stock of *Luntune*, they were subdu'd and made Tributary to that King next to the *Amobadie*, and after that to the *Merins*; but at length they Rebelling, slew their chief Governour: in which Commotion the whole City was destroy'd, and lay desolate till *Anno* 1548. Then they gathering together re-built the City, and Planted many other Towns and Villages; some of which are yet free, others under the *Arabs*.

THE
TERRITORY
OF
QUENEG, or QUENEN.

Lib. p. 6.

Atmali, l. 7.

THE Territory of *Queneg*, near the River *Fez*, bordering on *Mount Atlas*, hath a High-way reaching to *Fez* and *Sugulmesse*; in which Road are three Towns of Receipt and Entertainment: The first, which is call'd *Zehbel*, stands in the entrance of the Road, on such a high Rock, that its Spire seems to salute the Clouds.

Gastrir.

The other is call'd *Gastrir* or *Gastir*, three miles from *Zehbel*, stands under the brow of a jutting Mountain, near a Plain.

Tammarakroft.

The third call'd *Tammarakroft*, lieth about five miles Southward from the second, in the same way: The rest are twelve small Forts, and six and twenty inconsiderable Villages.

The Condition of the
Soyl.

THIS Country hath also store of Dates, but none of the best; the Soyl is poor, except in some few Spots, which are the Margents of the River, and the Skirts of the Mountain. They sow onely Barley and a few Tares; but so abounding in Goats, that they are their chief Sustenance.

They have for their Houses or Habitations onely a greater sort of Huts rais'd very high, with a small entrance, and narrow steps to ascend on; some of these People are under the *Arabians*, or the City *Gherfeluin*, the rest Free-States.

MAT.

Margara, or Margara.

THE Territory of *Margara* borders on the South on *Queneg* or *Quenen*, beyond the foremention'd High-way. There are many handsome Forts on the River *Fez*; the chiefest they call *Helet*, the Residence of the Governor, who hath inhaunced the Customs of the Merchandise yearly to thirty thousand Ducats.

Retell, or Arratama.

THE Dominion of *Retell* borders on *Margara*, and reaches Southward along the River *Fez*, thirty miles distance from the River-Country of *Sugulmesse*; on the East confin'd with an inhabited Mountain, and in the West on a Sandy Plain, which the *Arabians* make their Rendezvous, when they come out of the Desert. There are many fortifi'd Places or Sconces.

Retell hath abundance of Dates, yet covetous and narrow-hearted Inhabitants, who by the *Arabians* (under whom they submit) are handled like Slaves.

Essuoihila, Humeledegi, and Ummel-hesen.

NOT far from the Territory of *Sugulmesse* are three small Forts or Holds, the one is call'd *Essuoihila*, or *Zuaihilla*, a small place, about three miles from the Jurisdiction of *Sugulmesse*, to the South in a Desert, close by which glides the River *Ziz*, from thence going on to the *Lybian* Wildernesses. The second Fort *Humeledegi*, lieth about five miles from *Sugulmesse*, also in the Desert. The third *Ummel-hesen*, is a place of small convenience, built by the *Arabians* upon a very barren Spot, just in the way which leads from *Dara* to *Sugulmesse*. The Walls seem to be all of Touch, the Stones are so black. But round about the first Castle are found neither Gardens nor Orchards, nor any Ground that bears Fruit; and nothing in prospect but Sand and black Stones. The Fields about *Humeledegi* produce in great abundance a Fruit, which at first sight seem to be Peaches.

Tebelbelt.

THE Country of *Tebelbelt*, or *Tabelbelt*, lieth in the midst of a Desert about the Mountain *Atlas*, and five and twenty from *Sugulmesse* to the South.

This Country hath also three populous Towns, and twelve Villages. The chief

chief City lieth in three and twenty Degrees and ten Minutes Longitude, and twenty Degrees and thirty Minutes Northern Latitude.

Their Food.

There are many Dates, but they want Water, and have few Cattel; for the Inhabitants supply their Tables with Ostriches, and store of Red-Deer.

They drive a poor Trade of Merchandise in *Negro-Land*, and pay Contribution to the *Arabians*.

Todga.

Todga.

The small Territory of *Todga* takes its Denomination from the River *Todga*, which confines it about ten Miles Westward of *Sugulmesse*: It hath four Towns, and ten Villages.

This Country abounds in Dates, Peaches, Figs, and Grapes; likewise all sorts of Grain: Most of the Inhabitants are Husbandmen and Tanners.

Farkala.

Farkala.

The Country *Farkala* or *Ferkala*, a small River also conterminates about five and twenty miles from the Mountain *Atlas* to the South, and five and twenty Miles from *Sugulmesse*. Here are three small Towns, and four Villages.

This Country affords Dates and other Fruits, but little Grain, and that bad. The Inhabitants are poor, and under subjection of the *Arabians*.

Tezerin.

Tezerin.

Tezerin, which signifies in the *African* Tongue, *Cities*, yet shews no more than six small Towns, and fifteen Villages, and scarce seen two others, long since demolish'd: This borders on a River fifteen Miles from *Atlas*, and eight from *Farkala*.

There is great plenty of Dates.

Beni-gumi.

Beni-gumi.

The Country of *Beni-gumi*, skirted with the River *Ghir*, about thirty miles to the South from *Sugulmesse*, contains eight strong Towns, and fifteen Villages.

This Country also yields many Dates, but hath poor Inhabitants; who for Wages undertake mean Service at *Fex*: With the Money they so earn, they buy Horses, and put them off to the Merchants which travel to *Negro-Land*.

The

The Cities Mazalig and Abuhinam.

ON the Banks of the River *Ghir*, thirteen Miles from *Sugulmesse*, stand in a wilderness two small Cities, call'd *Mazaligh*, and *Abuhinam*; *Mazaligh* in the Longitude of three and twenty Degrees and ten Minutes, and in the Latitude of thirty Degrees and twenty Minutes.

The Tract of Land thereabouts, produces no sort of Grain, and nothing but a few Dates. The Inhabitants are under the Jurisdiction of the *Arabians*.

Kafayr.

There is also a small City found, call'd *Kafayr*, which *Sanutus* bringeth with the foregoing under *Sugulmesse*, and stands in a Wilde, five miles from *Atlas*.

Its Tract of Land hath store of Mines of Lead and Tinn; by which Metal the Inhabitants (carrying great store of it to sell at *Fex*) maintain themselves.

Beni-Besseri.

The Country of *Beni-Besseri* lieth at the Foot of Mount *Atlas*, and hath three fortifi'd Places, and some Villages.

They have store of all sorts of Fruits, except Dates; they have an Iron-Mine, wherein the Inhabitants old and young do labour.

The Inhabitants are under the Lord of *Dubu*, and the *Arabians*.

Guachde.

The Country of *Guachde* lieth one and twenty Miles, or thereabouts, from *Sugulmesse*, in the West, and containeth three fair Cities near the River *Ghir*, and many Villages.

It abounds in Dates, but there is little Corn. The Inhabitants traffick in the *Negroes* Country, and are Tributary to the *Arabians*.

Figlic.

Figbie.

THe Countrey of *Figbie* hath three strong Villages or Towns, standing in the midst of a Defart, thirty miles Eastwards from *Sugulmesse*.
Dates grow here in exceeding plenty.

The Disposition of the
Inhabitants.

The People are Ingenious, some Trading to *Negro-Land*, others Commencing at the Schools in *Fez*. The Women make Woollen and Linnen-Cloth, as *Gramay* affirms, as fine as Silk or Lawn, which they sell at *Fez* and *Telenfin*, and other places of *Barbary*, at great Rates.

Tesebit, or Tesevin.

Tesebit lieth in a Defart, sixty three Miles on the East from *Sugulmesse*, and twenty five from *Atlas*, comprising four Towns and eight Villages, which lie upon the Borders of *Lybia*, on the way which leadeth from *Fez* and *Telenfin* to the Kingdom of *Agadez*.

Here groweth nothing but Dates, and some Barley. The Men are most of them *Blacks*, and the Women are well featur'd and comely, but brown. They are a poor People.

Tegorarin.

Tegorarin, or *Taguriri*, a great and spacious Countrey, lieth amidst the *Numidian* Defarts, about thirty Miles from *Tesebit* to the East, containing three and fifty Fortresses, and above an hundred Villages. The chiefest Seat lieth in eight and twenty Degrees Longitude, and in thirty Degrees Northern Latitude.

The Soyl is barren.

This Countrey also abounds exceedingly in the Production of Dates, and store of Corn-Ground, which they water as we do our Gardens, by reason of the Drought; and though a barren Soyl, yet are much improv'd by Husbandry and Manuring; by which account, Strangers which come with store of Horses and Camels pay nothing for their Lodging, but onely their Dung which they leave there, laying of it up with as great care, as if a treasure: Nay, they take it very ill, if any of their Guests happen to ease themselves without doots.

By the scarcity of Cattel, Flesh is very dear there; for the Ground is so dry, that scarce any Grasse will grow upon it; yet they keep some Goats, onely for the Milk. But all these Wants are amply supply'd with that which answers all things, Gold, found by the Inhabitants of *Tiyar*; though others say that they are thus richly supply'd from *Negro-Land*.

Their Food.

THeir usual Food is Milk and Camels Flesh, brought by the *Arabians* to their Markets with Salt-Suit, with which they dress and relish their

their Dishes; It is brought thither out of *Fez* and *Telenfin*.

THere dwelt amongst them formerly very rich *Jews*; but the people being stirr'd up by the instigations of the *Mabumetan* Priests, they were banish'd from thence, and most of them in their departure slain by the *Vulgar* in a tumultuous Riot; which happen'd about the same time when they were driven out of *Spain* and *Sicily* by King *Ferdinand*.

Mefzab.

Mefzab, a Countrey in the *Numidian* Defart, about sixty miles Eastward from *Tegorarin*, and a like distance from the *Midland-Sea*, in two and thirty Degrees Longitude, and eight and twenty Northern Elevation, containing six strong Holds, and many Villages. The Inhabitants are Rich; they drive a great and subtle Trade with the *Blacks*, and are Tributaries to the *Arabs*.

THE
K I N G D O M
O F
T E K O R T
O R
T E K U R T.

THe Kingdom of *Tekort*, or *Tekurt*, according to *Gramay*, is that which they call *Tikarte*, accounted by the *Turks* for an In-land Territory of the Kingdom of *Algier*, as also that of *Guerguela* for another, because they both pay Tribute.

This Province derives its Name also as others from its Head City, which they say lieth fifty or sixty miles from *Tegorarin*, and ninety from *Algier*, in two and thirty Degrees and fifty Minutes Longitude, and in seven and twenty and ten Minutes Latitude.

This City, held by some to be *Ptolomy's* antient *Turaflym*, was built by the *Numidians* near a Hill, at whose Foot runs a River, with a Draw-bridge over. The Town is well Fortifi'd with Lome-Walls mixt with Stone, except on that side where the Clifly Rocks and steep Declivities of the Hill make it inaccessible. Their Houses, which are above two thousand, are all of Sun-baked Brick, except the *Mosque*, which is built more stately.

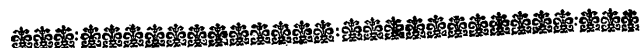
About

NUMIDIA: Or,

About this City are reckon'd up forty Strong-holds, and an hundred and fifty Villages, some of them at least four days Journey off; so that this Site seems to be the Centre to the Circumference of what is under its Jurisdiction.

The Condition of the Country. ¶ His populous Territory wanting Corn is suppli'd sufficiently by the *Arabians* from *Constantine*, which they Barter for Dates, that grow here in abundance.

The Condition of the Inhabitants. ¶ The People are very Civil, Affable, and exceeding Hospitable to all, rather bestowing their Daughters on them than the Natives: Nay, they are so good-natured and generous, that they many times present their new Acquaintance with costly Gifts at their departing, though they never expect to see them any more, or receive a Return from them. They are a mixt People; of which the chief live like Gentlemen on their Estates, the others follow Trades, and are Artificers.



THE
DOMINION
OF
GUARGALA
OR
GUERGULA.

The Kingdom of Guargala. ¶ The Countrey of *Guargala*, by *Gramay* call'd *Huergula*; by *Marmol*, *Guerquelen*, and *Guergula*; and by the *Africans*, *Verquelen*; lies in the Desert of *Numidia*, on the Borders of the Kingdom of *Agadez*.

The chief City. This also hath denomination from its chief City, by some taken for the ancient *Tamarka* of *Ptolomy*: The Centre of this Province lieth in thirty seven Degrees and a half Longitude, and in twenty five and fifty Minutes Latitude.

This City hath no other near, but surrounded with store of Villages, as *Gramay* reckons a hundred and twenty.

The Continuation of the Country. ¶ This Countrey, like the others, abounds with Dates, but hath scarcity of Flesh and Grain. Most of the Inhabitants are black, not from the temper of the Climate, but their intermixing with the *Negro's* that are their Slaves. They are also mild, and of affable Conversation, always kind to Strangers, because most of their Necessaries and Sustenance they are supplied with from them, as Corn, Salted-Flesh, Fat, or Suet, Cloth, Linnen, Arms, and Knives.

Their Food. In the City *Guargala* are both Merchants and Artificers. They have their Bread, Camels Flesh, and Ostriches from other parts.

The

BILEDULGERID.

The Revenue of the Lord of this Countrey is accounted to amount to a hundred and fifty thousand *Ducats* yearly.

To this their Governour they give Supream Honor like a King, yet he pays some Tribute to the *Arabians*, and also acknowledges the *Bashaw* of *Algier* yearly with a Present of thirty *Negro's*.



THE
TERRITORY
OF
ZEB.

¶ The Territory of *Zeb*, formerly call'd *The Countrey of Zebe*, lying by the Mountain *Auran*, according to *Procopius*, runs through the midst of *Numidian* Wilds.

Its Eastern Borders are *Biledulgerid*, opposite against the Kingdom of *Tunis* and *Tripoli*; on the West, *Mesile*; on the North, the Foot of the Mountain *Bugie*; on the South, a Desert, where a Way runs along from *Tekort* to *Guargala*.

Here are five eminent Towns, viz. *Zeb*, *Peskare*, *Nesta*, *Teolacha*, and *Densca*, besides many Villages. The City *Zeb*, from whom the Countrey hath its Name, is in four and thirty Degrees Longitude, and in thirty Degrees and ten Minutes Latitude: it is accounted very antient, being, according to *Africanus*, erected by the *Romans*, and also destroy'd by them; but after in process of time it rose to its former splendour, and now also well Peopled.

Nesta, or *Neota*, is a City, or rather a Countrey, containing three great Cities, especially where a Fort was built by the *Romans*.

All these three, as *Gramay* affirms, was destroy'd in the Year Fifteen hundred and fifteen; but since they have returned leisurely to their former Lustre.

Teolacha is the antientest, surrounded with sleight Walls, by which glides a River of warm Water.

Densca, another old City, built by the *Romans* on the Borders of *Bugie*, and the Desert of *Numidia*. Not far from this last City many Antique Tombs and Monuments present themselves; in which several Antique Coyons and Medals, Engraven with Emblems, and on the Reverse Characterized with various Hieroglyphicks, are found.

¶ This Soyl is dry and sandy, the Air fiery hot, wanting the two special Ingredients, Water and Corn; most of their Ground being unfit for Tillage: but their store of Dates supplies all.

Peskare is much pestered with Scorpions in the Summer, whose least bite is immediate death: therefore in Summer the Citizens desert their Houses, and dwell in the Countrey, not returning till *October*.

D d

¶ The

The Condition of the
Inhabitants.

THe Inhabitants of this place, though poor, are Civil, but those of *Nefha* are Rough and Surly; but those of *Telacha* are a proud and high-minded People, looking down on all Strangers, as too mean for their Conversations; but the *Densans* are Stout and Warlike. *Borgia* feeds many Artificers, but more Husbandmen.

Their Government.

One part of this Territory stands under the Jurisdiction of the *Arabians*; another under the Kings of *Kouko* and *Labez*; the third the *Turk* lays his claim to. But *Paskare*, Anno Fifteen hundred sixty two, was rent from the King of *Tunis* by the practices of one *Tachea* a *Marabout*; who making himself Master, they could never be reduced to the former Government.

THE
TERRITORY
OF
BILEDULGERID.

The Territory of Biledulgerid.

Biledulgerid, or Beledulgerid, which is a single Province, yet gives Denomination to all *Numidia*, as we said before, signifying *Date-Land*, extendeth to the Realm of *Tunis*; beginning at *Teskare*, so reaching to the Coasts belonging to the Isles of *Zerbes*, bordering on the East at *Cyrene*; one Point shoots far from the *Mediterrane*; for *Toufar* and *Cafia*, two stretched-out Arms of the Province, reckon seventy five Miles from the *Midland-Sea*.

Toufar.

This Countrey hath onely three Cities: The first *Toufar*, antiently erected by the *Romans*, near a Desert, and water'd by a small River, replenished from the Southern Mountains, is divided in two Divisions; one stands possess'd by the Natives, and the other by the *Arabians*, since the *Mahumetans* deserted it, having destroy'd the place.

Kassa.

The second, *Kassa*, also a Colony of the *Romans*, stands in Longitude forty, and in Latitude twenty seven Degrees, and ten Minutes, and hath a strong Fort; with Walls of Touch or Black-Stone, being five and twenty Cubits high, and five broad. There are also stately *Mosques*, and spacious Streets pav'd with Black-Stone. The middle of the City is adorn'd with several Fountains standing within a Quadrangular Wall.

The City *Nefzara*, in Longitude forty two Degrees, and fifteen Minutes, and in Latitude thirty Degrees, consisting of three inclos'd or wall'd Villages, close together, is very populous.

¶ The

THe Air of this Province is generally hot, and that of *Kafza* is so bad, ^{The Air.} that the Inhabitants are always troubled with Agues and Feavers. The whole Tract of Land of *Toufar* is befriended with a handsome River, and that of *Kafza* onely by a warm Stream, not potable, unless it stands an hour or two cooling.

This Countrey also dry, bares no Corn, but abounds in Dates. But the *Kassan* Countrey hath not onely the best, but the greatest quantity of Dates, and also Olives, of all the adjacent Territories. Neither want they store of Flax, and are well provided with Potters Earth, of which they make very fine Earthen War. This Countrey as far as *Tripoli* is under the Government of *Tunis*.

Teorregu.

Teorregu borders on *Tripoli*, nearest to the Desarts of *Barka*, having three good Forts, and six and twenty Villages. The Inhabitants distanced far from other well-peopl'd places, are very poor.

Jasliten, or Jassitin.

Jasliten, or Jassitin, is a small Canton near the *Mediterrane-Sea*, between *Kafza* and *Tripoly*; in Longitude two and forty Degrees, and fifty Minutes, and in Latitude eight and twenty.

This Countrey hath also store of Dates, and is under the Jurisdiction of *Tripoli*.

Gademez.

Gademez, a Countrey Southward from the *Midland-Sea* sixty miles, containing sixteen wall'd Cities, and ninety two Villages; the chiefest Seat is *Gademez*, by *Zieglerus* taken for the *Oasis* of *Ptolomy*. ^{Zieglerus.}

This Territory also rich in Dates, is slenderly accommodated with Grain and Flesh. The Inhabitants deal much in *Negro-Land*. They were under the Kingdom of *Tunis*, but now forsooth boast themselves a Free-State.

D d 2

Fassen,



Fassen, or Ferffen.

Fassen, a great Countrey, borders *Agadez*, and the *Lybick Desarts*: There is no other inhabited place in those Wilds but onely *Augele*; but the whole Countrey contains eight and fifty Wall'd Towns, and a hundred open Villages; the chief Seat being in Longitude forty four, and in the Latitude twenty six.

These want no Dates, though Corn and Flesh, (which other places supply) except Camels, which there they make their usual Food.

They obey a Supream Authority, who receives and pays all that belongs to the Publick.



LYBIA,



Lybia, or Zaara. 305.	Lybick Nun	Towns	Nun, the Metropolis, besides a Cape of the same Name.
	Zenega	Towns Rivers Mountains	Zenega, Anterobe, Arquín, Port Ca- vallero. Rio de Oro, or Golden-Stream. Mountain of the Sun, or Bojador.
	Tagaza		Tegaza the chief, with many Salt- Pits, and divers Villages.
	Zuenziga		Zuenziga, Gogden.
	Hayr, or Terga		Terga, Agadez.
	Lempta		Iguidi.
	Berdoa	Towns	Three fortif'd, and six Villages
	Angele		Three inclos'd with Walls, besides many Villages.
	Syrte		One onely, nam'd Syrte, and that in effect a heap of Ruines.
	Algequet		Three inclos'd for defence, besides many Villages.



LYBIA,

OR

ZAARA.



The Antient Grecians, as *Herodotus*, *Diodorus*, and others, call'd all *Africa*, *Lybia*; but afterwards this general Name was contracted into a narrower Circuit and Signification, and appropriated onely to a small part of this vast Region, and this also divided into the proper or *Exterior*, and *Interior Lybia*, whereas some call onely the *Exterior Lybia*.

The peculiar *Lybia* was properly that part of *Africa*, which reaches from *Alexandria* to *Cyrène*, compassing the Countrey of *Barka*. This is that part of the Countrey which *Pto- lomy* expresseth under that Name; whereas some, as *Philippus*, and also *Clave- rius* call this proper antient *Lybia*, *Exterior Lybia*, taking in the Desert of *Delpho- cat* and *Gaoga*, and place it on the West side of the *Nyle*, and spread it to the *Negro's* Countrey.

L *Lybia Interior*, or *Inward Lybia*,¹ according to *Ptolomy*, hath in the North, the two *Mauritania's*, that is the *Cesarian Mauritania* and the *Tingitana*; the East, a part of *Marmarica*, and *Ethiopia* below *Egypt*; in the South, *Inward Ethiopia*; and in the West, the *Atlantick Ocean*. But the Modern *Lybia*, which contains a part of *Interior Lybia*, agrees not with the Antient *Lybia* Bounds, but is by the late Geographers included within other Borders, as hereafter.

T The New *Lybia* hath for North Confines, the Desert of *Numidia*, or *Bile- dulgerid*, with a part of their *Nun*; Eastward, *Egypt*, the City *Elokat*, and the Kingdom of *Gaoga*, conterminat to the South *Negro-Land*; the West, wash'd with the *Atlantick Ocean*; along whose Coast it reacheth from that part of *Nun* which belongeth to *Biledulgerid*, or *Numidia*, to the River of *Zenega*, or *Niger*, which divides the *Whites* and *Blacks*: But to set forth the Bounds thereof more accurately, its Northern Confines range all along with that *Negro-Land* that hath the River *Zenega*, which passeth on by these Countreys in the form of a long narrow Towel almost to the *Nyle*; it is a Tract of sixty Spanish Miles.

The original of the Name
of *Lybia*.
Herodotus.
lib. 3. cap. 6.

THe original of the Name *Lybia* the *Grecians* derive from a Woman, a Native of that Countrey call'd *Lybia*; some from a greater Lady, *Lybia*, the Daughter of *Epaphus*, Son of *Jupiter*; others would force the Name *Lybia* from the *Arabick* word, *Labib*, which signifies *Excessive Heat*. Now the *Arabs* call this Land *Zaabara*, *Zaara*, or *Sarn*, that is, *The Desarts*.

The *Arabian* division of
Lybia.

THe migrating *Arabs*, that so often in great companies shift their eaten up Stations for fresh Pasturage, roving through this *Lybia*, divide it now into three parts, according to the diversity of the Soyl, and varieties of Places to which they progress; for the Sandy bearing neither Shrub nor Grass, they call *Tebel*; the Stony, or Gravel Countrey *Zaara*, and all that which is Morass, or Boggy, being always green, *Azgar*.

Other Partitions into ten
Territories, or Desarts.

And lately it hath been divided into ten Cantons, or Desarts, in which there are some populous places; the first, that which belongs to the *Lybick Nun*, to the Desart of *Zenega*, or *Zanaga*, *Tagaza*, *Zuenziga*, *Hayr*, or *Terga*, *Lempta*, *Berdoo*, *Angele*, *Serte*, and *Alguechet*, every one so call'd from their Metropolis. *Cluverius* on the other side brings the Desarts *Lempta*, *Hayr*, *Zuenziga*, *Zanbaga*, and the Kingdom of *Targa* and *Berdoo*, under *Biledulgerid*, and extends *Sarra* all the length of the Kingdom of *Gaaga*, quite to *Gualata*.

Where the People of *Lybia*
have their chief dwelling-places.

Most of the People of *Lybia* have their Dwelling-places about the River *Zenega*, a branch of the River *Niger*, that they may the better drive their Trade, and hold Commerce with the *Negro's*.

The Air:

THis *Lybia*, or *Sarra*, hath so excellent and wholsom Air, that it not only excludes all Diseases from the Inhabitants, but makes a Cure on all others that have long despaired of their recoveries of health; so that from *Barbary*, and other adjacent Countreys, they thither repair, and suddenly shaking off their weakness and Malady, they return sound and able.

The Water.

THe Soyl is very hot and dry, and hath great scarcity of Water, none to be found but here and there in Pits or Wells, and them for the most part brackish; for in some places they travel six or seven days, finding no Water; so that the Merchants Trading from *Fex* to *Tambut*, or from *Telenfin* to the Kingdom of *Agadez*, Bottle it up in Goat-skins, and carry their provision of Liquor on Camels Backs. But though the Way be much more troublesome, which goeth from *Fex* to *Gran-Cayre*, through the Wilderness of *Lybia*, they have the benefit of a great Lake in their passage, where the People of *Cen* and *Gorban* dwell. But in the other Road from *Fex* to *Tambut*, they find some Springs, covered over with Camels Hides, out of which they draw their Water, as in little Buckets, with the Shank-bones of the same Creature.

See Best Dict.
Armen. lib. 1. cap. 14.
and lib. 2. cap. 11.

The Merchants adventure more by Land than ours at Sea, putting themselves oft in greater dangers, especially if they set forth in Summer; for then usually arise in those Countreys Southern Winds, which raise abundance of Sand, that new congealed drifts cover those Pits so deep, that all Marks are lost whereby they may recover them again, scarce guessing where they were, they often fainting with thirst perish there, as may appear by many of their dead Bodies found in the Way by following Travellers. To prevent which misery in this necessitous exigent, no other means being left, they kill their

Camels,

Camels, and squeeze the Water out of their Bowels and Maws; which when they set forth, they Tun up in their Bellies in such a quantity as would suffice them ten or twelve days: this they refresh themselves withall, and oft save their lives till they find some formerly known Pit: yet in many places Camels Milk may be had.

THis Countrey is scatteringly inhabited, and but thinly peopled. In the Rainy Season, when wet Weather begins, which commonly happens in mid-*August*, and continues to the end of *November*; but sometimes stretching out a Moneth or two, nay, almost three Moneths longer, then the Countrey flourishes with Grass and Herbage, and the Temperature makes Travelling very pleasant, and well accommodated; for then there is neither scarcity of Water nor Milk: the necessity of which at other times makes the whole Countrey a Map of misery. But if those that observe their times to Travel set forth upon the advantage of the expected Season, if then it happens, as sometimes it falls out, a general, or second Drought, then not onely Travellers are put to run the risque, but the Inhabitants lose the Product of the whole year.

The Vegetables.

THere are some barren Mountains which bear nothing but inconferable Shrubs, Briers and Thorns. The most fertile Soyl of all *Lybia* Manured, produces onely Barley, and but a few Dates, by which we may judge the sterility of that Countrey.

Their chief support are Camels, which there they have in abundance, whose Flesh and Milk supplies sufficiently what their barren Earth, and drouthy Air denies them.

They have also *Adimmain* Beasts, not unlike Sheep, which we have before mentioned, and Ostriches: But the People have also added to their other suffering, viz. sudden incursions of wild Beasts and deadly biting Serpents, preying both on Men and Cattel: but most of all they are miserably infested with Locusts; which in vast Armies clouding the Skie in their speedy March from *Arabia*, and other Eastern parts, take up their Quarters in those Desarts; which what-ever they yield, though little, they utterly destroy, enabling them for greater expeditions, and their second flights to the Fare and Plunder of richer Countreys, *Barbary* and *Spain*: But a worse mischief when they are gone they leave behind them, viz. their Spawn, which produceth a more ravenous and greedy generation; who heavy and unweildy, not fit for flight, sit down on the Trees and Plants, and eat, not onely the Leaves, but the Bark and Rinds, making all over a Famine, which the *Arabs* call *Jarat*: Yet the Inhabitants of the *Arabian* Wilds are hard enough for them, though they spoyle theirs as other Countreys, making them quit scores, by eating the Eaters, which they esteem savoury, balances of the accounts of their losses.

The Animals. See p. 14.

Here are five sorts of People, Sects, or Tribes, as *Zanaga's*, *Guenazergies*, or *Zerenziga's*, *Terga's*, *Lempta's* and *Bardoo's*; some of which are call'd *Habexes*, others *Breberians*, Natives of the Countrey, one part reaching in Villages amongst Morass and Fenny Grounds, and the others flitting from place to place for fresh Pasture for their Cattel, like the wandering *Arabs*.

Several sorts of People in *Lybia*.

Many

The Constitution of the
Inhabitants.

Many of the Inhabitants are Meagre, Lean, and more or less Deformed; yet their so seemingly weak Constitution gives them strength, and good health to the sixtieth year of their age. The Women are something gross, but their Arms and Legs, their supporters, are slender, like Sticks, or Table-trestles: they are rather Brown than Fair, their Speech and Behaviour Comely.

The Disposition of the
Inhabitants.

Both Sexes are naturally Libidinous, delighting much in dalliance and wanton Amours, having no Laws or Customs prohibiting such Venetian courses, nor ought else, following the dictates of their own Nature, and what they are most inclinable to. Betwixt those that follow Cattel roving up and down, and those that live settled in Hamlets and Villages, the disparity is great, the last being naturally Affable, affectionate in Friendship, never failing those whom they profess kindness to, extremely hospitable to all Strangers, still striving to endear them, also valiant, and faithful to their trust; whereas those shifting Drovers relish altogether of their own bestial Employment, worse than the Cattel which they feed: for what Nature hath denied them, viz. Science, they, though not incapable, despise, abominating Knowledge or Literature. They are so far from Honesty or Honor, that they will Hoot at, and scorn to keep Company with such pitiful Fellows, that will scruple in the least at Cheating, Robbing, nay Murdering, if need be, and for a small Gratuity, nay sometimes gratis, any of their Kindred, Brother or Father: such is their sordid baseness, that they care not on the other side, whoever vitiate, or prostitutes their Sisters, Daughters, Mothers, or their own Wives: the word *Cuckold*, or *Wittal*, signifying nothing. All their study, whole endeavour, and business, besides a little Hunting, is onely mischief, either to Rob or Cheat their Companions, and driving their Cattel into the Wilderness where they may never be found: which done, they make it their May-game to laugh and jeer at one another. Thus they spend the whole course of their lives, not staying above three days in a place.

Their Food.

These, otherwise so vitious Churls, are sober, drinking little, and that Camels Milk, which in the Mornings they take warm: in the Evening light Suppers, onely a little dried Flesh, Stewed in Milk and Butter; of which every one eats a morsel: then, for their better digestion, they sup in the Palm of their Hand some of the Broth, closing all with a second Dish of Camels Milk; which whilst they may have, it abounding most in the Spring, they regard not Water. And also the Camels themselves, whilst they find Grass, drink no Water.

Their Cloathing.

Neither are they proud, most of them going stark naked; some accounting themselves very fine with a Lappet before them, covering what modesty requires. Some strut about, thinking themselves very gay with pieces of black Cloth *Sasse*-wise, foulded about their Heads: But their Captains, or Grandees, look on themselves as Princes in a blew Cotton Jump, or Jacket, with wide Sleeves; which they account good Truck from the Negro Merchants.

The People of this Countrey, when they Travel, are mounted on Camels, sitting on a Saddle betwixt the Bunch and Neck, and in stead of Spurs use a sharp

sharp Stick like a Goad, with which when they grow slow, they prick in the shoulders, so making them mend their pace. The Camels in stead of a Bit or Snaffle in their Mouths, they manage with a Head-stall, and Reins thrust through two holes, which are made in their Nostrils.

Their Beds are hard, being Matted-Bull-rush and Sea-sedges. Their Tents are made of course Camel-hair-cloth, and some of course Wooll which they gather amongst the Dates. Betwixt these *Lybians* and the *Numidians*, dwell a sort of poor *Arabs*, but stouter than the *Lybick Arabs*, who follow Hunting, their Game being onely Porcupines and Ostriches; yet have a good Breed of Horses.

The Language they speak, is that of *Barbary*, rough like their Countrey. Though these have no prescrib'd Laws, or ruling Customs, and all good manners banished from thence, yet they are all subject to the Obedience of one Lord, sole Monarch, who by Arbitrary Power reigns, and rules them as if one body at his pleasure.

That small Religion which they have, is *Mahumetane*.

The Desart Zanhaga, or Zenega.

Zenega, also call'd by *Mamol* and others, *Zanhaga*, or *Zenega*, is a Desart bordering the *Atlantick Ocean*, from the Countrey of *Nuni*, one part belonging to *Lybia*, the other to *Numidia*, (some places being inhabited) to the River of *Zenega*, which separates the *Whites* and *Blacks*.

The Borders are in the North, the Countreys of *Nuni* and *Dara*; in the East, the Wilderness of *Tegaza*; in the South, the people *Benays* and *Jaloes*, and the Kingdoms of *Gualata*, *Geneva*, *Milley*, and *Tombut*; and lastly in the West, the Ocean.

On the Sea Coast, about three and thirty miles from *Cape Nuni*, lieth *Cape Bojador*, formerly call'd, *The Mountain of the Sun*; since, *The Point of the Canaries*; but as *Mercator* sets forth, *The Arsinarium Point of Ptolomy*; but others know it by the name of *Cabo Verde*, or *Green-Head*.

But this Name *Bojador* signifies no more in *Portugal* than a winding or doubling Cape; for the crooking Shore bended like a Bow, in Sayling makes the Prospect of the adjacent Coast suddenly vary by opening and shutting in the Points one with another. The *Portugals* at first durst not adventure beyond this Cape; for the Stream hurrying swiftly over the Shoals, being full of Whirling-eddies, the Waves boyling like Liquor in a Cauldron, being very terrible to behold, stopped there their Voyage, till one *Gill Yanes* also a *Portugal*, sent out by King *Henry*, in the Year Fourteen hundred thirty three, went stoutly by it, undaunted at such *Chymers*, and then gave it the Name which it bears at this day.

About seventeen miles Southward of *Cape Bojador* lieth a Space of Land on that Coast, which the *Portugals* call'd *Angra de los Rayos*, so nam'd from the great abundance of Fowls that haunt there. Eight miles farther is a Tract of Ground nam'd, *Angra des Cavalleros*, that is, *The Countrey of Horses*, or *Steed-Land*: Yet eight miles more Southward, they find a River, whose Current sets to the In-land, but soon returning, ends its short progress in the Sea; it

Their Lodgings.

Their Language.

Their Government.

Their Religion.

The Desart of *Zenega*.
See *Asiatick*, 6. *Dick*.

The Limits between the
Whites and the *Blacks*.

The Borders.

The Cape of *Bojador*.

What *Bojador* significeth.

Angra de los Cavalleros.

The River of Gold.

The first Gold brought to Portugal.

Angra de Gonzalo de Sintra.

Sanctum.

The Islands of Arguin.

In Names.

Castle of Arguin.

The Desert of Azgat.

is by the Portugals call'd *Rio d'Oro*, that is, *The Golden Stream*; because the Inhabitants oftentimes redeem'd some of their Natives, taken Prisoners by the Portugals, paying there their Ransoms in Gold, which was the first *Africk Gold* the Portugals were masters of.

Eight miles more Southward, is a piece of Land call'd *Angra de Gonzalo de Sintra*; next that, the Haven *Kavallero*; and about seventeen miles farther, *Cabo Blanco*, or *White-Head*; discover'd first by *Nunno Trifstan*, and *Antonis Gonzales*, Anno 1441, lying in twenty Degrees and a half North Latitude. At this Cape beginneth the Coast of *Anterote*, so call'd from a little Town there reaching to the River *Zenega*.

Cabo Blanco makes a Bay, by some call'd *The Gulf of Arguin*, named from a neighbouring Isle: it is a wild and unsafe Road, not onely lying open to the Sea-winds, but full of blind Rocks and shifting Sands, and a sprinkling of small Isles, like Warts upon the Sea.

Beyond this Southward, opens another Bay, in which are the Isles of *Arguin*, and the Seven Cliffs, which had once peculiar Names; but now call'd onely *Arguins*, from a Fort built on the chiefest of them, by *Alphonso*, first King of Portugal, Anno 1441. But these were their former Names, *The White Island*, that the Portugals call *Blanca*, because of the white Sands; *The Island of Skins*, by the Inhabitants call'd *Adeger*, lying about two miles from the main Land; *Ilbeo*, or *Little Island*, otherwise call'd, *The Island de Las Garcas*, or *Crane Isle*, not far from the main Land; *Nar* and *Tider* two more, near the Coast; and lastly *Arguin*, which now gives the denomination to all the rest, long since possessed and fortifi'd by the Portugals: whose Fort lies on a commanding Point, strong, built all of Stone, four hundred and five and twenty Foot in circuit, defended on the Land-side with a Wall, or Out-work, of eleven Foot thick, and four and twenty high: It hath also three Batteries, two towards the Land, and one to the Sea. This Fort hath more than ordinary accommodation, sixteen handfom Rooms of State and Address, with their Apartments, a large Kitchen, good Cellars, and other Offices, and close by accommodated with a Fountain of fresh Water. But in Sixteen hundred thirty and three, on the nine and twentieth of January, onely with three Ships of the *Netherland West-India Company*, though so defensive, the Portugals surprized with a pannick fear, delivered it up to the *Hollanders*.

The Main Land Coastings this Bay, is dry and barren; but about five miles there are some Shrub and Heathy Grounds, from whence those of *Arguin* fetch their Fuel. Formerly there dwelt upon this Isle some *Moors* call'd *Sebek-Moors*, who liv'd by Fishing, and some Trade, giving the fifth part of their Gain to the Castle. Also the *French* Fishermen yearly in *December*, *January*, and *February*, using large Nets, above fourscore Fathom long, Fish up and down this Bay for *Grampos*'s, which they cut up at Land, and dry in the Sun, making *Train-Oyl* of them. And also hereabouts the Portugals drive a notable Trade with the wild *Arabs* and the *Whites*, bartering their Woollen and Linnen Cloth, Silver, course Tapestry, but most of all Corn for *Blacks*, Gold, and *Offrich-Plumes*. They bring thither also Horses, which yielded them a dozen or fifteen Slaves.

Under the Desert of *Zannaga* is also contained *The Wild of Azgat*, so call'd because of the general dryness and infertility, reaching from the Pool of *Azgat* to that of *Azgan*, near thirty miles distance from *Tombut*.

Here are to be seen two Stone Monuments with Inscriptions upon them, signi-

signifying who were there Interr'd, and the cause of their lying there, which was thus: One of them a wealthy Merchant, travelling through those Deserts, over-power'd by invincible Necessity, suffering strangely by Thirst, met by chance with a poor Carrier, who had not yet spent all his Water, though under the same calamity, with whom he contracted at no less Rate than ten thousand *Ducats*, which he laid down upon the Spot for the Moiety thereof: but so it happened that neither of them had any great purchase; for the Water being divided was soon exhausted, and proved not sufficient to save either, so that languishing with extream drought, they both lost their lives, and were there Interr'd.

The Desert of *Zenega*, inhabited by the People *Zanaga's*, is wondrous hot, and hath little or no Water but what is bitter and brackish; and those Pits or Wells are at least twenty miles one from another; But the Wild of *Zenega* is destitute of all Water, seldom or never raining there, having but one Pit in all the way of thirty miles.

This Soyl is all Sandy, and utterly unfruitful, being a vast Plain, so flat and level, that the Traveller hath no mark to find his way, or know where he is, but is forced to steer his Coast by the Sun and *Trade-Winds*, which blow always Easterly, and other little knowledges they gather by former Prints from the Claws of Fowl, as Crows, Ravens, and such like, which always wait upon the Caravans, as on great Armies, expecting Prey: for none ever travel through this Desert but with great Company.

This Country produces a kind of Grain like Wheat, which grows of its own accord without Sowing; But those near the Banks of the River *Zenega* reap Barley, not wanting Dates; having also good store of Camels, Goats, and other Cattel.

The Inhabitants of these Deserts are *Breberians*, *Ludays*, *Duleyns*, and *Zenega's*; or *Zanaga's*, by *Sanutus* call'd *Azaneghes*, and some *Arabs*, who live upon others sweat and labour, stealing their Cattel, which they convey to *Dara*, and elsewhere, there bartering them for Dates. Sometimes the *Arabians* of *Beni-Anir* pillage this Country, between *Nun* and the City *Tagaost*.

Tegaza.

The Desert of *Tegaza*, so call'd from the chief Town *Tegaza*, which hath also this denomination from the great quantity of Salt which is brought thither, and from thence convey'd through this Wild to other Countreys. This populous Dominion Borders Eastward on *Zanaga's*.

This Country, though well inhabited, is vexed in Summer with a dangerous South-Wind, whose scorching blast strikes many blind; and it hath also great scarcity of fresh Water.

Here are many Pits of pure white Salt, round about which the Salt-boylers, being Strangers, pitch their Huts and Tents, and their business being done, return with the Caravan to *Tombut*, and there sell that Commodity, being there very dear.

Those of *Dara* also send their *Tivar Gold* to *Tombut*, disparting it from thence to *Taragbel* and *Morocco*.

Zuenziga.

Zuenziga.

Zuenziga.

THe Defart of *Zuenziga*, beginning Westward on the Borders of *Tegaze*, reaches Eastward to the Wilds of *Haya*; Northerly, confin'd with the Defart of *Sugulmesse*, *Tebelbelt*, and *Beni-horai*; on the South, with the WilderNESS of *Ghor*, lying near the Kingdom of *Huber*, belonging to *Negro-Land*. The Defart of *Gogden* is compris'd under that of *Zuenziga*.

The Inhabitants of the Defart of *Zuenziga* are call'd *Guanexivies*, and *Zuenziga's*. The Merchants which travel out of these Parts, and from *Tremecen* to the City *Tombut*, and the Kingdom of *Isa*, must cross this Defart, and that of *Gogden*.

This *Zuenzigan* Wild is much dryer, and worse to be travell'd through than *Zanaga*, very many being often choak'd for want of Water. And that of *Gogden* hath in nine days Journey no Water, except what falls from Heaven in sudden showers, and onely in one place, where Lading their Camels, every one supplies his own private store. There grow also many Dates in the Defart of *Zuenziga*, on these Borders of *Numidia*.

The Inhabitants.

Amongst the Inhabitants of this Countrey there are also *Arabs* call'd *Hemrum*, who take Tribute of *Sugulmesse* for their Plough'd-Lands. These (as other *Arabs*) rove up and down, changing Pasture as far as *Iguid*; they have store of Cattel and Dates, and are so numerous, that they have brought under their Contribution a great part of *Biledulgerid*.

They have other great *Arabs* Assistants, as the *Garfa* and *Esbeb*, which are looked upon as Nobles descended from famous Ancestors, whom the Kings of *Barbary* have often courted, desiring to make Alliance with them.

The Defart of Hayr, or Terga.

The Defart of Hayr.

Its Borders.

THe Defart of *Hayr*, so call'd from a populous Town there, yet by some call'd *Terga*, from the *Tergans* of *Little Africa*, hath for its Western Borders, the Wilds of *Zuenziga*; in the East, that of *Iguid*; in the North, the WilderNESS of *Tuat*, *Teguirin*, and *Mezzeb*, in *Biledulgerid*; on the South, conterminates with the Defarts near the Kingdom of *Agade* in *Negro-Land*; spreading it self in some places the breadth of sixty mile, that is, from *Biledulgerid* to the *Negroes* Countrey. The Air of this Defart is so temperate, that in many places there is abundance of Grass; and though other parts be very sandy, yet nothing so bad to travel in, as that of *Zanaga*, or *Zuenziga*; because it hath store of Springs and deep Wells with sweet and fresh Water, but more especially on the Verges of *Zuenziga*.

On its Southern Limits near *Agadez*, they find great store of *Manna*, which early in the Morning the Inhabitants gather and carry to the Markets of that City; which the *Negroes* mix with Water, making it their Food, being as they suppose very much refreshing and wholesome: So that Strangers are not so often

often sick in *Agadez*, though the Air be not so healthy as at *Tombut*; this Cordial not being there so frequent.

THis Defart hath also wilde *Arabs*, call'd *Uled Hussein*; which though they belong to the *Numidian* Countrey, fetch in Winter larger Roovings, with their Cattel as far as the Defart, and sometimes to the Skirts of *Atlas*; though they have few Laws, yet they are all under one Government; and these great *Arabians* have a meaner sort of little *Arabs* under them, which live in the condition of Subjects or Servants; some of which settle in Fenny Places, and follow Tillage: But the general business of the foremention'd, is to steal and spirit away poor *Negroes* from thence, carrying them to *Barbary* and *Biledulgerid*, there selling them for great Rates, as Slaves.

Arabians of Hayr.

The Defart of Iguidi, or Lemta.

THe Defart *Iguidi* or *Lemta*, taking its Name *Iguidi* from its chieftest Seat, and *Lemta*, from the Name of the Inhabitants, borders in the West on the Wild of *Hayr*; Eastward on that of *Berdoa*; Northward on the Defart of *Tekort Guergula*, and *Gadamez* in *Biledulgerid*; and to the South, Verges with a Defart near *Kano* in *Negro-Land*. Between this and that of *Sugulmesse*, lieth the Countrey of the *Morabitins* or *Morabites*, which others call *Almoravides*.

The Defart of Lemta.

The Borders.

Here is dangerous travelling for Merchants which pass from *Constantine* to the *Negroes* Countrey; the Inhabitants being rude, savage, and bestial, robbing all they meet, and taking all they lay their hands on. They have also an ancient feud and hatred against those of *Guergula*, a Territory in *Biledulgerid*, which they cruelly massacre, putting to death when and where they come within their power.

In this Defart dwell also certain *Arabians* call'd *Hemrum*, *Kayd*, and *Iabya*, mingled among the *Lempta's*.

The Defart of Berdoa.

THis Wild hath on the West for Borders, the WilderNESS *Lempta*; on the East, that of *Angele*; on the North, *Fessa* in *Numidia*, and *Barka*; and on the South it conterminates with a Defart bordering on the Kingdom of *Borno*, a hundred ninety eight miles from *Nylus*; it contains three fortifi'd Towns, and six Villages. It is very dry, and dangerous for travelling, yet convenient for those of *Gadamez* or *Numidia*, Allies to the *Berdoaners*. The inhabited places have good Water, and plenty of Dates.

The Defart of Berdoa; The Borders.

Places.

E e

The

The VVildernefs of Augele.

The Defart of *Augele*.

BY some taken for the Countrey *Augeles*, described by *Mela*, hath for its Western Borders, the Wild of *Berdou*; on the North, the Defart of *Barka* and *Marmarica*, and spreads in the form of a Towel to the *Mediterranean-Sea*, opposite against *Syries*; on the East, the Wilds of the *Levetans*, which reach to the *Nyle*. It comprifeth three inclofed Towns, and many Villages, a hundred and twenty miles diftant from *Nylus*. Their abundance of Dates answers all, which fupplies them with Corn and other Neceffaries.

This Countrey is molefted alfo with deadly biting Serpents.

The Defart of Serte and Alguechet.

The Defart of *Serte* and *Alguechet*.

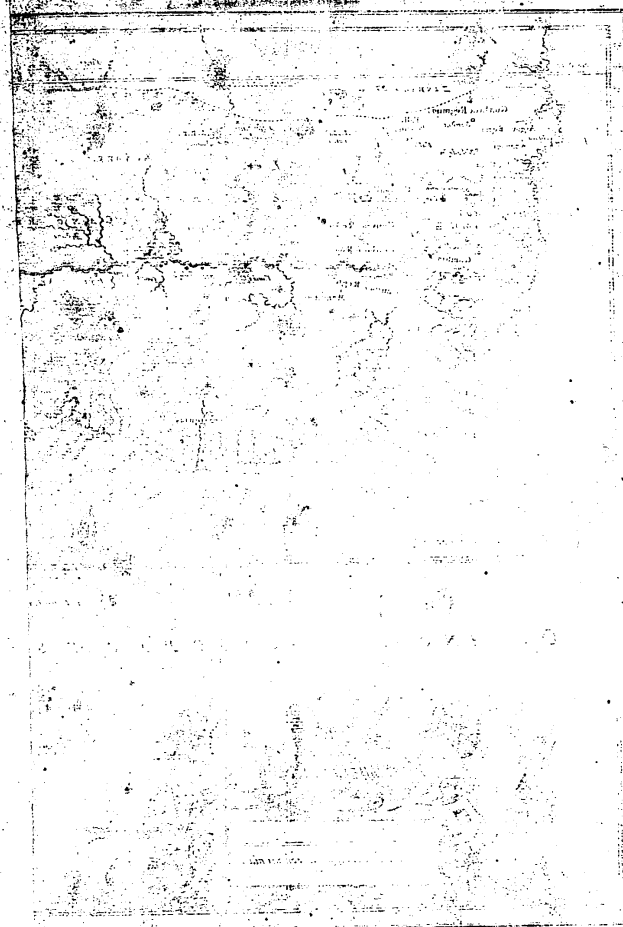
THe *Sertan* Wild, divided from the five other more eminent, hath for its Western Borders, the Defart of *Augele*; on the South, the Kingdom of *Gango*; on the East, *Egypt*.

There are yet to be feen the Ruines of the City *Serte*. Alfo on the South of *Serte*, four and twenty miles from *Egypt*, the Countrey of *Alguechet*, with three inclofed Towns, and many Villages, and whole Groves of Dates.

The Inhabitants are black; and though stored with Dates; yet are poor and Covetous, and Tributary to a *Xequ*, or King.

In this Dominion live eminent *Arabians*, call'd *Uled Yabaia*, *Uled Said*, and *Uled Sumeir*, being able to raife an Army of thirty thoufand Horfe, and an innumerable number of Foot: Yet they poffefs no fortifi'd Towns, but live in Tents, and are Mafters of the Campaigne.

NEGRO.







NEGRO-LAND,

Or the Countrey of

BLACKS.



His Countrey spreading from the North to the South, that is, from the Defart of *Lybia*, to the Banks of the River *Niger*, is at this day, with a general Name, call'd *Negro-Land*, or, *The Countrey of the Blacks*, or *Negro's*; which *Marmol* placeth in *Nether Ethiopia*, withall adding, that the *Arabians* call it *Beledla Abid*, and *Beled Geneva*; and the *Africans* of *Barbary* call it *Geneva Sinch*, and *Neuba*.

All the Inhabitants of this Province were call'd by the Antients, as *Pliny*, and the Geographer *Ptolomy*, *Ethiopian Nigrites*; or according to the Orthography of *Dionysius*, in his Book of the Situation of the Earth, calls them *Negretes*, as some have call'd them in *Greek*, *Melanes*; which, as the former Name, signifieth *Blacks*: perhaps derived from the colour of the Inhabitants, or nature of the Soyl, and because of the Defarts which spread from the Mountain *Atlas*, to the River *de Niger*, or else because *Niger* casts up a black or dusky Sedement, some Rocks appearing amidst in the River, which seem as if burnt. The most will have it, that the People have gotten their Name from the River *Niger*, which moisteneth their Countrey; however others have it, yet some of the former Reasons seem to have great appearance of probability.

In this Countrey are placed also *Ptolomy's Ethiopian Aganginers*, the *Africans* or *Gamsafantins*, *Perofers*, *Proemsfaners*, *Nubians*, *Atlantians*, *Garamantins*, and other antient People besides.

THIS Countrey hath on the East for Borders, the Nile; on the West, the *Atlantic*; on the North, the Defart of *Lybia*; on the South, partly the *Ethiopian Ocean*, and partly the *Abyssine*, or *Prefter-John's* Countrey, being the old Borders of *Congo*; as also the Kingdom of *Lovango*, and other Countreys lying Southward towards the Equinoctial Line.

In this Countrey are many Kingdoms and Territories, partly to the In-land, and partly to the South along the Sea-Coast, the In-land Kingdoms every one having the Denomination from its Metropolitan, are *Gualata*, *Guinee*, *Melli*, *Tombut*,

The Borders.

In-land places of the Negro's Countrey.

In the In-land	Towns	Three very large and populous, besides the Metropolis <i>Gualata</i> .
	Rivers	<i>Zenega</i> , or <i>Niger</i> .
Guinea, or Grenou	Mountains	None of any remark.
	Neither Cities, Towns, nor Fortresses;	but one single Village, the Seat of the King, and a University.
Melli	Towns	The Village <i>Melli</i> , with some Defarts, and barren Mountains.
	Towns	<i>Tombut</i> , <i>Cabra</i> , or <i>Kambre</i> .
Tombut	Rivers	<i>Niger</i> .
	Towns	<i>Guber</i> , besides a great Number of Villages and Hamlets.
Guber	Towns	<i>Agadez</i> .
	Towns	<i>Cano</i> the head City, and some Mountains.
Kano	Towns	Nothing but
	Towns	fliege Huts, in the manner of Villages.
Zagred	Towns	<i>Zagred</i> a City, with some exccellive cold Mountains.
	Towns	Some Villages, consitling of mean Huts.
Zanlara	Towns	<i>Borno</i> , the principal, about which, many smaller Cities, Hamlets, and Villages;
	Towns	<i>Gago</i> , the Metropolis, standing by the River <i>Zenega</i> ; the rest of the inhabited Places, are Villages and Hamlets.
Borno	Towns	<i>Tenezufu</i> , <i>Kondari</i> , <i>Dangali</i> , <i>Nubia</i> the Metropolis, <i>Kufi</i> , <i>Gharua</i> , <i>Dankala</i> , <i>Jalake</i> , and <i>Sala</i> , besides Villages.
	Towns	<i>Oncly Bito</i> .
Nubia	Towns	<i>Temikan</i> alone.
	Towns	Each one poor Town.
Bito	Towns	A Countrey little known, and less convers'd with.
	Towns	<i>Refiskio</i> , <i>Camino</i> , <i>Punto</i> , <i>Porto Novo</i> , <i>Ivala</i> .
Tomian	Towns	<i>De la Grace</i> , <i>Barfala</i> , <i>Gambas</i> , <i>Rta</i> , <i>St. Domingo</i> , <i>Katcheo</i> , <i>Rio de les Iletas</i> , <i>Rio Grande</i> , <i>Danvalve</i> , <i>Nunus</i> , <i>Trifan</i> , <i>Tabito</i> , <i>Rio das Piedras</i> , <i>Pechel</i> , <i>Palmas</i> , <i>Pagone</i> , <i>Kagranka</i> , <i>Kufes</i> <i>Karokane</i> , <i>Kaper</i> , <i>Tambehine</i> , <i>Tabarini</i> , <i>Rio de Serre-Lions</i> , and <i>Bangue</i> .
	Towns	<i>Mefurado</i> .
Dama	Towns	<i>Rio das Palmas</i> , and <i>Rio Galhinas</i> , <i>Magubba</i> , <i>Rio Nova</i> , <i>Mava</i> , <i>Plizoge</i> , and <i>Mooch</i> ; <i>Rio Junke</i> , <i>St. John</i> , <i>River</i> , <i>Serres</i> , <i>St. Andrews</i> <i>River</i> .
	Towns	<i>Kings</i> Village, <i>Little Seltos</i> , <i>Zanwyn</i> , <i>Botow</i> , <i>Little Setter</i> , <i>Bobowa</i> , <i>Sabrebon</i> , <i>Krouw</i> , <i>Wappen</i> , <i>Drowya</i> , <i>Great Setter</i> , <i>Gojaven</i> , <i>Garway</i> , <i>Greyway</i> , <i>Tabo</i> , <i>Pelcaro</i> , <i>Tahoe</i> , <i>Berby</i> , <i>Alfin</i> , <i>Albin</i> , <i>Tabat</i> , <i>Atzyn</i> , <i>Takority</i> , besides to others.
Gorhan	Towns	<i>Bere</i> , <i>Emdoen</i> , <i>Jandoo</i> , <i>Emduo</i> , <i>Endie</i> , <i>Sangueu</i> , <i>Mager</i> , <i>Emboul</i> , <i>Embar</i> , <i>Boy-hoate</i> , <i>Lambay</i> , <i>Sangay</i> , <i>Jamefi</i> , <i>Borfolo</i> , <i>Tubakatum</i> the Royal Seat of the Great <i>Jalafu</i> , <i>Geroop</i> , <i>Jawell</i> .
	Towns	<i>Zenega</i> , <i>Gambas</i> , <i>Borfolo</i> , <i>Baffangamar</i> , <i>Rio des Oitros</i> , or <i>Oyfter River</i> .
Senten	Towns	The Lake <i>Eutan</i> .
	Towns	<i>Nachama</i> , where are Crystall Rocks.
Upon the Sea-coast	Towns	<i>Barra</i> , <i>Nabare</i> , <i>Bimam</i> , <i>Tankerval</i> , <i>Tendeba</i> , <i>Jayre</i> , <i>Jambay</i> , <i>Manfibater</i> , <i>Barracondia</i> , <i>Tinda</i> , <i>Joliet</i> , <i>Manle-haz</i> , <i>Jur</i> , <i>Silico</i> , <i>Little Callan</i> , and <i>Jouga</i> .
	Towns	<i>Gambas</i> .
About Cape Verde	Towns	<i>Jarim</i> , <i>St. Domingo</i> , <i>Katcheo</i> .
	Towns	<i>Guinala</i> , <i>Biguba</i> , <i>Balola</i> .
Negro-Land, 3 f. contains	Towns	<i>Sango</i> , <i>Soufo</i> .
	Towns	<i>Rio Pechel</i> , <i>Rio Palmas</i> , <i>Rio das Piedras</i> , <i>Pogone</i> , <i>Cangrama</i> , <i>Calles</i> , <i>Catocene</i> , <i>Capar</i> , <i>Tambafine</i> , <i>Tagarine</i> , <i>Bangue</i> .
Guinea	Towns	<i>Serboacalia</i> , <i>Bagon</i> , <i>Tombu</i> (the Seat of the English) <i>On Alagos</i> , <i>Baga</i> .
	Towns	<i>Jegwonga</i> , <i>Fachoo</i> , <i>Figgia</i> , <i>Camungorma</i> , <i>Jetocofaja</i> , <i>Falyhammaya</i> , <i>Flomy-Seggya</i> .
Mandinga	Towns	<i>Magwibba</i> , <i>Mavah</i> , <i>Plizoge</i> , and <i>Menoch</i> .
	Towns	<i>Aguzi</i> , or <i>Little Commendo</i> , <i>Ampes</i> , <i>Cotabri</i> , <i>Aborbi</i> , <i>Terra Pekine</i> , <i>Great Commendo</i> .
Sousfo	Towns	<i>Igwa</i> , <i>Takorari</i> , <i>Adia</i> , and <i>Aucmabo</i> : <i>Castel del Mina</i> , or <i>St. George</i> .
	Towns	<i>Moure</i> , <i>Sabou</i> ; <i>Fort Nassau</i> .
Serre-lions, or Bolimberre	Towns	<i>Fantyn</i> , <i>Kornuatin</i> , <i>Soko</i> , <i>Linde Akara</i> , <i>Gratz Akara</i> , <i>Labbede</i> , <i>Ningo</i> , <i>Temina</i> , <i>Sinko</i> , <i>Pilly</i> .
	Towns	<i>Mompas</i> , <i>Wafis</i> , <i>Wanguy</i> , <i>Abrahamor</i> , <i>Kuyfuro</i> , <i>Bono</i> , <i>Atty</i> , <i>Akanien</i> , <i>Inta</i> , and <i>Ahim Akam</i> ; <i>Aqui</i> , <i>Sanguay</i> , <i>Aquumbeo</i> , <i>Abance</i> , <i>Kudabo</i> , <i>Tafce</i> , <i>Abotra</i> , <i>Quahio</i> , <i>Camunana</i> , <i>Equeza</i> , <i>Lataby</i> , <i>Ak-radi</i> , and <i>Inloko</i> .
Qgoya	Towns	<i>Foulam</i> , <i>Little Ardes</i> , <i>Jakkeyn</i> , <i>Joyo</i> , <i>Ba</i> , <i>Great Arder</i> .
	Towns	<i>Banyu</i> , a City; <i>Gouton</i> , <i>Koffo</i> ; and one onely River, call'd <i>Arbo</i> .
Guaffe	Towns	<i>Illego</i> , <i>Jabo</i> , <i>Odoho</i> , <i>Hama</i> , <i>Gabo</i> , <i>Forlado</i> , <i>Amboyfis</i> Highland, <i>Calabare</i> , <i>Krike</i> , <i>Moko</i> , <i>Bani</i> , <i>Korisko</i> .
	Towns	<i>Rio Non</i> , <i>Rio Ode</i> , <i>Rio St. Nicholas</i> , <i>Rio de tres Jermans</i> , <i>Sambetiro</i> , <i>Calabare</i> , <i>Camtrones</i> , <i>Jamoc</i> , <i>Rio de Campo</i> , <i>Rio San Benito</i> , <i>Rio Danger</i> , and <i>Gabon</i> .
Fetu	Towns	
	Towns	
Sabou	Towns	
	Towns	
Fanzyn, Akara, and Labbede	Towns	
	Towns	
Adom	Towns	
	Towns	
Arder	Towns	
	Towns	
Bonyu	Towns	
	Towns	
Other in a manner unknown Territories are	Towns	
	Towns	
Rivers	Towns	
	Towns	

Tombut, Gago, Guber, Agadez, Kano, Kefene, Zegzeg, Zanzara, Guangara, Burno, Gaoga, Nubie, Bito, Temiam, Dauma, Medra, Gorban, Semen, and the Desert of Seth and Sen. The first fifteen being Kingdoms, lie for the most part on the Banks of the River Niger, through which the Merchants of Gualata travel to Kairo and Alkair: it is a long way, yet commodious, and without danger. The other, as Bito, Temiam, Dauma, Medra, and Gorban, lie far Eastward from the other.

Country lying at the Sea.

The Dominions verging the Coast stretching from East to West, are the Kingdoms *Zenega*, or Countrey of the *Jalafs*, the Kingdom of the *Barcezijs*, the People *Arriareos* and *Faluppos*, the Kingdom of *Kasanga's*, or *Kasamanse*, the People *Burama's*, the *Bisego's* or *Bigiobos*, Islands of the Kingdom of *Guivale*, *Biguba*, *Mandinga*, *Bena*, *Sousas*, *Serre-Lions*, or *Bolmberre*, the Islands *de los Idoles*, *Bravas*, all *Guinea*, with its Territories, Coasts, and Kingdoms belonging thereto, as the Territory of *Balm*, *Cikon*, and *Quiligia*, the Kingdom of *Quoia*, the *Green-Coast*, *Tooth-Coast*, the *Quagua*, or *Fowl-Coast*, five or six *Bands-Coast*, and the *Golden-Coast*, with the Kingdoms belonging to it; the Kingdom of *Arder*, *Ulkami*, *Benim*, *Ifago*, *Jaboe*, *Odobo*, *Istanna*, *Gaboe*, *Biafar*, *Ouwerre*, or *Forakado*, the Territory of *Calcarien*, *Krike*, *Moko*, *Bani*; the Territory of the *Am-bissines*, or the *High-Land* of *Amboises* and *Corisco*. Every one of which shall here following have their peculiar place, first beginning with the most In-land Countreys, or Centre of all these vaste Dominions.

The most noted.

The Length.

3410 English miles.

The Breadth.

1521 English miles.

The River Niger.

Sennim.

Original.
See p. 1.

But the greatest Extent of *Negro-Land* from *Cape de Verde*, or *Green-Head*, being the most Westerly Point lying at the Sea, to *Tangale*, a City in *Lybia*, close by the *Nyle*, reckons eight hundred fifty and five *German* miles, or seven and fifty Degrees Longitude; and accounts for its greatest Breadth, being from the Kingdom of *Gualata* to the *Cape of Lopez Gonzalez*, three hundred and eighty miles and a half, or five and twenty Degrees and a half, that is, from the three and twentieth Degree and thirty Minutes North Latitude, taken from the Kingdom of *Gualata*, to the second Degree South Latitude, near the *Cape of Lopez Gonzalez*.

Amongst all the Rivers, which in great number cut through this Countrey, the River *Niger* is the most eminent, which by the *Arabians* is now call'd *Hued Nigar*, and by some is taken for the River *Asana* of *Pliny*, or *Asanaga* of *Solinus*; as also some hold *Niger* and *Gambia* to be one and the same River; and others will have it, that *Niger* is *Rio Grande*, or *The Great River*; both which opinions seem to have appearance of Truth, because the chiefest Geographers of this Age hold *Gambia* and *Zenega* to be two Branches of the *Niger*.

Yet some will have it, that the *Niger* taketh its Original out of a Lake Eastward of the Desert *Sen*, gliding from thence to the West, and in the *Atlantick* disburthens its self. But the *Arabian* and *African* Geographers assert, that *Niger* is a Branch of the *Nyle*, which running under ground, after a great distance shews his so long-lost Streams again. And that the *Niger* proceeds from the same Head or Fountain, they also affirm from these Evidences: First, that they both breed one and the same sorts of Fish, especially the *Hipopotamus*, or *Sea-Horse*, and overflow the Ground, enriching the Neighboring Countreys near the same time and in the same manner as the *Nyle*. The Antients themselves, among whom *Pliny*, make *Nylus* and *Niger* to be of one Nature or Quality; and adde moreover, that it produceth Reeds, and the *Papyrus* or *Paper-Plant*, as *Nylus* doth, which the *Egyptians* used to write on, as we on our Paper.

The Modern Geographers make *Niger* to take its Original out of a Lake call'd *The Black Lake*, bordering on the Kingdoms of *Medra* and *Vanque*; and make

make it also serve for a Boundary between the *Abyssine*, or *Prester-Johns* Countrey, and *Negro-Land*: Afterwards it cuts through the Countreys of *Biafar* and *Nubia*, diving about eighteen miles under ground, and at last appears again, and makes the great Lake of *Borna*, lying upon the Borders of four Kingdoms. From thence it floweth through these Realms, *Guangara*, *Biafara*, *Kessena*, *Zegzeg*, and *Kano*, and makes another great Lake, call'd *Sigisma*, or *Guarda*, which in the South moisteneth the Kingdoms of *Mandinga*, *Guber*, and *Gago*; and in the North, that of *Kano* and *Agadez*: gliding out of this Lake, it runs to the West, then rushing towards the North close by the Kingdom of *Tombut*, and in the South hard by *Melli*, spreads it self into a third ample Lake, from thence branching into four Rivers, near which losing its own Name *Niger*, receives four new Denominations: The first of which is call'd *The River of Saint-John*, which in the Bay of *Arguin* falls in the Ocean, whose Mouth makes the Haven *Tofia*. The second running direct West, which we have so often mention'd, is *Zenega*: The third gliding by degrees also West, is call'd *Gambia*; but the last Branch of *Niger* parts instantly into two other Branches, one of which is call'd *Sante Domingo*, and the other, which taketh its Course to the South, in *Portuguese*, *Rio Grande*. Each of these Branches boast of whole Kingdoms bordering their Banks, as *Guibala* and *Biguba*, according to the Name of those Rivers: *Rio Grande*, or *The Great River*, distinguishes it self from the other Rivers in eleven Degrees Latitude; and after having dispatch'd two Branches more from its own, which are call'd *Guinala* and *Biguba*, between the Islands of *Bisegos*, falls into the Sea.

Niger parts into four Branches.

Sante Domingo, otherwise call'd *Jarim*, is held by some for the eminentest River of the whole Coast, because of the abundance of Slaves sold near its Banks. It seems to be a Branch of *Rio Grande*, which near the Bay call'd *Esteirs* *Katerina*, ends its Progress in the Sea. Many of the other Rivers, gliding down from the In-land, water the Coast of *Negro-Land*, and fall into the Ocean. But of these in their own particular place, as of the other Rivers, being Arms of *Niger*, as *Zenega* and *Gambia*, shall be treated of in the Kingdom *Zenega*, between which they are included.

The River Sante Domingo.

All these foremention'd Branches, and Sub-branches, swell and over-flow in the same manner, and near the same time with the *Nyle*, when the Sun in their Zenith enters *Cancer*: all the benefit the *Nyle* brings to *Egypt*, the like accommodation the *Niger*, with other Rivers, brings to *Negro-Land*. *Niger*, together with other Rivers, beginning from the fifteenth of July, rises forty days, and retreating as long, all which time till it draw within its circumscribed bounds, the Low-Lands, Plains, and level Countrey becomes a Sea, all places covered with Water, as in *Egypt*; where also, during that time, the Travellers are Rowed up and down in Boats.

The equal over-flowing of this River with the *Nyle*, is not occasioned by the vicinity of the Springs of those Rivers belonging to the *Nyle*, as the received Opinion; but because their Head Fountains lie almost the same distance from the Equinox, as we have declared at large.

Concerning the temper of the Air, condition of the Soyl, Vegetives, Animals, and the Constitution, Modes, and Manners of the Inhabitants, their Riches, their Policies in Government, and several Religions of the *Negro's* Countrey in general, shall here briefly be declared, and as to what belongs to the materials of every Kingdom, shall also in particulars be handled: but observe, that their Plants, Beasts, Men, and Languages, differ very much from neighbor-

Isaac Vossius de Nili & aliorum fluminum.

ing Countreys under the Equator, though the temperature of the Air, and all the mutations thereof, as Heat, Cold, Wind, and Rain, are not unlike, but in a manner one and the same.

By the overflowing of *Niger*, *Zenega*, and *Gambia*, as also by the Rains, *Negro-Land* is moistened and made exceeding fruitful in all manner of terrene Products, especially Mille and Rice, both being the chiefest Bread-corn of the Inhabitants.

The Countrey is in some parts plain, and others Hilly, but about the Banks of the River *Niger* it is very level, and watered by several standing Pools, left there by the retreating River; which are planted about with shady Groves, Receffes for ravenous Beasts, and Elephants. This Dominion fosters not onely tame, but also wild Beasts in great numbers.

The Natives are very black; but the Features of their Faces, and their excellent Teeth, being white as Ivory, make up together a handfom Ayre, and taking comeliness of a new Beauty: they are well Limm'd, and much addicted to *Venus*.

Their Language.

Their Languages are divers, *Gualata*, *Tombut*, the *In-land*, *Guinee*, *Melli*, and *Gago*; there all these use onely one Tongue, call'd *Sungai*; but in the Kingdom of *Kano*, *Kalsene*, *Zegzeg*, *Guangura*, and *Guber*, they have another call'd *Guber*; and another in the Kingdom of *Borno*, which is like that of *Gaoga*. Likewise those of *Nubia* have a peculiar Speech of their own, a *Maslin* of the *Arabick*, *Chaldee*, and some *Coptick*, or *Egyptian*. Besides, along the Sea-Coast their Dialects differ every three or four miles distance, but on the Coast of *Guinee* a particular Language: Of which more hereafter.

Their Government.

As for their Governments, some of them know none, neither ever scarce heard of any, but live in a confus'd Ataxy, sway'd on all occasions like tumultuous Herds, and at other times like tame Cattel feeding, and following their idle pleasures. But the rest are all Monarchical, living under Laws, Order and Princes. In the first place the King, or rather Emperour of *Tombut*, to whom they pay Tribute, and acknowledge as their Supream Ruler over these fifteen Kingdoms in the In-land, as *Gualata*, *Guinee*, *Melli*, *Tombut*, *Gago*, *Guber*, *Agader*, *Kano*, *Kalsene*, *Zegzeg*, *Zanfara*, *Guangura*, *Burno*, *Gaoga*, and *Nubia*; besides, the King of *Burno* reigns over another Moiety, acknowledging no Superior; the rest of the In-lands are subject to the *Gaoga's*: but in times past they were all absolute Kings, doing Homage nor Fealty to no other. Also the whole Sea-Coast of *Negro-Land*, from *Cape de Verde* to *Lovango*, stands divided into several Monarchies.

Their Religion.

The Religion of the In-land *Negro's*, most of them antiently worshipped one God, call'd *Guighime*, that is, *Lord of Heaven*: this Perswasion of theirs not being inculcated by any Priests, who study Rites and Ceremonies, imposing a reverential awe on their Disciples and Profelytes: but Instinct, and the meer dictates of Nature, which brings as soon to the acknowledgment of a Deity, something not subordinate, but infinitely supream, governing all. After this they were instructed in the *Mosaick* Laws, which they long and zealously observed, till some of them being converted to the *Christian* Faith, wholly eclipsed the *Jewish*; then *Christianity* flourishing many years, till *Mahumetanism* at last over-spreading all *Asia*, and these parts of *Africa*, they being still greedy of Novelty, fell into Apostacy, drinking in the poyson of this new and dire Infection, so that *Christianity* is in a manner extirpated, some few Professors of the Gospel, after the *Coptick*, or *Egyptian* manner, yet remaining in *Gaoga*. But those

those Southern People that inhabit the Coast from *Cape de Verde*, to the Kingdom of *Lovango*, sticking to their first Tenets, are still all Idolaters, as hereafter in particulars shall be declared.



THE
K I N G D O M
O F
G U A L A T A

THE Kingdom of *Gualata*, whose Inhabitants are call'd *Benay's*, hath received its Denomination also from its Metropolitan, possessing three great and populous Villages, and some delightful Gardens and Date-Fields, lying twenty and five miles from the *Athantick*, sixty Southward of *Nun*, and about thirty to the Northward of *Tombut*, Fenced in on every side with the rising Banks of the River *Zenega* or *Niger*. *Sanutus* sets down in this Dominion a place call'd *Hoden*, lying in the In-land six days Journey from *Cabo Blanco*, in nineteen Degrees and a half Northern Latitude, where the *Arabians* and *Karavans*, that come from *Tombut*, and other places of *Negro-Land*, travelling through the same to *Barbary*, stay and refresh themselves.

Observe these and the forementioned, are for the most part Spanish Miles.

THIS Countrey which produceth nothing but Barley and Mille, hath also great scarcity of Flesh; yet the Tract of Land about *Hoden* abounds with Dates and Barley, and hath plenty of Camels, Beeves, and Goats; but their Beeves are a smaller Breed than ours of *Europe*. This Countrey abounds in Lyons and Leopards terrible to the Inhabitants; and also Ostriches, whose Eggs they account a Dainty.

The Plants or Vegetables.

BOTH Sexes are very Black, they are Civil and Courteous to Strangers, like their Neighbors in the *Lybick* Desarts; the Inhabitants of the City *Gualata* live very poorly, whereas those of *Hoden* live plentifully, having Barley-bread, Dates, and Flesh; and supply their want of Wine, by drinking Camels Milk, and other Beasts.

The Constitution and Manners of the Inhabitants.

BOTH Men and Women in *Gualata* have their Heads and Faces commonly cover'd with a Cloth; and the Men of *Hoden* also wear short white Jackets; but the Women think it no shame to go stark naked, covering their Heads onely with a Caul of Hair dy'd red. Their Language is call'd *Sungai*.

Their Cloathing.

These *Arabs* of *Hoden* also (like others) never continue long in a place, but rove up and down with their Cattel through the adjacent Wildes.

Their Language.

Those

Their Trade.

THEse of *Lybia*, so long as the Countrey of *Negro's* stood under their Jurisdiction, had formerly planted the Royal Residence of their Kings in *Gualata*, which brought great Concourse of *Barbary* Merchants thither; but since the Countrey fell into the hands of a powerful Prince, call'd *Heli*, the Merchants forsook this place, and settled their Staples at *Tombut* and *Gago*. But the people of *Hoden* still drive a Trade in *Gualata*, and resort also thither in great numbers with their Camels laden with Copper, Silver, and other Commodities from *Barbary* and other Countreys, to *Tombut* and many places in *Negro-Land*; bringing no worse Returns from thence than Gold.

The King of *Gualata*, Anno 1526. being in Battel overcome by the King of *Tombut*, upon Articles paying him a yearly Tribute, was restored to his Throne.

Their Government.

THEse People, though govern'd by Kings, are not under the Prescript of any Laws, nor have Courts of Judicature in their chief Towns, there to summon and punish Malefactors, but live in a rambling manner promiscuously, every one endeavoring to be his own Judge and Arbitrator; their Will being their Law.

Their Religion.

THE *Gualatans* onely worship Fire; but those of *Hoden*, extracted from the *Arabs*, are a sort of *Mahumetans*, professed Enemies to Christianity.



THE
K I N G D O M
O F
G U I N E E,
O R
G E N O V A.

The Kingdom of Geneva.

THIS Kingdom, which many call *Guinea*, though not the same, differing from our present *Guinee*, lies by the Sea which reacheth along the Coast from *Cape Serre Lions*, to *Cape Lopez Gonzalves*, by the *African* Merchants call'd *Gbeneva*; by the *Arabians*, according to *Marmol*, *Geneva*; and by the Natives, *Geuni*, or *Genii*.

See 7. Dist.

The Borders.

IT hath for its Northern Borders, the Kingdom of *Gualata*, where the Wilderness runs ninety Miles long; on the East, that of *Tombut*; and on

on the South *Melle*, and runs in a Point to the *Atlantick*, at the place where *Niger* falls in the same Ocean; along whose Banks another Angle runs above eighty *French Leagues*.

This whole Countrey, notwithstanding the vastness of its Extent, boasts neither Cities, Towns, nor Fortresses, but one single Village; yet that so large, that not onely the Kings keep their Courts and Royal Residence there, but also there is a University, where Scholars Commence, and the Priests receive their Orders and several Dignities; besides a settled Staple for the Merchants of this Kingdom.

Their Houses.

YET this Place of so great Concourse hath but mean Buildings, onely small Huts and Hovels of Loam, and thatched, rang'd in a round order; the Doors or Entries so low and narrow, that they are forc'd to creep in and out; which we may suppose are no statelier built, because they expect annually in *July*, *August*, and *September*, to be under water with the overflowing of the *Niger*; then in prepared Vessels and Boats made for that purpose, in which the King first loads the Furniture and Household-stuff of his low-roof'd Palace; then the Scholars and Priests their University-Goods; and next the Merchants and Inhabitants their Moveables; and last of all, the Water increasing) themselves, as if they entred the Ark; and at the same time the Merchants of *Tombut* come thither, and joyning Fleets, traffick with them on the Water.

This Kingdom abounds in Rice, Barley, Cotton, Cattel, and Fish; but their scarcity of Dates are supply'd them from *Gualata* and *Numidia*.

Their Clothing.

THE Inhabitants (according to their manner) go handsomely clad in black and blue Cotton, of which they also wear Head-Shawles; but their Priests and Doctors are habited onely in white Cotton.

Their Trade.

THEse People make great advantage of their Cotton-Clothes, which they barter with the Merchants of *Barbary* for Linnen, Copper, Arms, Dates, and other Commodities.

This Kingdom was formerly under the *Luntians*, a people of *Lybia*, whose King was afterwards made Tributary to *Soni-Ali*, King of *Tombut*; his Successor *Yschia* obtaining a Signal Victory on a great Battel against the King of *Guinee*, took him Prisoner, and sent him to *Gago*, where in miserable Captivity he died close Prisoner.

Thus the King of *Tombut* now grown Master of all *Guinee*, reduc'd it into a Province, setting his Lieutenant over them, and then caus'd a great Market to be proclaim'd in the Metropolis of the whole Countrey.

THE



THE
KINGDOM
OF
MELLI

The Kingdom of *Melli*.

THE Kingdom of *Melli*, likewise so nam'd from their prime Village, the Residence of their King, hath for its Northern Confines *Gheneoa*, or *Guinee*; Southward, Desarts and barren Mountains; in the East, the Jurisdiction of *Gago*; Westerly bounded with a mighty Forrest, which runs sixty miles along the Banks of *Niger*, to the Verges of the Ocean.

The Village *Melli*.

The Village *Melli* is very large, and contains above six thousand Families, standing thirty days journey from *Tombut*.

The Countrey abounds in Corn, Fleth, and Cotton; and hath a King, but Tributary to those of *Tombut*.

Their Religion.

HERE they are all *Mahumetans*, and have *Mosques*, in which wanting Colledges, they not only perform their daily Devotions, but in the Temples instruct their people and Disciples in their Laws and Doctrine. These were the first Apostates from Christianity to *Mahumetanism*.

These People formerly were govern'd by a great Prince of Royal Extract, descended from a Prince of *Lybia*, Uncle to the King of *Morocco*, the Renowned *Josephus*. The Sovereignty continued in his Progeny, until *Uzgeha* King of *Tombut*, Anno 1520. made the then King of *Melli* Tributary, and so reduc'd all these Countreys under his Subjection.

THE



THE
MONARCHY
OF
TOMBUT
OR
TONGUBUT.

THE Kingdom of *Tombut* hath its Denomination from a City, founded, as they say, by King *Mense Suleyman*, Anno 1221. about three miles from an Arm of *Niger*, lying a hundred and eighty miles from the Countrey of *Dara*, or *Sugulmuffe*.

The Kingdom of *Tombut*.

THIS City gloried formerly in great Fabricks, and sumptuous Buildings, but now condemn'd to simple Huts and Hovels, and onely boasting one stately *Mosque*, and a magnificent Palace for the King, built by a famous Archite&t of *Granada*.

The City *Tombut*.

Three miles from *Tombut*, on the Banks of *Niger* stands another great Town, call'd *Kabra* or *Kambre*, being a convenient Port for the Merchants to travel from thence to the Kingdom of *Melli* in *Guinea*.

Kabra.

THIS Countrey abounds with fresh-Water-Springs, Corn, Cattel, Milk, and Butter; but what favors all, Salt, is very scarce: for a Camels Load goes often there at fourscore Ducats, being brought over Land from *Tegaza*, about a hundred miles distant from *Tombut*.

The Disposition of the Countrey.

They use small Horses, with which they ride up and down the City, and the Merchants travel with them; but their best Horses they have from *Barbary*, whose numbers when they arrive are Registred, which at any time is above twelve, the King makes choice of the prime&t of them, paying the Price they would go at.

THE Inhabitants, especially those of the City *Tombut*, are a People usually merry, and of a chearful Disposition, and spending most part of the Night in Singing, Dancing, and Revelling up and down through all the Streets. They keep a great many Slaves both Men and Women; Students (which are highly esteem'd amongst them) are there frequent, and bred up at the Kings proper Charge. Here are store of *Arabick* Books, and Manuscripts brought from *Barbary*, and not to be purchas'd but at a great Value.

The Manners of the Inhabitants.

Here are also many Tradesmen and Artificers, especially Cotton-Weavers. Their common Diet is a Dish made of Fleth, Fish, Butter, and Milk, hash'd and stew'd together.

¶ All

Their Clothing.

¶ All the Women, except the Slaveſſes, go with their Heads and Faces cover'd. They have no ſtamp'd Coyn, but plain Pieces, yet bigger and leſſer, all of pure Gold.

This King or Emperor of *Tombut*, ruling vaſte Dominions that yield him inexhauſtible Treafure, which he piles up in Bars or Billets of pure Gold, ſome of them weighing (if the report be true) Thirteen hundred pound Weight.

Their Trade.

¶ Many Merchants of *Fez*, *Morocco*, and *Gran-Cayre*, reſort to *Tombut* for the Trade of Gold, which was brought thither by the People of *Mandinga* in ſo great abundance, that oftentimes the Merchants having diſpoſed of all their Commodities which they barter with them for that Mettal, it becomes a Drug, and either left there till the next Return, or elſe they carry it home again.

Their Government.

¶ This Countrey, according to *Marmol*, a Prince governs, ſtil'd Emperor of *Melli*, who dwelling in a magnificent Palace, takes ſuch ſtate upon him, that no Ambaſſadors, or Envoys from Forreign Countreys making their Addreſſes, are admitted to Audience but in poſture of humble Suppliants, kneeling with dejected Countenances, throwing duſt upon their heads.

In the City *Kabra*, the King hath a Commiſſary, who Hears, Judges, and Determines all Cauſes and Differences, either concerning the Crown, or other private Arbitrations betwixt the Subjects.

THE
K I N G D O M
O F
G A O G A.

The Kingdom of Gago.

¶ The Kingdom of *Gago*, or *Gogao*, as *Marmol* calleth it, lying, by the unanimous conſent of the chiefſt Geographers, in the ſame Elevation where *Ptolomy* placeth the Lake, or Pool *Chelidones*, bordering Weſtward on the Kingdom of *Borno*; Eaſt, on *Nubia*; and South, near the *Nylean Deſart*, which conterminates the North with the Wild of *Seth*. It paſſeth by the South of *Egypt*, ſpreading from the Weſt to the Eaſt a hundred and twenty five miles in length, reckoning as much in breadth.

This Countrey abounds with Cattell and Goats; but the People are in a manner ſavage, and ignorant of all Civility and Literature, nor under any form of Government; eſpecially the Mountaineers, or Highlanders, which go ſtark naked in the Summer, onely retaining ſo much modeſty, that they wear

wear

wear a Lappet before them, concealing their Privities. They dwell in Huts, or rather Arbors; their whole defence againſt Sun, Wind, and Rain, are Boughs of Trees ſet up and plac'd together.

Their chief Employment is onely in Cattell, the whole Nation being onely Herdſmen; yet they are a kinde of *Chriſtians* after the *Egyptian* manner.

THE
K I N G D O M
O F
G U B E R.

¶ The Kingdom of *Guber* inclos'd between very high Mountains, is about ſeventy five miles Eaſtward from *Gago*, with a barren Deſart between them, about ten miles diſtance from the *Niger*.

The Kingdom of Guber.

It comprifeth a great number of Villages and Hamlets, the chiefſt of which (wherein formerly the King kept his Court) contains about fix thouſand Houſes, and hath imparted its Name to the whole Kingdom.

This Countrey lies Annually under the overflowing of the *Niger*, which cauſes a great Return by plentiful Harveſts of Barley, Rice, and Mille: Their Goats and Cattell (though numerous) are but ſmall.

Theſe Inhabitants are Reclaim'd, being of a Civil Behaviour, expert in Handicrafts, weaving and making good Cotton-Cloth, ſufficient Tanners, but exquisite Shoemakers; their Ware ſupplying the Markets of *Tombut* and *Gago*, whither they are ſent in great parcels.

THE
K I N G D O M
O F
A G A D E Z.

¶ The Kingdom of *Agadez* being more Eaſterly than that of *Gualata*, ſtretches its Limits to the North. The Metropolitan thereof alſo call'd *Agadez*, ſtands upon the Confinnes of *Lybia*, the neareſt place to the White People (except *Gualata*) of all *Negro-Land*.

The Kingdom of Agadez.

This Countrey abounds with much Meadow-Land, having ſtore of Springs and Graſs; it alſo yields much Manna, which is not onely their common and

F F

beſt

best Food; but makes them a most excellent and cordial Drink; which together keeps them in good condition, always strong and healthy: Yet they want no store of Cattel nor Goats. The *Agazons* for the most part are Strangers, settling there their Staples of Merchandise, trading to Foreign Countreys: The Natives are Artificers, or Souldiers; but the Southern People follow Pasturage, breeding Cattel and Goats; their Receptracles are sleight Arbours of implicated Boughs, like the *Arabs*, or Mats, with which they rove up and down. Those of the *Lybick* Desarts insult over the Kings of *Agadez*; and though they are Tributary to the people of *Tombut*, where they might complain, yet they carry so high a hand over them, that they supplant and plant the Royal Throne, deposing and establishing whom they please, being commonly in such Removals, one of their Favorites or nearest Relations.

THE
K I N G D O M
O F
K A N O.

The Borders of the Kingdom of *Kano*.

The Kingdom of *Kano*, a great Realm, is about a hundred twenty five miles Eastward from the River *Niger*, and ninety from the Kingdom of *Agadez*.

The Head City also call'd *Kano*, stands in the middle of the Countrey; in thirty and a half Longitude, and seventeen Degrees Northern Latitude, and invested with a wooden and chalkey Wall; as also their Houses are made of the same materials.

This Countrey in many places is full of Springs, especially in the Mountains which are overgrown with many Orange and Lemmon-Trees, which bear Fruit of an excellent Relish; it also abounds in Wheat, Rice, and Cotton-Trees, of which they make Cloth: They have also many Beeves and Goats.

The Countrey Inhabitants follow both Grafsing and Tillage. The City People are Merchants and Artificers.

This King of *Kano* was formerly so powerful, that he made the Kings of *Zegzeg* and *Kassene* Tributaries to him.

THE

THE
K I N G D O M
O F
K A S S E N E.

The Kingdom of *Kassene* to the Eastward of *Kano*, possesseth nothing but sleight Huts in the manner of Villages, standing one by another. The Kingdom of *Kassene*.

The Countrey is mountainous and barren, yet fruitful in Barley and Tares. The Natives are Cole-Black, and have *Camise* Noses, and thick Lips. The Air of their Face much differing from their Neighbors; their Noses and Lips so broad and thick, that they leave them scarce Cheeks or Chin.

Their former Government was absolute under a Prince; but the last of the Line being made away by *Ishia* King of *Tombut*, under pretence of assisting him, joynd it as a Province to his own Kingdom.

THE
K I N G D O M
O F

Z E G Z E G.

This Kingdom of *Zegzeg* borders in the East on the Kingdom of *Kano*, about thirty miles from *Kassene*. The Villages and Houses are of the same form as in the Kingdom of *Kassene*. The Kingdom of *Zegzeg*.

The chiefest City being also *Zegzeg*, lies in six and thirty Degrees and forty Minutes Longitude, and in fourteen Degrees and forty Minutes North Latitude.

The Countrey in some places Flat, and in others Mountainous, is subjected to various Weather, the Valleys exceeding hot, and the Mountains excessive cold, inso much that they make great Fires in the middle of their Halls, spreading the red hot Cinders under their Bedsteads, which being high from the Ground secures them from the Fire, but warms them exceedingly. They are rich, and drive a great Trade with other People. The Valleys are so well watered, that they are made luxuriously fruitful, abounding in Corn, and all other Products of the Soyl.

This was also under a King, but trapann'd both of Life and Crown by *Izchia*, King of *Tombut*, who annexed it to his Empire.

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THE

THE
KINGDOM
OF

ZANFARA, or GANFARA.

The Kingdom of Zan-
fara.

The Inhabitants.

THE Kingdom of *Zanfara*, a fruitful Countrey, abounding in Corn, Rice, Barley, and Cotton, borders in the East on *Zegzeg*.
The Inhabitants, exceeding Black, and of large Stature, broad-Faced, *Camofca*-Noses, thick-Lipt, are savage and of wild disposition: and also Subjects to the King of *Tombut*.

THE
KINGDOM
OF

GUANGARA, or GANGARA.

The Kingdom of *Guangara*.

Rich Countreys in Gold.

THIS Kingdom confines on the South with that of *Zanfara*, and hath in the South-East some Countreys stored with Gold. The inhabited places are onely Villages, built with Huts, except the chiefeft, which in greatness and fairness exceeds all the other, lies in four and forty Degrees and a half Longitude, and in fourteen North Latitude.

The Natives are furly and clownish, dull of apprehension: they traffick much abroad, the Slaves carrying their Packs or Fardels of Goods on their Shoulders, and some on their Heads, in large dri'd Calf-skins, so carrying them to barter to the Southern and Gold-Countreys; for the Wayes are not passable, being so ruffled with Woods, Briers and Thorns, that to all Beasts of burthen they are inaccessible.

The King, if occasion require, can raise seven thousand Foot, many of them good Archers, and five hundred Horse: he governs by an Arbitrary Power, his Will is his Law, his Subjects no better than Slaves, yet his greatest Revenue he raises out of his yearly Customs of Exported and Imported Goods.

THE

THE
KINGDOM
OF

BORNO.

THE wide-spreading Kingdom of *Borno*, also call'd *Burney*, formerly a Dwelling-place, as appears by the Customs thereof, of the ancient People of *Atlas*; or, as *Cluverius* will have it, *Garamantes*, hath on the West for Borders the Kingdom of *Guangara*, with a vast Desert, above a hundred and twenty five miles Eastward, and lieth near the Head-Fountain of *Niger* in the Wild of *Sen*; in the South, of *Seth*; in the North, the Desarts which reach to that side of *Barka*.

Urreta sets down for Borders in the East, *Gaoga* and *Nubia*; in the South, the Kingdom of *Kiosara* and *Ethiopia*, or *Abyssine*; in the West, the *Inward Lybia*, or *Sara*; and in the North, *Berdoa*. It lieth, according to *Urreta*, from the sixteenth to the twentieth Degree Northern Elevation; and, as *Marmol*, above eighty miles to the East.

There are many Cities, Hamlets and Villages, on that Plain where the King hath his Residence with his Army: the chief City is *Borno*, lying in eight and forty and a half Longitude, and in seventeen Degrees and ten Minutes North Latitude.

THE Countrey is partly plain, and partly rough and Hilly, but fruitful; the Highlands also producing Mille, Corn, Wheat, and Tares; and feed also many Beeves and Goats.

THOSE of the Plains are civilized, understanding Order and Honesty; amongst whom reside Forreign Merchants, both *Blacks* and *Whites*; and there also the King keeps his Court and Camp: but the Mountains are possessed with rough Herdsmen, which go almost stark naked; they are hard to be distinguished from their own Cattel, going in Beasts skins with Hair, in which they also sleep. Their course of life seems void of all humanity, for their Women and Children are not appropriated, but in common, none acknowledging either as his peculiar, but pick where they please out of the Herd, according to the manner of the ancient *Garamantes*; and like those of *Mount Atlas*, have no proper Names to be distinguished by one from the other, but every one hath his Nick-name, or Denomination derived from the shape of his person, whether deformed or comely; for Tall, they sur-name *Long*; the Short, *Kort*; the Bunch-shoulder'd, *Crook-backs*, &c.

This King of *Borno* is said to be very rich: for his Utensils both for Quirry, Kitchen, and Table, are all of massie Gold.

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These

These Natives are not superstitious, neither Quarrel nor Dispute about Religion; for having none at all, *Jews, Christians, and Mahumetans* seeming to them all one, stand alike in their esteem.



THE
KINGDOM
OF
GAGGO.

The Kingdom of Gago.

The chief City Gago.

THE Kingdom of Gago, thus call'd from its Metropolitan, *Gago*, hath in the East the Kingdom of *Guber*, but is divided by a Defart.

The chief City *Gago*, standing by the River *Zenega*, about a hundred miles from *Tombut* South-East, in thirty five Longitude, and eight and a half Latitude, hath for the most part mean and ordinary Houses, yet some of them shew well; as among others, the Kings Palace, and *Seraglio*. The rest of the inhabited places consist in Villages and Hamlets, in which the Countreymen, and People of meaner state, have their abode.

The Countrey abounds in Corn, Rice, and Cattel; but they have no Grapes, nor other Fruits, except Mellons, Cucumbers, and Citrons, which are much used, having more than an ordinary relish.

This City, like others, is not without an inconvenience, being destitute of fresh Water, which they are forced to fetch out of Pits forty or fifty miles from the Town; yet this want is plentifully suppli'd by the abundance of Gold that is in this Kingdom, which, according to *Megnet*, is fetch'd from thence by the *Moroccoans*.

The Countrey people are not Bookish, taking no delight in Literature; for not one in three days Journey is to be found, that scarce knows one Letter of the Book: yet the Citizens are much civilier, and better taught than these Rusticks.

Their Trade.

THE *Barbary* Merchants drive a successful Trade here in this City, vending all sorts of *European* Wares, as Cloth, and the like; but that which goes off best, and yields most profit, is Salt.

These *Morocco* Merchants travelling thither, go never less than two or three hundred in company, and are six Months in their Journey; of which they spend two, in desolate and sandy Defarts, directed in their course onely by the Sun, Moon, and Stars; which if not well observed, they are utterly lost, perishing with Hunger, especially Thirst.

Those that suffer there casually, their Bodies decay not, being dri'd by the parching heat of the Sand, but become a kind of *Mummy*, and sold in many places of *Europe* for the right.

¶ This

THIS Countrey is Governed by a King, who pays Tribute to the King of *Morocco*, since *Muley Hanef*, in his Wars against the *Negro's*, overpowering him with a great Army under the Command of *Juder Bassa*, took by force the chief City *Gago*.

Their Government.



THE
KINGDOM
OF
NUBIA.

The Kingdom of Nubia.

THIS Countrey *Protolmy* calls *Nubes*, or *Nubiers*, and *Strabo*, *Nubea*, which *Stephanus* places as a Neighbor to the *Nyle*; which perhaps might cause *Protolmy* to denominate the people *Arabick Egyptians*; and *Mela* hath plac'd other *Nubiers* by the Bay of *Aralites*.

At this day all Geographers call it *Nubie*, after the *Moors*, who, as *Marmol* says, gave it the Name *Nenba*, and some stile it, *Little Egypt*.

It borders on the West on the Defart of *Gaoga*, extending to the *Nile*; which takes a long Course through this Kingdom, dividing it in the middle: On the East, bounded partly by some people of *Bagamedri*, call'd *Belloes*, and partly by the Countreys of *Dasila* and *Kanfila*, being Members of *Barnagas*, a Territory in *Abyssine*; in the South, by the Defart of *Gorhan*; and on the North, by *Egypt*.

The Borders.

The Length is by the Inhabitants accounted two * Months Journey, and somewhat more.

The Length.
* That is 1800 English miles.

Pliny says, the Chief City of *Nubia* was *Tenupfus*; but the latter and more modern Writers give the priority to *Kondari*; *Leo Africanus* makes *Dangala* the Metropolis, which he says containeth near ten thousand Houses, but very meanly built; and that all the rest are poor Villages and Hamlets scattered about the *Nyle*. The Natives of this Countrey, who have left us some Descriptions thereof, affirm *Nubia* the Principal; and the others pretending to any Eminency, *Nubie*, *Kusa*, *Ghalva*, *Dankala*, *Jalak* and *Sala*.

Antient chief City.

Kusa lies under the Equinoctial six days Journey from the City *Nubia*. *Ghalva* seated on the *Nile* below *Dankala*, five days journey.

Kusa.

Jalak is ten days journey from *Ghalva*; hither Shipping comes up the *Nile*; but they that will go from hence into *Egypt*, must hard by unlade their Goods, and carry them on Camels over Land, by reason of the *Cataracts* of *Nile*.

Ghalva.

THIS Countrey (like *Egypt*) in many places once a year participates of the Benefits accruing by the Overflux of that River, whereby it becomes exceeding fertile, producing besides great store of Cattel and Sugar-Canes, which the unskilfulness of the Inhabitants make little advantage of, because in the boiling, it becomes black and unpleasant in taste.

The Nature of the Soil.

Here

Mortal Poyson.

Here is found a very strong and deadly Poyson, of which one Grain is enough to kill ten persons in a Quarter of an hour; which they sell for fifty *Ducats* an Ounce, and to Strangers onely, whom upon delivery they oblige by Oath not to use in their Country.

Marmol says, here is much fine Gold, Speckled-Wood, Civer, and Ivory, especially the last, by reason of the great number of Elephants which breed in all parts of it.

Their Maintenance.

THE Townsmen for the most part deal as Merchants, but the Country People live by Tillage, and such like Labors; however want not courage or skill in Arms to defend themselves, and offend their Enemies: their Complexion black as Pitch; their Language, as their Colour, peculiar to their Climate; but all their Publick Devotions are performed in the old *Coptick* Tongue.

Their Government and Religion.

THEIR Government is Monarchical. Their Religion seems to relate to Christianity; for in above a hundred and fifty Churches yet among them, is to be seen the Image of *Christ*, the Virgin *Mary*, and many Saints and Martyrs Painted upon the Walls, but much decayed by time and want of new Colourings: Some affirm them to be neither *Christians*, *Turks*, *Moors*, nor *Jews*: but *Hathen* avers they are yet *Christians*; which *Brokard* confirms, reporting that they Baptize one the other, wherein they use hot Irons, like the *Abyssines*, with burning a Cross on some part of their Bodies: and as a proof of their once being such, the Patriarch of *Alexandria* hath Jurisdiction over them in all affairs Ecclesiastical, whom they yet own, using, as we said before, in all their Church-Services, the *Coptick* Tongue.

B I T O.

The Kingdom of Bito.

THIS Kingdom hath for Borders on the West, *Guberion*; on the North, *Kano* and *Zegzeg*; on the East, *Temiam*.

The chief City also call'd *Bito*, lies in eight Degrees and ten Minutes of Northern Latitude.

The Inhabitants are governed by a Prince of their own.

T E M I A M.

The Kingdom of Temiam;
A. Anon, Trall. 3.

THE Kingdom of *Temiam* lies neighbored in the West by the last mention'd *Bito*; in the North, by *Guangara*; the Eastern Limits are the Desert of *Seth* and *Seu*; on the South washed by the great River *Niger*.

The Head City *Timikan*.

The chief City is *Temikan*, situate in eight Degrees and thirty Minutes of North Latitude, where the Inhabitants are Cannibals, or *Anthropophagi*.

DAUMA.

D A U M A.

THE Kingdom of *Dauma* lies surrounded on the East by *Medra*; on the North with the Desert of *Seth*; to the West hath the Wildes of *Seu*; and on the South the *Jews* Country, or the Kingdom of *Semen*.

The Kingdom of Dauma.

The Inhabitants are very rich, and govern'd by a Prince of their own Country, who is an absolute Sovereign, and when seen in publick, carried up from the ground, which he may not touch: and if by chance at any time he do, it is accounted ominous, and he is purg'd with many Solemnities and Sacrifices.

Saunt. lib. 7.

M A D R A.

MADRA also is a Kingdom conterminant in the East by *Gorban*; in the West with *Dauma*; on the South by the *Jews* Country; and on the North with *Borno*.

The Kingdom of Madra.

The chiefest Town thereof lies in eleven Degrees and twenty Minutes of Northern Latitude.

G O R H A N.

GORHAN lies encompassed on the East with the *Nile*; on the West with *Medra*; bath *Goago* on the North; and divided on the South by several great Mountains from *Jewen-Land*.

The Kingdom of Gorhan.

The People are as brutish as wilde Beasts, struggling with a thousand kinds of miseries and calamities in the Desert; there being none that can understand their Language: however they have a kind of Government, and that too absolutely Monarchical.

The

The Countrey of the Jews, or Kingdom of SEMEN.

SANCTUS calls this Countrey in Italian, *Terre Giudei*; the *Abyssines*, *Xionuche*; but divers Europeans a little altering the pronunciation, *Semen*, in stead of *Ximench* or *Ximen*.

It lieth inclosed with Mountains and Defarts, on the East extending themselves to Nile; on the South to Congo, and the Equinoctial-Line; in the West to the Kingdom of Benin; and on the North over against Davina and Medra; a Countrey but little known, and less conversed with; and under the Dominion of the *Abyssines*.

The Defart of SETH and SEU.

THE Defart of Seth borders in the North on Borno; in the East on that of Medra; in the West on some Countreys where Gold is found in great plenty; and in the South on the Kingdom of Danma.

The Defart of Seu hath for Limits in the North, the aforementioned Golden Countreys; in the East, Danma; in the South, vaste Mountains; in the West the Kingdom of Benin: From this Defart some affirm the great River Niger takes its beginning.

THUS much we thought fit briefly to mention of the In-land Parts, we will now lead you by the Sea-Coasts, beginning at Cape Verde, the farthestmost Westerly Point of Negro-Land, and so come to the Cape of Lopez Gonzalves, and Saint Catharine.

The Coast of the Negro's Countrey.

THE furthermost Point of Negro-Land to the West, is Cape Verde, lying in fourteen Degrees and one and twenty Minutes Northern Latitude: Three miles Southerly off which lieth a Village call'd *Refriko*; one mile from that, another nam'd *Kamino*; two miles further to the South-East, *Eudukura*; and a mile and a half beyond that, *Punto*, and then *Porto d' Ale*; to the Westward of which is *Punto d' Porto Ale*, that is, *The Point of the Haven of Ale*.

On the same Shore (not far from *Porto d' Ale*) lies *Cabo de Mafte*, *Porto Novo*, or *New Haven*, and *Punto Sereno*, or *Bright-Point*; then *Punto Lugar* neighbors with the Village *Juala*, on whose Southern side flow the Rivers *De la Grace*, *Barfala*,

Barfala, and *Garnba*; on a Point of this last lies the *Cape St. Mary*; from hence you pass to the Eastern River, and that of *Rha* or *Kasamanka*, and so to *Cabo Roxo*, and the two greater and lesser Points.

Then appears the River *Sante Domingo*, call'd also *Jarim*, betwixt which and *Cape Saint Mary*, live people known by the Names of *Arriatos* and *Faluppos*: Two miles from the small rough Point, the River *Katcheo* falls into the Sea: Then *Rio de les Iletas*, or, *The River of the small Islands*, and *Rio Grande* flowing into the Sea over against the Island *Bisegos*, or *Bigibos*.

More Southerly, the River *Danaluy* discharges his Waters into the Sea; the like do *Nunno*, *Tristan*, and *Tabito* or *Vergas* near *Cape Virgen*, in the Kingdom of *Sere-Lions*, or *Bolmberre*; so passing to *Rio das Pedras*, *The River of Stone*, *Pechel*, *Palmas*, *Pagone*, *Kagranika*, *Kasse*, *Karokane*, *Kaper* and *Tambafine*, *Tagarim*, or *Metombo*; and lastly, *Rio de Sere-Lions*, and *Bangue*; which last discombogues his Stream on the South-side of *Sere-Lions* into the Sea, as *Metombo* doth on the North.

Upon the Coast of *Sere-Lions* divers Islands appear, as the *Bisegos*, *De los Idols*, or *Idol-Ile*, *Banannas* or *Bravas*, and the *Sombyeras*; between which last mention'd, the Land makes a great Point, call'd *Furna de Sant Anna*, where four Rivers intermingle with the Sea; from whence it is but a short passage to *Cape Tagrin* or *Leao*, the outermost Southerly Point of *Sere-Lions*.

Here begins *Guinee*, extending all along to the Cape of Lopez Gonzalves, and the River *Benin*; a large Maritime Countrey, and divided into the *Grain-Coast*, *Tooth-Coast*, *Quaqua-Coast*, *Bants-Coast*, and *Gold-Coast*.

The first thing we meet with in *Guinee* worth taking notice of, are the Rivers *Rio das Palmas*, and *Rio Gabinas*, running through the Countreys of *Bolm*, *Cilm*, and *Quilliga*, where begins the Kingdom of *Quoia*, wherein are the Rivers *Maguibba*, or *Rio Nova*, *Mava*, *Phizoge*, and *Monoch*, in Portuguese call'd *Rio Aguado*. In five Degrees and three and forty Minutes of Northern Latitude lies *Kabac Monte*; twelve miles Eastward whereof rises a high Mountain call'd *Cape Mesurado*, adjoining to which is the River *Saint Paulo*; and ten miles from it *Rio Junk* or *Siunk*, and *Saint Johns River*, empty their Waters into the Sea; six miles East from this River, stands the Village call'd *Tabo-Kanee*, *Petit-Dispo*, and *Diepe*, by the Blacks nam'd *Tabo Dagroh*.

Six miles from *Little Diepe*, the River *Sestus* falls into the Sea: And here begins the *Grain-Coast*, being a Tract of forty miles in Length; on the Easterly Part of which lieth *Little Sestus*; and five miles farther *Cabo Baixos*, and then *Zanduin*, a small Village distant thence three miles; passing on toward the East you come to *Bofow* or *Bofoe*, and so to *Setter* and *Pottowa*; *Cape Swine* appears next in order, with a Village of the same name; and then at little distances you come to *Crow*, *Wappen* or *Wabbo*, *Drowyn*, *Great Setter*, *Gojawn*, *Garway*, *Greyway*, or *Grouway*; and lastly, *Cabo de Palmas*, or *Palm Cape*.

Here at the Village of *Grouway* begins *Tooth-Coast*, so call'd from the abundance of Elephants Teeth there to be had, beginning two miles Eastward of *Cape Palm*, and ending at *Cape de la Hou*, making a Tract of fifty miles: within which are not many inhabited Towns; for the first is four and twenty miles from *Cape Palm*, and call'd *Tabo*; the next *Peiiero*, a mile farther, and close by the Sea; then *Tabo*, five miles from thence; and at the like distance from that, *Berly*, in four Degrees and a half of Latitude: close by which *St. Andrews River* enters the Sea, where it makes a great imbowed Reach to the South-East towards *Red-Land*, so call'd from its red Cliffs.

Beyond

NEGRO-LAND.

Beyond the Red Cliffs appears *Cape de la Hou*, the utmost limit of *Tooth-Coast*; from whence *Quaqua-Coast* commences, and extends to the Village *Asine*, the first place of *Gold-Coast* a mile and a half upward, in a barren place, void of all shelter or Trees, stands a little Township, call'd *Koutron*, or *Katron*; and not far from thence *Jakke La-Hou*; within five miles of which, *Jak in Jakko*; from whence you go directly to a place adjoining to the Sea, and commonly intituled, *The Pit*, or *Bottomless Lake*.

About sixteen miles Eastward of *La-Hou*, lieth a place call'd *Kerbe La-Hou*, in the *Bants-Coast*; before which place the Sea is very deep; for, a Stones-throw from the Shore they have forty or fifty Fathom Water. Eight and twenty or thirty miles from *Cape La-Hou* lieth *Asine*, where the *Guinee Gold-Coast* begins, being twelve miles Eastward of *Kerbe La-Hou*, and ends at the plentiful Golden Village *Akera*, making in all a Tract of fifty miles.

The Kingdoms upon the Sea-Coast are *Atzin*, *Little Inkassan*, *Anten*, *Guaffo*, *Fetu*, *Sabou*, *Fantin*, *Aghwana*, *Akara*, *Lebbede*, and *Ningo*. In *Atzin* are three Villages, one of which is call'd *Akombene*, but the chiefest is *Atzin*. *Little Inkassan* contains no place worthy remark, save *Cabo-Das-Tres-Puntas*. *Anten* reckons within it self these following Villages, *Bothrom*, *Poyera*, *Pando*, *Takorary*, or *Anten*, *Maque*, *Jaque*, *Sakonde*, and *Sama*. Three miles from *Takorary* *Guaffo* shews it self first, then *Atako*, or *Little Commendo*, two miles Eastward of *Sama*: afterwards *Ampea*, *Kotabry*, *Aborby*, and *Terra Pekine*.

In *Fetu*, on the Shore, there lieth a little Hamlet, which the Natives call *Igwa*, but the Merchant corruptly, *Cabo Cors*, from its near neighborhood to *Cabo Curfo*.

On the Borders of this Kingdom of *Fetu*, stands the famous Castle of Saint George, or *Del Myne*, built by the Portuguese; on whose West-side lieth *Dana*, or *Dang*, where the Salt River *Bensa* entreth the Sea, as the *Sweet River Utri* doth half a mile more to the East.

In *Sabou* you first discover the Township of *Moure*, and by it the Castle of *Nassau*, built by the *Hollanders*.

Fantin shews it self *Cormantine Ville*, two miles Eastward of *Moure*; then *Anumalo*, and a Cannon-shot Westwards thereof, *Adja*.

In *Aghwana* are these places of name, viz. *Craggy Point*, *Soldiers Bay*, *The Devils Mountain*, *New Biamba*, *Old Biamba*, *Great Berku*, *Jaka*, the principal Sea-Town, *Corks-brood*, and *Little Berku*; all which Places have strong Rocks before their Havens.

In *Akara*, on the Sea-Coast, stand *Soko*, *Orfaky*, and *Little Akara*, being fifteen miles Eastward of *Cormantine*, and the last place of the *Gold-Coast*.

Two miles Eastward of *Akara*, in the Kingdom of *Lebbede*, stands a Town of the same Name.

Lastly, in *Ningo* are four chief Ports, viz. *Ningo*, four miles from *Akara*, and two miles from *Lebbede*; *Temina*, a mile from *Ningo*; *Sinko* the like from *Temina*; and *Pissy*, all naturally fortifi'd with high Cliffs.

Seven miles East of *Akara* on the Shore, *Sinko* comes in view; from whence Journeying on still to the East you arrive at a Village, where the River *Rio Volta* runs into the Sea: between these lieth *Fibbers Town*; and not far distant *Cabo Montego*, in a Low-land, with several small Woods about it. From thence Eastward to the Village *Popou* the Countrey is very plain and even; four miles below *Popou* begins the Kingdom of *Ardez*, and ends at the Town *Agua*: within which Tract are contained the Hamlets of *Foulaen* and *Ardez*: Southward

NEGRO-LAND.

ward of which lies *Ooft*, a Tract of Land eight miles long, boasting a handsome City call'd *Jackeyne*: three days Journey from thence stands *Jojo*, another good Town; and a quarter of a mile farther, a City named *Ba*.

Sixteen miles Eastward of *Little Arder*, *Rio Lagas* runs into the Ocean; and eighteen miles farther the River *Benin*, with a broad and wide Mouth, loses it self in the Sea.

Four and twenty miles beyond *Rio Forcado*, having visited the Eastern Borders of the Kingdom of *Ouwere*, falls into the Sea by *Cape Formoso*, in four Degrees and eight Minutes North Latitude.

Fifteen miles from *Cape Formoso* runs the River *Reach*, or *Calbarine*; between which *Cape* and River seven others have their course into the Sea: the first is call'd *Riotton*, half a mile Eastward of *Formoso*; the second, *Rio Odi*, in the Latitude of four Degrees and ten Minutes; the third, fourth, and fifth, are call'd *Rio Saint Nicholas*; the sixth, *Rio de tres Irmaus*; the seventh, *Rio Sambreiro*: a mile beyond which is the little Territory of *Bani*.

Two miles from the Easterly Point of *Calbarine* the River *Loitamba*, so call'd by the Inhabitants, but by Seamen *Rio Sant Domingo*, has its course; all about which the Countrey is very plain, even, and full of Trees. This Coast extends it self East South-East sixteen miles.

Rio del Rey, a very wide and great River, comes next in view, then *Camerones Pickereen*, very narrow; both which have on each side plain Ground, but full of Bushes.

Between these two last named Rivers lies the High-land of *Amboises*, by the Spaniards call'd *Alta Terra de Ambofi*; on whose West-side lies several Villages, and among others *Bodi*, or *Bodway*, otherwise *Tesge*, and three small Islands, call'd *The Islands of Amboises*.

In the next place come these following Rivers, viz. *Monoka*, *Borba*, or *Boura*, *Rio de Campo*, *Rio Sante Benito*, and *Rio Danger*: five miles from thence is a great Bay, or Haven; from which six miles Southward lieth a prominent Point, call'd *St. Johns Cape*, Fronted with a Ledge of Rocks.

About three or four miles Southward of *St. Johns Cape* lies the Island near the Main Land, call'd *Ilhas des Korisko*, that is, *The Island of Lightning*.

Fifteen miles more Southerly, under the Equinoctial Line, runs the River *Gabon*, or *Gaba*, as *Linschot* calls it: and not far off, *Point Santa Clare*; and eight miles Southward the *Cape of Lopes Gonzalvez*, in six and forty Minutes of South Latitude.

Lastly, the River *Olibatta*, with the *Cape of St. Katharine*, and *Ferdinando Vaz*.

Peter Davity, *Rotiere*, *Jarrik*, *Samuel Bruno*, *Linschoten*, and other Geographers, Limit this Coast of *Guinee* in this manner:

From the River *Zenega* to *Cape Verde*, the East reaches with its Creeks about four and twenty miles. Near to the *Cape Verde*, and the Kingdom of *Jalofs*, *Rio de Barbazin* falls into the Sea; adjacent to which are the *Barbasins*, or *Berbisins* Countreys, and the Kingdoms of *Ale* and *Brokallo*; the last of which lieth by the River *Gambia*, fifteen miles from *Cape Verde*; about which *Kadamust* and *Sanutus* place the small Kingdoms of *Gambia* and *Mandinga*; and Southward of these appears *Cape St. Mary*; from whence to the River *Sant Domingo*, it is reckoned seventeen miles. All which places are inhabited by two sorts of People, call'd *Arriarens* and *Faluppo's*; through whose Countrey the River *Kaza Manca* takes its course, till mingling with the Sea; having on its Northerly Shore, the People *Iabundus*; on the Southerly, the *Benhuns*; and in the East, the *Boramo's*.

mo's. Before the Mouth of *Rio Sante Domingo*, lie the small inhabited Islands call'd *Byagofar* and *Bysegys*.

Between these Islands flows *Rio Grande*, or *The Great River*: on the North-side lieth the Kingdom of *Guinala*, whence you go directly to the Haven of *Bigubia*, or *Santa Cruz*, where the *Portugals* have a Fort: All the Territory is inhabited by *Negro's*, call'd *Beasers*. Upon a separate Branch of *Rio Grande* by the Haven of *Bolola*, live a People which the *Portugals* call *Tangos-Maos*, or *Lancados*. From the Southerly Point of *Rio Grande* to the *Cape Virgen*, the *Mallus*, or *Malluces*, *Vagai*, and *Korolines* inhabit: and here begins the Countrey of *Serre Lions*, wherein is *Cabo Ledo*, and *Rio Das Gamboas*, with three Islands call'd *De Bravas*, and the *Cape of St. Anne*, lying in seven Degrees North Latitude.

From *Cabo Ledo* to *Cape St. Anne*, is about ten miles; after which follows the *River Das Palmes*, and somewhat farther, *Rio das Gallinas*, *Hen-River*: From *Serre-Lions* to this place, it is forty miles: From hence to *Cape de Monte*, eighteen; and from that to *Cape Mesurado*, sixteen; and within two miles thereof, *Mata St. Mary*, where the *Grain-Coast* doth begin: From *Mata St. Mary* to the *River St. Paul*, are six miles, where the Mountains of the same Name, very high and craggy, stretch themselves six or seven miles along the Coast: From *Rio de St. Paulo*, to *Rio Junk*, are six; and from that to *Rio Cestos*, two miles; whereto neighbors the Kingdom of *Bitonin*, a Member and Subject to that of *Melli*.

Opposite to these appears the little Island of *Palmes*, close by which are *Ilhas Blancos*, the two white Isles, from which to *Cabo Formoso* is commonly reckon'd five miles.

Then going forward, you arrive at the *Cape de Baixas*, where *Rio dos Genueveses* and *St. Vincents Stream* flow into the Sea; next which lieth *Rio dos Escalvos*, that is, *The River of Slaves*, close by *St. Vincents Cape*: Then *Cabo dos Palmas*, in four Degrees of North Latitude, and twelve miles from the *Cape of Clement*.

Next we come to the Rivers of *Maio*, *Sueryo de Costa*, *Rio Bobra* or *Cobra*, and *Mancum*; upon this last stands Fort *Agem* or *Axiem*, near *Akombene Ville*, at whose side lies the *Cape of tres Puntas*, in North Latitude of four Degrees and a half.

The *Ivory Coast* reaches from *Cabo de Palmas*, to the *Cape tres Puntas*, where the *Gold Coast* begins, comprehending many Kingdoms, and extending to *Rio Volta*; wherein first appears *Auten*, a place rich in Merchandise: Next *Jabbe Chama*, formerly a Castle of the *Portugals*; then the Village *Agitaki*, by others call'd *Little Commendo*; and not far off the *Castle of St. George de Mine*, built by the *Portugals*, as upon the Point of *Cape de Curso*, the *Hollanders* have erected *Nassau Fort*, in honour of the worthy Family of *Aurange*, so famously instrumental in raising them from the meanest degree of Distress, to make them capable of assuming the High and Mighty Titles they now use: Not far from thence lies *Morree*, or *Morre*, the chiefest place of Trade in the whole Kingdom of *Sabou*; then comes the great and famous Fort of *Kormentine* or *Karmandin*, with the places and Kingdoms thereunto belonging; viz, First *Biamba*, then *Berku*, next *Akara* or *Akkra*, the Principal Town of the Kingdom of that Name; having in the North the Kingdom of *Akanie*, whose Inhabitants go to trade for Gold with other Blacks far up into the In-land.

Rio Lagos comes next in order, beyond which to Landward lies the Kingdom of *Danma*; from *Rio Lagos* to that of *Benin*, is about twenty and five miles; and thence to *Cape Formoso* as much: Afterwards in five Degrees North

Lati-

Latitude, you come to the Royal River, vulgarly, *Rio Reel*, from whence to *Rio dos Kamarones*, is thirty miles; near neighbor to which is plac'd the Territory of *Ambosine*, whereon abuts the Kingdom of *Capons*, that reacheth far into the South, and lies one Degree and a half in South Latitude; then the Coast shooteth from the East to the South, to the River *Angra*: From which to the Stream of *Gabon* or *Gaba*, lying at the Equinoctial Line, are nine miles.

From the River *Gabon* to the *Cape of Lopez Gonzalez*, lying one Degree Southward of the Equinoctial, is about five miles; and a little Southerly, *Rio de Pero Diaz*, or *Paradia*, wherein breed Sea-Horses and Crocodiles; and lastly, *Rio de Ferdinando Vaz*. In short, the Coast of *Guiny*, as *Peter Davity* holds, reacheth to the *Cape of St. Katharine*, and from thence to two Degrees and a half South Latitude, to the Borders of the Kingdom of *Lovango*. Thus having in brief run over the Coast of *Negro-Land*, we shall hereafter describe at large the Kingdoms, Countreys, and Places lying more into the Land.



THE
K I N G D O M
O F
Z E N E G A.
O R
C O U N T R E Y
O F
J A L O F S.

Together with the Dominions belonging to it, of
CAYOR, BAOOL, IVALA, ALE, &c.

Marmol names this Countrey *Gelose*, and the Inhabitants thereof, *Gelofs*; but others call it *The Kingdom of Zenega*: By which Name in the common Maps or Charts it is set down.

This Kingdom reaching far into the Main-Land, and bordering to the North on *Guinee*, lieth between the two Arms of the River *Niger*; the one call'd *Zenega*, the other *Gambee*; but by *Ptolomy*, *Darade*, and *Stachiria*.

It bordereth Eastward on the Countrey of *Tuchufor*, whose Inhabitants *Jarik* makes the *Negro-Jalofs*; to the West side on the Ocean, the North bounded by the River *Zenega*, and the South by the Kingdom of *Gambee*, *Ala*, and *Browkhallo*. The Length is from East to West Seventy six miles, and upon the Sea-Coast forty.

G g 2

Under

Lib. 9.
Jarric. 1. 5. c. 44.
Marmol 9.
Borders of the Kingdom
of Zenega.

The Bignels.
Jarric. 1. c. 44.

What People by *Marmol* is comprised under the Name of *Gelof*.

Under the Name of *Gelofs Marmol* comprifeth many People, the chiefest whereof, which dwell on the Shore of the River *Zenega*, are the *Barbafins*, by *Jarik* call'd *Berbesins*, *Tukurons*, *Karagols*, *Baganosen*, the People of *Mani-inga*, *Mofjen*, and others befide.

The Subordinate Kingdoms under *Zenega*.

¶ The Kingdom of *Zenega*, or *Great Jalof*, holds feveral other inferior States fubjected, as *Baool*, *Cayor*, *Ivala*, and *Ale*; although others repute them for feveral, and free Kingdoms, becaufe moft of the Kings rule with abfolute Power, and no lefs than the *Great Jalof* himfelf, without acknowledging any above them; though in antient times they pay'd Tribute; And not onely thefe, but alfo all the Places from *Cape de Verde* to *Kaffan*; the *Great Jalof* writing himfelf King over thirteen or fourteen Kingdoms; among which alfo the *Barbafins* are numbred.

The Kingdom of *Baool*.

¶ The Countrey of the King of *Baool*, call'd *Louchi Four* by the Inhabitants, begins on the Eaft-fide of the Village *Kamino*, lying from *Porto d' Ale*, about fixteen miles.

The King keeps his Court two days Journey from the Sea-Coaft, in *Lambaya*, the chiefest City of the Kingdom, taking to himfelf the Title of *Tain*.

The Refidence and Court of the King of *Cayor*.

¶ The King of *Cayor*, who alfo commands *Cape de Verde*, and the Places round about, hath his Refidence in like manner two days Journey within the Countrey.

The Kingdom of *Ivala*.

¶ The Dominion of *Ivala*, fevered by the River *De la Grace* from that of *Ale*, contains not above twenty miles; whofe chief Governor, call'd *Walla Silla*, dwelleth alfo two days Journey up into the Countrey, but is indeed of little Power.

The Extents of the Countreys of *Cayor* and *Baool*.

¶ The Countrey of *Cayor*, together with the Region of *Baool*, border upon the North, with the Kingdom of *Ale* and *Ivala*.

The Borders of *Cayor* and *Baool*.

¶ The utmoft Borders of thefe two Jurifdictions, are two Villages, the one call'd *Yarap*, belonging to *Cayor*, and the other *Banguifca* to *Baool*, divided one from the other, by a woody and defolate Wildernefs of eight or ten miles.

The Kingdom of *Ale* and *Brokollo*.

¶ The Principalities of *Ale* and *Brokollo*, (which laft is much the bigger, and bordereth on the River *Gambia*) are inhabited by the *Barbafins*.

In *Zenega* there are no ftrong Cities.

In *Zenega*, and the other inferior Dominions belonging to it, there are neither fortifi'd Towns or wall'd Cities, but onely flicht Villages and Hamlets.

Cape de Verde.

The Countrey that runs out between the Rivers *Zenega* and *Gambia*, maketh that eminent Point, call'd, for its delightful Verdure feen afar off at Sea, *Cape Verde*; but the Inhabitants name it *Befecher*; and *Ptolomy*, *Arfinarium*; which they place in the height of ten Degrees and forty Minutes North Latitude. This *Cape* is very Hilly, on the North-fide dry and fandy, fhooting far into the Sea, and containing many populous Villages and Hamlets upon the Sea-Coaft.

¶ About

¶ About a Bow-shot from the Main Land, in fourteen Degrees and thirty five Minutes North Latitude, appears an Ifland, to which the *Hollanders* have given the Name *Goree*.

The Ifland *Goree*.

Refriſco, a Hamlet about three miles from *Cape Verde*; within half a mile of which lieth a high Rocky Cliff, encompassed with dangerous Shoals, and undifcernable Sands, which the famous Pyrate, *Claes Campaen*, firft adventuring to approach, gave it the Name of *Campaens Cliff*.

Refriſco.

A mile Eaftward from *Refriſco* ſtands *Camino*, between *Cayor* and *Baool*.

Campaens-Cliff.

Two miles to the South-Eaſt lieth *Endukura*, and at like diſtance *Gumibemeri*; beyond that, cloſe by *Rio Picena*, the Village *Punto*, that is, a Corner Point, which leads directly to *Porto d' Ale*, eight miles from *Goree*, and fix or ſeven from *Refriſco*; cloſe adjoining to which in the way to *Ivala*, lieth the Wood *Tapa*.

Camino.

Endukura,
Gumibemeri,
Punto.

The Wood *Tapa*.

On the Haven of *Ale* ſtandeth a high Rock, call'd *The Whale*, which Sea-men Sailing out and in, ſeek to avoid by all means, by reaſon of the danger in coming too near it.

The Whale.

On the ſame Shore, not far diſtant, *Cape Maſſe* ſhews it ſelf, ſo call'd from the breaking of Maſts of Ships that Sail by; which is done by the Wind furiously breaking forth from the two adjacent Mountains: to prevent that miſchief the Mariners always ſtrike Sail beforehand.

Cape Maſſe.

The Sea-Coaſt from *Refriſco* to *Cape Maſſe* is clear and deep, ſo that the Ships may go cloſe by the Shore, but about *Porto d' Ale* the Coaſt is very foul, ſcarcely having fix or ſeven fathoms Water, ſo that no Veffels of Burden can come within a League of the Haven.

The Sea-Coaſt from *Refriſco* to *Cape Maſſe*, and further.

Three miles from *Porto d' Ale*, *Porto Novo*, that is, *New Haven*; and a mile and a half farther up, *Punto Sereno*, and *Punto Lugar*; ſeven miles farther ſtands *Ivala*, an open Town, inhabited by *Portugueſe* and *Mulata's*: a Tawny People, generated out of a white Father and a Negro-Woman: which both Trade here for all Commodities of the neighbor Regions.

Porto Novo.

Punto Sereno.

Ivala.

Four miles Eaſtward of *Ivala* lieth *Candima*, and fix miles farther within the Land, *Geroep*, where an *Alkayor*, entituled *Embap*, reſideth, with ſome *Portugueſes*.

Candima.

¶ This as to the Maritime Parts: We will now proceed to ſet down the In-land Places.

The In-land Places.

To travel from the Shore to the In-land, there are but two convenient and paſſable ways; the one extends it ſelf towards the North-Weſt of *Refriſco*, and the other full North.

Upon the Edge of the firſt way a mile from *Refriſco*, lieth *Beer*, a Town ſo call'd; and on the ſecond at like diſtance, a mile alſo from *Refriſco*, *Emdoen* a Lordſhip, and the Dwelling-place of a Great Man, entituled *Amarbulebu*, but a Vaſſal to the King of *Ivala*.

Beer.

Emdoen.

Two miles from thence, towards the North, ſtands *Jandos*, under the Subjection of the beforemention'd *Amarbulebu*; where grow many *Palmito* or *Date-Trees*.

Jandos.

A little more to the North may be ſeen the *Lake Eutan*, nearly neighbor'd by *Emduto*, where always one of the Antientest is elected as a Magiſtrate over the reſt, being a place of good Accommodation and Reſt for all perſons travelling thoſe Parts: Six miles further Eaſt lieth a Hamlet, where the *Licherins*, their Prieſts reſide, whoſe Superior is call'd *Alletrop*.

The Lake *Eutan*.

Endir.

Thence you pass to *Endir*, where together with the *Blacks*, four or five *Portugal* Families dwell, and some *Mulata's*, who maintain themselves by Merchandise.

Sangueng.

Half a mile onwards lies *Sangueng*, where stand two large *Portugal* Houses, each having an exceeding great and tall Tree call'd *Talbassero* before the Door, whose interwoven Boughs, that afford a pleasant shade, make a delightful Arbor, whereinto they frequently go, and eat and sleep there.

Magar.

Embol.

North-East from thence appears *Magar*, where the King of *Cayor* many times keeps his Residence; and seven miles farther Eastwards *Embol*, where the Kings Palace is divided from the City with *Pallisado's*, interwaved with Bands and *Palmito*-Boughs, and on the in-side Planted with many Vines.

The Court of Kayor.

Before the Court lieth a great Plain, where they use to break and exercise Horses, set round with Trees. Into this none may enter, but such as are appointed, because the King's chiefest Wives therein have their particular Apartments: yet about it, at the distance of a Musquet-shot, many persons dwell in small Huts or Tents, making a reasonable Livelihood by petty dealing with the Servants and Attendants of the Court.

Embar.

Ten miles from the Palace they have *Embar*, a Town set apart only for the Reception and Entertainment of all such as come of the Blood-Royal, and may have any hopes to the Succession of the Crown.

Bey-hourte.

Three or four miles farther, upon the Shore of the River *Zenega*, is a large Hamlet termed *Bey-hourte*, where the King's Customers and Receivers reside, for the Collection of all his Revenues of all sorts thither brought to them.

The Fort of the French.

About three miles from hence Westwards, the *French* have a Fort, which they maintain to support the Trade they drive there: but they pay to the King Sixteen in the Hundred for Hides, whereas the *Portugals* pay but Ten, and but a little for other Wares.

Lambay.

Sangay.

Jamefil.

Borsalo.

Tubakatun.

In this Tract we arrive at *Baool*, whose Metropolis is *Lambay*, where the King usually resides; about two miles from whence towards the North-West, lieth *Sangay*, where sometimes the King takes his Divertisements.

Four miles removed Eastward stands *Jamefil*; and about five and fifty miles to the In-land the City *Borsalo*. But the Royal City of the whole Kingdom of *Zenega* is *Tubakatun*, the Court and Chamber of the Great *Jalof*.

The Air, or temper of the Climate.

Travaden, or Stormy weather, or Rain.

These Countreys are usually infested with sultry heats, so that the depth of their Winter is warmer than *May* with us; yet have they stormy and wet Weather, which they call *Travaden*, that is, *Tempestuous*, accompanied with much Thunder and Lightning: these begin on the Sea-Coast, for the most part in *June*, and continue till *September*; though sometimes accidental Storms happen in *October* and *May*, but without Rain. These sudden Gusts arise commonly out of the South-East; but the stiffest and strongest out of the East-South-East, which too often prove dangerous to the Sea-men.

The most unhealthy time here is in *October*; for then the Air parches with Heat: but when the Winds begin to blow, those Breezes temper and cool the Air, and so continues till towards *May*.

Several Rivers water this Countrey, the Chief of which are those of *Zenega* and *Gambee*, both after many meandering Courses discharg'd their full Streams into the *Atlantick Ocean*.

Ortelius

Ortelius believes, that *Zenega* is the same which *Ptolomy* nam'd *Dardis* or *Durade*: but *Lewis Cadamost* maintains it to be the *Niger* of the Antients, and makes it a bordering Limit to *Negro-Land*: But that Opinion seems altogether impossible; because (like the *Nyle*) *Niger* overflows and fertilitates the Countreys it passes through; whereas *Zenega* leaves all lying about it very lean and barren.

Zenega hath as many Names as it runs through Countreys; for the *Jaloffs* call it *Dengueb*; the *Turkornols*, *Maso*; the *Caragols* name it *Colle*; the people of *Bagano*, *Zimbala*; those of *Tambut*, *Iza*; but the *Portugals* not knowing its proper Name, stil'd it *Zenega*, from the Name of a Prince, with whom, upon their first coming into these Parts, they contracted a League of Amity.

Johannes Barros derives this Stream from certain Lakes lying in the East, by *Ptolomy* nam'd *Chelonides*; the greatest whereof at present, is call'd *Goaga*; and the other *Naba*. The Course of it is very long and straight, almost in a right line, till about seventeen miles above *Cape de Verde*, disemboguing into the Ocean.

In *Zenega*, though not so full of Water as *Gambee*, many Islands appear; the greatest part whereof are full of Serpents and Wilde Beasts: Nor is it much profitable otherwise to such as inhabit near, being not passable in many places, by reason of huge Rocks causing great and unusual Cataracts, like those of the *Nyle*; which some of the Inhabitants call *Huaba*; others, *Burto*, that is, a Bowe; because sometime the Water is carried up into the Air by the force of the Wind, in the manner of a Bowe.

Many other great Rivers run into this, especially one coming out of the South, and seeming to have Red-Water: between these two, they say, is such a strange Antipathy, that whoever drinks the Water of one, and presently that of the other, findes himself necessitated to vomit; yet neither of them produce this effect single, nor both together, after they have mingled their Streams, and run in one Channel.

Several kinds of Fishes and other Creatures breed herein, as the *Hippopotamus*, or *Sea-Horse*, *Crocodiles*, and Serpents with little Horns; yet notwithstanding all these inconveniencies, the Water hath a Prolifick Quality, fecundating Cattel that drink of it.

Six miles Southward flows *Borsalo*, full of great dry Sholes or Sands; on both sides several Villages shew themselves, supply'd with fresh Water from a clear Spring that rises on the Easterly Shore, by a Tree above four Fathom thick: For the River Water, by the flowing of the Sea, is brackish near forty miles.

Not far from *Punto Sereno* floweth a small River, call'd *Rio de la Grace*, being a Border to the Kingdom of *Ale*; before whose Mouth lieth a Shelf, many times overflow'd by the Sea; from which (as soon as dry) fresh and sweet Water continually springs.

Somewhat more Southerly runs *Bassangamar*, full of great Rocks.

The next is *Rio des Oistros*, or *Oyster-River*, deep enough for the coming in of Ships.

Between *Borsalo* and *Gambee*, the Countrey all along is plain, but full of high Trees, yet wholly void of Inhabitants.

About

Several Names. Adarnal I. B. c. 3.

The Head-Fountain.

Islands of Zenega.

A strange Virtue of two Rivers.

The River Borsalo.

Fountain-Springs.

A Tree four fathom thick.

The River Bassangamar.

The River of Oysters.

NEGRO-LAND.

About three miles from *Jandos* Northwards, is the Lake *Eutan*, six miles long, and half a mile broad. In time of Rain it abounds both with Water and Fish, but in a dry Season so empty that they can go over dryshod. The bottom for the most part covered with *Simbos*, or pieces of Horn and Glafs, which in *Angola* they use for Money.

A Well of sweet Water.

Not far distant from hence is a Well of ten Fathom deep, sending forth so pleasant Water, as if it were dulcified with Sugar or Honey; from whence all the People fetch their drink: the other Wells, through the whole Countrey are unwholsom.

A strange venue in Water.

The Inhabitants say, (and if true 'tis worth observation and enquiry) that there are streams of Water, of which, if the Horses or Camels drink, they die, but all other Beasts drink thereof without prejudice: of which the Natives can give no other reason, but that they have found it so by experience.

The Condition of the Soil.

THE whole Countrey is plain, and without doubt fit to bring forth all things in abundance; but it lies altogether uncultivated, for that *Zenega* and *Gambea*, by their over-flux in the Winter lay it wholly under Water; but in the Summer the heat of the Sun, and want of Moisture make therein parch'd Chops wide enough to bury a Horse. By these means the products of the Soil are few, which may be attributed rather to the sloth and ignorance of the Inhabitants, than the barrenness of the Earth: 'Tis true, about *Cape Verde* there grow Beans of an unusual bigness, besides Rice, *Cardamoms*, or Grains of Paradise, and Barley, each Grain as big as a Pease. The little Harvest they have is in *September*, when it rains there, and the Rivers swell over their Banks.

Vegetables, or Plants.

Sauze.*Mile, or Mahe*.

The most usual Grain is *Mille*, and *Indian Mais*, which they put into the Earth dry, and onely cover it lightly with Sand, without any other labor bestowed upon it; by which sleight kind of Culture it grows and flourishes exceedingly, whereas, without that mixture of Sand, the Earth first by the overflowing of the Rivers, and the Rains made soft, and afterwards made over hard again by the violent heat of the Sun, is made barren, and incapable of bearing.

They have no Wine but what is made of Palm, in high esteem among them: Some few places yield Dates, and a sort of Oyl that gives a yellow tincture to all that it is put into, or mingled with.

The Wood *Tapa*.

Close by *Porto d' Ale* lieth a Wood call'd *Tapa*, full of high Trees, which give pleasant and delightful shade, under which the *Portuguese* have their abode, and shelter themselves from the scorching beams of the Sun.

Tobacco.

Tobacco grows there wild, without Planting; whose green Leaves plucked off, the People suck or chew with great delectation. And certainly, if these People could be brought to labor, they might propagate, not onely Tobacco, but all other Plants in abundance.

Tamerindus.The Fruit call'd *Foles*.

Tamerindus grow here also, and *Anana's*, but few Oranges and Lemmons; yet there is another Fruit call'd *Foles*, in bigness and colour like an Orange, but differing in taste, being sowre and full of great Seeds.

Silauku-Wine.

There grows also a wild Fruit like Dates, but smaller, yet very sweet; out of which Wine is pressed, but inferior to that of the Palm.

Kakatois.

Syby-Trees afford Wine also, but of great esteem, and Fruit like a *Coco-Nut*, but much smaller.

Kakatois are a great soft round Fruit, outwardly of a dark-green colour, and tart Juice.

Naniples

NEGRO-LAND.

Naniples resembles a Pear-Plumb, yellow without, and soft, having a Juice, whose pleasant sharpness, and cooling quality, makes it useful in several hot Distempers, if mingled with Water.

Naniples.

Nompata's grow to the bigness of a Walnut, upon high Trees, sweet in taste, and of a greenish colour.

Nompata.

Tambakumba, somewhat bigger Fruit than the former, is hot and unpleasant of taste.

Tambakumba.

Cotton also is naturally produced more than what the Inhabitants know what to do with, and would grow in great abundance, if managed with Art and Industry.

Cotton.

There grows also in great abundance small Trees, about three Foot high, call'd *Arbre-Tint*, whose Leaves bruised, yield a blue Colour, wherewith the Natives dye their Cloathes; the manner thus:

Arbre-Tint.

Of the Leaves, which in the Morning when the Dew lieth yet upon them, they pull off, and immediately stamp in a Mortar, they make Cakes as big as ones Fist, they being dri'd in the Sun divers days, are often pulverised very fine, and then put into Earthen Pots: upon these Pots they set others bigger, having a little hole at the bottom fill'd with Ashes of the same Tree, mixed with Water, which they let drop through the Vent into the lower Pot, upon the common Colour: this moistened stuff they set ten days in the Sun, then scum off the uppermost, which is the best, and therewith colour the finest, and with the undermost the coarsest Cloathes. The Dregs remaining are thrown away.

THE Countrey is exceedingly stock'd with Cattel, especially Kine, as appears by the Hides, wherein their chiefest Trade consists, which are Transported into *Europe*: The Herdsmen are found to drive them from place to place for change of Pasture, by reason of the driness of the Ground.

Cattel.

The King of *Baool*, call'd *Luchi Four*, keeps above six thousand Oxen; the like do the Nobility, and others, according to their ability. There are also Camels, small *Mulletto's*, Asses, Horses, Goats, and Sheep, with Hair like Dogs: And the Woods feed many Stags, Harts, and other Deer, with crooked Horns like Rams-horns.

There is a strange Beast, in Body like a Hog, but Footed like a Badger, that creeps in the Earth like a Mole, and feeds on Ants, or Pismires, neither yielding them profit, nor doing any damage. Here are also Hares, Civet-Cats, Dogs, and Apes.

The Wilderness that borders upon the Kingdoms of *Cayor* and *Borsalo*, breed many wild Beasts, as Lyons, Tygers, Leopards, Wolves, Elephants and *Alakarrons*, being Creatures like Crabs, with two Claws, and a Sting in their Tails, like Scorpions, for fear of which the Inhabitants, when they travel through these desolate ways, make great Fires in the night to secure their persons. Nor are the wild Beasts all that trouble these Wastes, for there are Thieves farther therein, altogether as savage and inhumane as those other Beasts of Prey.

The Fowls there far exceed in number the Beasts, such are *Popinjay's*, *Parrots*, *Paraquetto's*, some small, others very large, with Ash-coloured Necks, and green and yellow Bodies, Geese, Ducks, Herons, Partridges, with black and white spots; and in Fenny places, Snipes, Wild-Ducks, and many other small Fowl, common with us in *Europe*. Such as we know not, nor have yet seen, are the *Akkaviak*, as big as a Turkey, with a red tuft of Feathers upon their Crown,

Crown, which they can raise like Bristles, and spread so, that they will hang over their Eyes; Hearons white and black, and large as Eagles, but not regarded, because they eat nothing but Mans-dung. Pelicans, with Necks so great and long as a Mans Arm.

Fishes.

Nor is the Land more productive of Beasts, than the Water is of Fish, whereof there is great variety; especially of Carps, Crabs, Pikes, Herrings, and other like; Salmon onely differing in the whiteness of their flesh.

In the River *De la Grace*, many Crocodiles breed, which frequently coming on Land, lye basking in the Sun; but upon the sight or approach of men instantly (as if afraid) return into the Covert of the Water.

When the People which dwell on the Sea-Coasts are straitned of Provision, by the scarcity of Harvest, they supply themselves with Fish, going with their *Canoo's*, (wherein three persons may sit) out to Sea, without regard of Wind or Weather.

Insects.

LOcusts abound here in such prodigious numbers, flying over in June out of the North-East, that they cover the Sky, and darken the Sun, devouring all the ripe Plants; so that many In-land People starve to death; and others for the preservation of their lives, sell themselves to the *Portugals* for Slaves, as it happen'd in the Year Sixteen hundred forty one.

Serpents.

Serpents breed here in too great abundance; among which the most poisonous are of a Grass-green Colour; others frequent the Dwellings of the People, being very harmless, and of great use in destroying Rats and Mice: These the *Negro's* will not permit any to kill, believing that their deceased Ancestors are metamorphosed into such; and that it is fatal for any to hurt them. When any is bitten with one of the venomous kind, he immediately makes address to a Charmer, who cures them by Incantment. But if the Witch be abroad, he leaves a piece of Wood at his Door; which upon touching effects the desire of the party infected. Some will leap up at a man, and reviving round about his body, girt him to death; others suck the milk out of the Cows Udders; and some are so prodigiously great, that they can swallow a Buck whole, Horns and all.

Here breeds a sort of Creatures call'd *Leguanes*, which make good Food, as also *Efts* or *Lizards*, which nesting in the Walls, run over people when they sleep, causing Boyls to rise in the places they touch.

Salt in the River of Zenege.

Between *Beybourt*, and the *French Fort*, the whole ground in the bottom of the River *Zenege*, is grown over with Salt, which they break up in great pieces with Irons, and dry it on the Land: thus dried, it grows very white; and which is more, that if all be taken up one day, the next will afford the like quantity; so that it is a perpetual Store-house of that necessary Commodity; nor are the quantities small, but sufficient to serve the whole Countrey, whereinto 'tis carried upon Camels. The Profit arising hereby, the King of *Cayor* hath bestowed on his Priests; who for a Last of it, which is a Camels Load; take a *Cape de Verde* Garment, and a Tub full of *Mille*.

The kinds of the Inhabitants.

THE Inhabitants exceed in Blackness those that dwell on the Coast of *Mina* and *Angola*; well set, and keep themselves very clean by frequent Lotions, and daily Washings: but withall are sullen and stubborn.

The Men are of various dispositions, and the Women light and unconstant, of a craving humor, affecting best where they find most advantage: when they

they speak they thrust forward their Necks, and utter their words in a furious tone: In brief, they are in general by nature very wanton, thievish, treacherous and lying, esteeming it a credit ingeniously to betray; unconstant, beyond measure jealous, and so voracious Gluttons, that they may be said to devour rather than eat.

They have great propensity to, and skill in Sorcery, so that they can charm Serpents, as we hinted before, whose venomous blood they take, and mingling with the Seed of a Tree, empoison their Weapons with it, whose effect is so mortal, that who-ever is wounded therewith dies in half an hour. They believe farther, that they can bewitch any in such manner, as to cause them to die of a languishing Disease.

The King of *Ivala*, call'd *Walla Silla*, as they report, in eight or ten days can bring together, if need require, five thousand Men, whereof about six hundred Horse: a great many, considering the whole Countrey doth not contain above fifty or sixty miles.

The Inhabitants of *Camino* are Warlike, and keep themselves Neuters between the two Kings of *Baool* and *Kayor*, by that means corresponding with both, and suffering by neither.

THEIR Houses are small and round, running up to a Point like a Cap; within which are places raised about a Foot and a half from the Ground, covered with a Matt, whereon they sleep, casting over them another Matt of Bull-rushes in stead of a Coverlet.

Their Houses.

NEITHER the King of *Zenege*, nor any other, have any Wall'd Cities, Fortifications, or Palaces; the best Habitations being onely round Structures made of Sticks, fetcht out of the Woods, about three Fathom above the Ground, encompassed with a Fence of Reeds, and covered with Straw, having a low Door, so that without stooping none can go in or out.

No Wall'd Cities in Zenege.

Their Household-stuff is onely Arms, Axes to cut Wood, an Iron Spade to throw up the Earth withall in stead of Ploughs, and some Earthen Pots: to which the Sea-Coasters adde Nets, and other Necessaries belonging to Fishing.

Their Household-stuff.

THEIR greatest Employment, as to matter of getting a Livelihood, is Digging, keeping of Cattel, and Fishing: some few follow Merchandizing, while others busie themselves either at the Forge, making Horse-shoes and Arms for the War, or in Weaving: in both which (though their Masterpieces) yet are they but mean Workmen.

Their Maintenance.

In the Village *Kandina* all the Men are Fishers, and the Women Merchants.

They live quiet, but poorly, and trouble themselves neither with pride, nor over-working themselves, onely in Seed-time they go diligently to order the Ground, and sow *Mille*, whereof in three Moneths time they receive the Crop: and if they prove negligent in that, it turns to their great shame and disgrace; for the greatest Men in the Countrey accompany their Labourers in the Field.

They earnestly mind tilling of the Ground.

After the *Mille* is cut up and brought into the Barn, the Women by stamping it in a wooden Mortar, separate it from the Chaff, then cleansing it in the Wind, they put it in Straw Baskets of about three Fathoms wide, and seven

Mille cut up, how ordered by the Women.

or

Refriſco, one of the chiefſt places for Trade, on the Sea-Coaſt, affords Salt-Hides, but ſmaller and ſleighter than *Porto d' Ale*.

Sanatus ſays, that the Inhabitants about *Cape de Verde*, Paſture ſo many Cat-tel, that oftentimes whole Ships are freighted with Hides from the *Haven of Ale*, in exchange of other Commodities; and that beſides they have Amber-greece, Gum-Arabick, Leather, Gold, Silver, Ivory, Salt, Civet, and Wax.

In the Town of *Geroep* a Market is held every forty days, where Cloathes, Cotton, Tobacco, Slaves, Horſes, Camels, and other Beaſts, with all fort of Proviſions for Food, are bought.

The like is in *Kamino*, where is alſo a continual Mart for Hides and Cloathes, and commonly two Hides are given for a Bar of Iron: But Chriſtal Beads, and Brandy-Wine are the moſt ready Traffick, eſpecially with ſuch as dwell more towards the In-land.

In *Jawefil* is a weekly Fair of Hides, Cows, Goats, Hens, *Mille*, and all edible Commodities. Of this Market, call'd *Gambayar*, a Noble-man has the ſuperviſing, who appoints Deputy-Clerks of the Market under him at certain Rents.

The Trade driven by the Merchants of *Europe* in theſe Kingdoms, is tranſacted moſt between the beginning of *October* and the laſt of *May*: In the reſt of the Months, the *Blacks* are buſie in Tilling of their Grounds.

The Wares deſired by the *Blacks*, and carried over thither out of *Europe*, are theſe following, of which Brandy and Iron are the chief: for they uſe great quantities of Iron to make Bowes and Arrows, Harping-Irons, Aſſagay's, Javelins, and other Utensils for their Fiſhing Trade, Tillage, and Huſbandry.

Bars of Iron, of which eight and twenty or thirty make a thouſand Weight.

Sleight In-land Brandy-Wine.

Braſs Baſons, from ſeven to ten Inches deep, with narrow Brims.

Copper-Bars, each of a pound weight.

Wool-Cards.

Blue ſmall Buckles.

Red, Blue, and Blue Clothes.

White, Blue, Red, and Yellow comb'd Wooll.

Red and Yellow Yarn.

Grain of all forts.

The beſt or common Allom.

Fine red, and long Beads like Corall.

* Mountain Chriſtall.

Sea-meats Knives.

Fine and coarſe Shirts for men wrought on the Neck, Breasts, and Sleeves.

Sleazy Linnen, which is call'd *Akros* on the Coaſt of *Guinee*.

Fine Diaper.

Fine Cotton.

Thin and white Paper.

White and blue Canns.

Irish Mantles.

Spaniſh Leather-Shoes.

Mens Hats or Caps.

Sleight Scimiters or Cuttles.

Braſs Trumpets.

In what places of *Zemge*, and when the *Europe*an Merchants Trade there.

Wares brought over from *Europe* to *Zemge*.

* But at this day in ſtead of Chriſtall, rather Corall, or Beads are uſed.

Courſe

Courſe red Caps.

White and coarſe Sowing-Thread or Yarn.

Glaſs Bottles overlaid with Tin, and all ſorts of Nails.

All theſe Wares are commonly packt in little Cheſts, which are there bar-ter'd for good advantage; the Commodities received in Exchange, we mention'd before.

THe Weapons and Arms of the *Jalofs* are Lances, Bowes and Arrows made of Iron-Plates; a kind of *Turkiſh* Scimitar, crook'd like a Bowe; round and broad Shields made of very hard Skins; Darts, which they ſhoot in long Bowes made of Canes.

Others carry a great Shield made of Oxe-Hides, with a Scimitar and great Knife by their ſide, a long Aſſagay or Javelin, with two other ſhort Darts, by them call'd *Sincharin*; which by the help of a loop faſtened in the middle of it, wherein they put one finger, they can throw very ſteady, and with great ſwiftness and ſtrength.

They have a ſort of ſmall Horſes for ſervice, which they know how to ride with great dexterity. The *Moors* of *Barbary* ſometimes carry their Horſes thither, and ſell them to the *Blacks*; every Horſe for ten, twelve, or thirteen Slaves, each Slave accounted for nine and twenty Bars of Iron. Theſe Horſes, as ſoon as they have them, they charm by a certain peculiar method of Incantation, believing by that means they ſhall paſs ſhot-free in the Wars.

Such Horſemen as follow the Wars, mount and diſmount with ſuch active agility as is admirable; for they can in full ſpeed ſtand upright on the Saddle, turn this way and that way, ſtand upon their hands, bow their bodies, lie down on their ſides, and take up any thing from the earth.

Their Arms are Scimitars, long Javelins with long Iron-points, wherewith they ſtrike, holding it in their hands without caſting.

The Wars are ſeldom undertaken out of ambition, or for honor, or man-nag'd with deſign to ſubject others, but principally out of revenge, and that extends onely to the burning of ſome Towns: if at any time they come to a Battel, the greateſt fury thereof vents it ſelf on the one ſide to take, on the other to keep the Royal Drum, by them call'd *Omlambe*, and in no leſs eſteem there with them, then the Royal Standard of the Eagle with the old *Romans*.

The preſent King of *hala*, a free and loving Prince, courteous towards Strangers, is conſtrained to be always in a poſture of Defence againſt the King of *Baool*, a Tyrant, and delighting in cruelty and oppreſſion.

When the King of *Ale* intends to War upon his Neighbours, he calls a Council, with whom he Treats in a Wood cloſe by the Palace, in which they ſit about a round Hole three Foot deep, with their Heads hanging down. This Hole they cover after the riſing of the Council: for the King ſaith, *That the Hole will never diſcloſe his Secrets*, letting them underſtand thereby, that none ſhall know what their Determination is. By this means, and for fear of being puniſht as Traitors and betrayers of their Countrey, their Enemies can never learn ought of their Reſolution till it be brought to effect; which without doubt is the chiefſt cauſe of their ſucceſs.

Their Government is not Hereditary, from Father to Son, but three or four Grandees elect a King amongſt them of the nobleſt Stock, whom ſometime

H h 2

preſently

The Inheritance of the Crown.

presently after the Election they drive out of the Countrey again upon the least distaste.

When the King dies, his eldest Brother takes upon him the Dominion; and after his Decease, all his other Brothers successively; and when they are all dead at last, the Children, according to their degree of age; or for want of Children, the eldest Son of his Brother.

The Respect of the Subjects to their Kings.

The Subjects shew great honour and respect to their Kings, using many Ceremonies when they come into his Presence, saluting him first afar off upon their Knees, bowing down to the Earth, and with both Hands cast Sand upon their Heads and Shoulders, thus they creep forwards kneeling till they come within two Paces of him, and then speak; having said what they intended, the King answers in few words with great state.

When any Noble-man comes to the King, he puts off his Shirt, and lays it upon his right Shoulder and Arm, appearing onely in his close Coat, call'd by them *Joula*, and so draws near to the King; who is always attended with a great Train of Courtiers and other Servants, who, as a Guard to his Person, are Armed with Assagay's, and other Weapons of Defence.

Every Town on the Coast of *Cape Verde* hath an *Algayer*, or *Alkaid*, set there by the King of *Cayor*, to receive the Custom of Foreign Ships, that is, three Bars of Irons for each Vessel; but when they find any Merchants unexperienced in their Modes, they extort as much as they can get; besides, every Ship pays to the *Alkaid* for their Water ten Bars of Iron, or the like value in other Merchandise, and sometimes a Cask of Brandy-Wine.

The Kings of *Cape Verde* are call'd *Burdomel*.

In the Year fourteen hundred fifty and five, a great Prince named *Burdomel* had Dominion over all the places about *Cape Verde*, from whom, ever since, all the Kings of *Cape Verde* in general are call'd *Burdomel*, as the Roman Emperors were stiled *Cesar*, and the great Egyptian Monarchs *Pharaoh* at first, and afterwards *Ptolomy*. The proper Name of the present King is *Daur*, but by the addition of that Royal Title which signifies King, call'd *Burdomel Daur*.

This Name of *Burdomel*, *The King*, is taken by some for a Place about *Cape Verde*, and accordingly so set down in the Maps of *Africa*.

The Law of the Country.

Here are no peculiar or Municipal Laws; for indeed the Law or light of Nature is the onely Rule they steer by: for when a Man dies, and leaves behind him Wives, Children, Cattel, Slaves, and Iron, wherein their chiefest Riches consists, the Brothers and Sisters of the Deceased take all, without any consideration of the Children, whom they leave to the wide World to help themselves as well as they can.

As to matters of distributive Justice, or punishments of Crimes, they are in a manner strangers to both; the greatest extravagancies being bought off, and pardoned by paying of Slaves, or some other Mult to the King.

Their Religion.

Their Religion, if so we may call it, is generally *Paganism*; for they greet the New-Moon with horrible roarings, and strange gestures of adoration: they offer their Sacrifices in the Woods before great hollow Trees, wherein they have placed Idols: and this they do rather out of custom than zeal, using neither form nor method in their Devotions, nor any particular Assemblies, but every one following the dictates of his own humor, makes a God in his own Fancy, which is as often varied as their Lufts or Passions raises in them other motions: Some of them seem to incline to *Mahometanism*, and

and admit among them some *Marabouts*; but so little have they prevailed upon them, that they know not what the *Sala* means, nor do the Priests any other Service than write *Arabic* Characters on small Papers, which sew'd in little Leather Purfes, are worn by the *Blacks* on their Necks, Arms, Legs, Heads, and every part of their Bodies in great numbers, firmly believing, that thereby, in time to come, they shall be freed of all troubles and dangers, to the great gain of the *Marabouts*, who sell them at no small Prices. And although they know there is a God, yet have they no understanding to worship him: and use Circumcision the fifth or sixth Year; and then, if they be asked the reason thereof, they can give no other account, but that it is an ancient Custom received among them, but farther know not.

None of the Priests are permitted to Marry but in their own Families, nor may teach any to Read or Write without the chief *Marabout's* Licence.

They hold the *Christian* Religion in great abomination, affirming, that God who giveth all things, and can do what he pleaseth, and causes Thunder, Lightning, Rain and Wind, is Omnipotent, and needs neither praying to, nor to be set forth in so mysterious a way as that of the Trinity: and thus *Heathenism* and *Idolatry* generally possess the whole Countrey.



THE
K I N G D O M
O F
G A M B E A.
C A S S A N, C A N T O R,
A N D
B O R S A L O.

Adjoining to *Zenega* on the North is *Gambee*, a small Kingdom by the River of the same name. On the other side of the River *Gambee* lies the Jurisdiction of *Cassan*, *Great Cantor*, and *Borsalo*, all heretofore subject to the King of *Mandimanza*, but now have Princes as absolute as himself, and acknowledging no Superior.

The Kingdom of *Gambes*.

The King of *Great Cantor* keeps his Residence continually on the Southerly Shore of the River *Gambee*, having many inferior Dominions under his Obedience.

The King of *Cantor*.

The King of *Borsalo* commands on the North-side of the same River to *Tantakonde*.

The King of *Borsalo*.

Both these Princes have several populous Towns belonging to them, but, as we said, all without Walls, and situate on both the Shores of *Gambee*, which

Several Towns lying on *Gambes*.

H h 3

like

like the Nile, overflowing it Banks, much enriches and fertilitates the neighbouring Soyl.

The Sea-Coast hereabouts shooting from the South is very low, and in that regard, unless in very clear weather, hard to be known; but more forward the Land rises high, is full of Trees, and spreads North-East and South-West.

At the Mouth of this River stands the Town *Barra*; so named, because every Ship that comes thither must give a Bar of Iron, which they call *Barra*, to the King of *Borsalo*.

Above the South-Point stands a Town call'd *Nabare*, within a Wood.

Three miles higher on the same Point lieth a Town call'd *Bintam*, inhabited by the *Portugals*. On the South-side of the River, twenty miles from the Mouth, appears *Tankerval*; and not far thence a Town call'd *Tendebe*, twelve miles from which last may be seen *Jayre*, in a narrow Creek.

Half a mile beyond the Creek, on the South-side, lieth the River and Town call'd *Jambay*, with another named *Manfibaer*, on the North.

In the last place you come to *Barraconda*, above which the Sea floweth not; so that whoever will go higher, must Row against the Stream.

After a tedious and toilsom Journey of ten days you arrive at *Tinda*; above which stands *Joliet*; and six days Journey from that a City call'd *Munkbaer*, to which, without great hazards, there is no coming; from whence in nine days you come to the City *Jayr*, and so to *Silico*, an In-land Town, yet a place of great Trade.

Five and fifty miles within the Land stands *Borsalo*; and eighty five miles, *Little Cassan*; three miles above which the vast and great City *Cassan* shews it self, whose side is washed by the Ebbing and Flowing of the Sea, and where the King keeps his Court.

Among other Rivers that water these Countreys, one of the principal is *Gambia*, or *Gambia*, so call'd by the *Portuguese*; after the example of the *Blacks*, who call all the Tracts of Land, reaching from the Mouth of it to the *Gold-Coast Gambu*. Its Mouth is about three miles broad, hath five fathom Water, and lies in thirteen Degrees and nineteen Minutes North Latitude, between the *Zenega* and *Rio Grande*.

It draws the original from the great River *Niger*, at the place where it makes a great Lake, and divides in four branches, which are afterwards named *Zenega*, *Gambia*, *Sante Domingo*, and the *Great River*; all which after several long courses, having visited and refreshed these hot Countreys with their pleasant Streams, at last near *Cape Verde*, pour forth their Waters into the *Great Ocean*; but especially *Gambia*, with so strong a Current, and such abundance of Water, that sixteen miles in the Sea (as they say) that Water may be taken up.

They may row up in this River against the Stream near a hundred miles; but then are stopped with a strong Water-fall, which with an impetuous noise pours down over the Rocks, and by that means becomes unpassable. The Channel is for the most part very broad, especially from the *Gold-Coast* of *Cantor* or *Reskate*, to its Mouth; and by the receiving of many other Streams becomes full of water; and gliding also easier by reason of the breadth, to the great ease of all Vessels that go up against the Stream.

By the Village *Tinga*, the River is fordable, but none dare venture to wade through it, but the *Blacks*, for fear of the Crocodiles; however on both its Shores are many Villages, and within its bosome divers small Islands.

Twelve

Barra.

Nabare.

Bintam.

Tankerval.
Tendebe.
Jayre.

Jambay.
Manfibaer.
Barraconda.

Tinda.

Joliet.
Munkbaer.

Small Cassan.
Great Cassan.

The River *Gambia.*

Its Original.

Twelve miles upwards of *Tondebu*, half a mile above the Creek *Jayre* on the left hand, lies a little Island, betwixt the which and the main Land, the Stream is no broader than a Musquet-shot, shallow, and runs in many Meanders, but higher on the left side is four or five fathom deep.

About two miles about *Manfibaer*, lies another Island, that so straightens the passage, that without great trouble they cannot go through it.

Not far from *Nabare*, half way between the Mouth of the River and the Gold place of *Cantor* or *Reskate*, lieth *Elephant-Island*, so call'd, for the great number of Elephants which breed there.

The Air in this Countrey is continually hot, though with some little variation from the beginning of *June* till the end of *September*, in which time it rains every day at Noon; and at Night from the East and South-East, continual Lightnings and Thunder.

But the greatest Rains falls from *May* till the beginning of *August*, which causes the Rivers to swell and overflow their Banks, and that proves a very unhealthful time; for the first Rains falling upon the naked people, cause blotches and spots, and on the Clothes of the *Whites*, it breeds Worms, but after a little time that inconvenience vanishes.

All along the Banks of *Gambia*, and about *Cassan*, *Tobacco* grows plentifully, which the *Portugals* fetch with Sloops both green and dried, without making up in Rolls; Cotton also, with Mille, Rice, Lemons, Oranges, Apples, and *Ananasses*, but not in such abundance as some have written.

On the Sea-Coast are Trees above seventeen Paces in compass, and not twenty in height; whereas further into the Countrey, they are tall and slender.

Beasts fit for labour and service breeding here, are Camels, small Horses and Ases: But they have besides many Cows and Oxen, as appears by their Hides yearly brought into *Europe*; as also Goats, Sheep, Deer red and fallow, with divers others, besides the Wilde Beasts found in the Wildernesses, viz. Lyons, Tygers, Baboons, Otters, Elephants, and the like.

This plenty of Cattel makes Provision in those places so cheap, that about *Gambia* you may buy a Beast of three or four hundred weight for a Bar of Iron, although at *Cape de Verde* they pay four or five Bars for the like.

The people heretofore were savage and cruel, but since they have in some sort by the Converse of Christian Merchants, received some notions of Religion, they are become tractable and courteous.

The Kings (as we said) keep a Majestick Port, according to their manner of State, seldom appearing in publick to their Subjects.

They are all great lovers of Brandy, and will drink thereof even to excess: And if any Forreigner, Merchant, or other, desires Audience of the King, he can by no means sooner effect it, than by presenting him with a Bottel of Brandy.

The King of *Great Cassan* call'd *Magro*, who spoke the *Portugal* Tongue, yet could not be won to *Christianity*, was well skill'd in *Necromantick* Arts, whereof one *Block* in a Journal of his Travels gives a particular account: We will only instance in one or two of his prestigious actions. He commonly wore as many enchanted Chains without trouble, as would have over-loaden a strong

The Air.

Vegetables or Plants.

The Beasts.

The King of *Cassan* a great Sorcerer.

strong Man. One time, to shew his Art, he caused a strong Wind to blow, but confined it onely to designed limits, so that the next adjoining places were not sensible of any violent motion. Another time desiring to be resolved of some questioned particular, after his Charms a smoke and flame arose out of the Earth, by which he gathered the answer to his demand.

Their Riches.

Artificers

Most of the Wealth of the Inhabitants consists in Slaves, though some have Gold; for among them are few Artificers, and those that are, onely Weavers and Smiths, who are ill provided of Tools for their Work, yet make shift therewith. The Smiths make short Swords, and knowing how to harden the Iron, form the Heads of their Assagay's or Lances, Darts or Arrows, and all sorts of Instruments with which they Dig the Earth. Their Bellows are a thick Reed, or hollow piece of Wood, in which is put a Stick wound about with Feathers, which by the moving of the Stick makes the Wind. The Iron which they Forge is brought over out of Europe thither in Bars, in Pieces of eight or ten Inches long, and are exchanged with great gain in barter for their In-land Commodities. The Weavers make Cloathes of Cotton, which by the Merchants are carried to *Serre-Lions, Serbore*, and the *Gold-Coast*, and there barter'd for Ivory, red Wood, and Gold. These Cloathes, because made also about *Cape Verde*, are call'd *Cape de Verde Cloathes*; being of three sorts: the best and chiefest, call'd *Panossakes*, are two Ells and a half long, and an Ell and a half broad, whitened upon the Ground, and with Lifts commonly of eight Bands sew'd together: the second *Bontans*, two Ells long, and an Ell and a half broad, very neatly Strip'd, having six Lifts sew'd together: but the third sort, named *Berfoel*, are great Cloathes, made with blue Stripes: all which are commonly bought for Iron, that is, one *Panossakes* for one Bar of Iron, three *Bontans* for two Bars, and two great *Berfoel* Cloathes for one Bar.

Their Tillage.

Every one, be he Spiritual or Temporal, old or young, must Till his own Ground, if he intends to eat, the King onely, and some chief Nobles, and antient decrepid people excepted: for the doing whereof they use no Ploughs, but dig the Earth with a kind of Mattocks in the time of their Rain, because then the Ground is softened.

Their Food.

Their Food is *Mille*, Shell-Fruit, Milk, and some Flesh. They Bake no Bread, but boyl it as we in these Countreys do Puddings, which they eat hot. Their Drink is *Palmito-Wine*, and for want of that, Water; but the Priests with their whole Families drink no sort of strong Drink, but only Water.

Their Houses.

The Houses, like those in *Zenega*, are onely round Huts, with Walls of Reed, Lime, and Earth, covered with Canes, and environ'd with a *Pallisado*, or Hedge of Canes.

Cloathes.
Sanutus.

The Habit of this People, as well Men as Women, is onely a Shirt that reaches down to their Knees, with long wide Sleeves, a pair of Cotton Breeches, and little white Hats, with a Plume of Feathers in the middle. The Maidens cut and prick their Breasts, Thumbs, Arms, and Necks, with Needles, in fashion of Embroidery, and burn in these marks that they may not wear out; those works being esteemed a great Ornament.

The

Their Arms are the same as we mention'd before in *Zenega*: *Sanutus* says, they are very warlike and stout, which they have often manifested, when in their little *Almadies* they adventur'd to board some *Portugal Carvils*, without regard either to their Canon or other Arms. For though these *Blacks* have no hopes of Victory, and many of them are slain, yet they regard not their lives, nor ever run away from the Fight.

They work also their *Almadies* and *Canoos* with such dexterity, that they force them forward with incredible nimbleness, and betake themselves upon the approach of Ships which they think will damnify them, to the mouth of some small River.

The People of Europe drive a great Trade in this River of *Gambia*, transporting these Merchantable Commodities.

Their Merchandise.

Iron Bars of one, two, or three foot long.
Seasie Linnen.
Fine Ticking.
Fine Shirts for men.
Sleight Gilded Rapiers.
Salt.
Hats or Caps.
French Caps.
Mountain Christal.
Beads of several Sorts and Colours.
Amber.
Yellow Buckles.
Linnen Sheets.
Copper Kettles.

Copper Basons.
Cans.
Combs.
Paper.
Tin and Copper Bracelets.
Enamell'd Bracelets.
Rings.
Pendants for the Ears.
Iron Kettles.
Chopping-Knives.
Ordinary Seamens Knives,
Fish-hooks.
Trumpets.
Common & gilded Looking-Glasses.
Cloves, and such like.

The European Paper is much desired by the *Marabouts* or Priests.

In Exchange of these Commodities the Merchants receive Hides, Ivory, Gold, and other Merchandises.

The King of *Cassan* gives liberty and freedom to the *English, Portugals, French, and Dutch*, to come in his Countrey, and to traffick there.

The Inhabitants themselves in divers places trade one amongst the other.

The people of *Cape de Verde, Refrisko, Porto de Ale, and Ivale*, come with Sloops to this River *Gambia*, and buy Hides, Wax, Elephants Teeth, Rice, Gold, Cotton-Clothes, *Blacks*, and Tobacco, which they barter and exchange, some to Europe, some up higher into the Countrey, to their no small profit and gain.

In the Village *Tinga* are some Hides and Teeth; so also in *Tankervat* and *Tondeba*, together with Rice and Cotton.

In the Village of *Mansgaer* in the middle of February, is held a Fair, where-
to resort many people out of divers Countreys, with Mats, Hens, Bucks, Cows, Cotton, and Salt; yet does not this Commerce bring thither riches, or many Inhabitants, being wholly possessed by a few poor *Portugueses* and *Mullatto's*. The principal Merchandises to be had there, are Wax, Hides, Elephants Teeth, and a little Gold brought thither out of the In-land Countrey. Here also is kept every Monday in a plain Field, a petty Market, where every one brings to sell what he is minded to dispose of. And in case they want Money, they exchange all other things for Mats.

In

A Market or Fair in Mansgaer.

In *Cassan* are two yearly Fairs, whither come a great concourse of People to buy and sell all sorts of Wares, nay Gold it self. The *Portugals* and *Mulatt's* that scatteringly inhabit by the River side, send their Slaves into the Countrey with Iron and Beads, to buy Hides and Ivory, which they carry on their Heads, and bring to the River.

The *Moors* of *Barbary* come in great numbers, with Camels to Trade at *Yaye* for Gold, whereof that Countrey affords great store, and return home richly laden with it.

How the Trade is driven
by the People of *Tay*.

The manner of dealing between these People and the before-mentioned *Arabians*, in exchange of their Goods, is this: They of *Barbary* go to an appointed place, where they lay their Wares in several heaps, distinct one from the other; which done, they go away and return not for a whole day: in the mean times the Natives come, and lay over against every heap as much Gold as they value the Parcels at, then go away, leaving on the place both their own Gold and the Merchants Goods; who upon his return finding that he hath his value in Gold, takes it away and leaves his Merchandise; but if he expects more, he divides his heaps, and lets them so remain; which the People seeing, lay more Gold, or if they think not fit to give more, they take that away which they laid there first: thus in three times the Bargain is driven and ended. The reason why the People will not be seen, is the loathsomeness of their Bodies; for their lower Parts, through the excessive scorching of the Sun, are always raw and sore, in such manner, that if it were not for sprinkling them with Salt, they would rot; and that is the cause why they so much desire Salt.

T *India* yields great abundance of Hides, but the trouble, and almost impossibility of coming up the River with great Vessels, very much hinder Trade; besides Iron bears not so good a Rate there as in other places, because the Inhabitants say, they have Ore thereabouts, of which they can make it: But Salt is a most desirable Commodity, not onely there, but indeed over all the Countrey. At the first discovery of these Places they carried thither a bad and blackish Salt, which went off well enough; but since the People have gained skill and knowledge so to distinguish, that they will not deal for it, but onely for the whitest; in exchange whereof they give Slaves, Hides, Elephants Teeth, Cotton, Cotton-Yarn, Cotton-Cloathes, and Gold.

In the City *Joliet*, lying beyond *Tinda*, there is, as the *Blacks* relate, abundance of Gold; and the like at a Place call'd *Munkbar*: whither also the *Arabians* and *Moors* of *Barbary* come, with Camels laden with Salt, and all sorts of Merchandises, which they barter onely for Gold. But the Inhabitants of the City *Sillico* buy Salt of the *Portuguese* for *Blacks*.

Their Faith; Religion,
and Worship.

T *He Marabouts*, or Priests, which for the most part reside in *Silligo*, dispense with the seriousness of their Profession to Trade for Gold, not onely to *Borsalo*, but higher up the River; yet as a cloak to their covetousness, they live retired, and separate themselves from the rest of the People: It's true, they have a kind of dark Notions concerning the *Old Testament*, and can darkly Discourse of *Adam* and *Eve*, of the *Deluge*, of *Moses*, and many other like things, yet are in all things absolute *Mahumetans*. They own God, whom they call *Alla*, and according to the *Alcaron*, admit neither Idols nor Images; they use Circumcision and their *Friday* Sabbaths, but not so strictly as to forbear

bear their ordinary business and employments. Besides themselves none can, or may learn to Write or Read, and that ignorance nuzzles them up even to the neglect of all acts of Devotion whatsoever.

These *Santons*, as other *Mahumetans*, make mention sometimes of *Christ*, whom they call *Nabe*, and say he was a great Prophet, who wrought many Miracles, and had a Mother named *Mary*; but particularly deny him to be the Son of God, objecting that God is invisible, incomprehensible, and a Spirit, which cannot Beget, neither needs a Son to be with him.

When any of them die, he is buried with all his Gold; and he is reputed the happiest who is buried with the greatest quantity: so that notwithstanding all their pretensions to zeal both living and dying, Gold is their onely Deity.



THE K I N G D O M Of the B A R B E S I N S.

Next to *Zenega* on the Sea-Coasts, lies the *Barbesins*, or according to *Sannatus*, *Berbesins*, to whom *Jarrik* gives the two Kingdoms of *Ale* and *Brokallo*.

The Head City and Court of the King, is call'd *Jongo*, whose Inhabitants have many Horses, and the neighboring Woods breed many Elephants, but their Teeth want much of the bigness and beauty of those in other places. Upon the utmost Border of the Countrey, stands the Town *Embamma*, and at the distance of three miles, a Village call'd *Bangasia*.

The aforementioned *Jarrik* places on the Sea-Coast below *Cape Verde*, three Islands, which from the neighboring people he calls the *Barbesin-Islands*; being altogether uninhabited, and producing onely large Trees and unknown Fowls, the bordering Sea breeding many great Fishes, one sort especially, by the *Spaniards* call'd *Dorades*, frequently weighing five pounds.

T *He Women* of this place, says the same *Jarrik*, cut on their Skins divers Shapes of Beasts, afterwards anointing the gashes with a certain Herb that makes the Marks never wear out. This manner of Ornament they highly esteem.

Their Culloms, or Man-
ners.

Another sort of Trimming the elder people use, boaring holes in their Under-lips, wherein to keep the Orifice open, they stick Thorns and round pieces of Wood.

THE

THE
P E O P L E
O F
A R R I A R E O S,
A N D
F A L U P P O S.

Arria eos and Faluppos.

Between *Cape Saint Mary* and the River of *Saint Domingo*, live two sorts of People, call'd *Arriareos*, and *Faluppos*.

The Countrey is low, but full of Cattel and Fowl of divers sorts, which are easily purchas'd at low Rates, and for mean Commodities; for you may buy a Cow for a Copper Basen of three or four pound weight, or for an Ell and a half of sleight Linnen; a Buck for less, and a Hen for three strings of little Beads; of *Palmeto* Wine they sell willingly two Gallons for two or three strings of the like Beads: Nor indeed do they set a high rate upon the best of their Commodities.

The kinde of the Inhabitants.

They are as the other people, black of Colour, but better shap'd, and of a more pleasing aspect than those of *Angola*; but so jealous and distrustful, that they will never come aboard Merchant-ships, unless some go first on shore out of them; and being askt the reason of this their wariness, they answer, that the *Whites* under pretence of friendship, have many times seized them, and carried some of them out of their Countrey against their wills, as Slaves.

Cloathing.

Both Men and Women go naked; below their Wastes, from their Navels to their Knees they cover with a Cloth; but young men and boyes wear a Girdle, whereto they fasten a Cloth, which drawn before their Privy-Parts, they wind between their Legs.

They have many Wives.

They have (as the rest of their Neighbors) two, three, four, or more Wives, every one according to his ability and estate, each valuing anothers wealth by the multiplicity of their Wives.

THE

The Rivers, Countreys, and Kingdoms lying near
the Sea, from the River de Rha, to the
Kingdom of Serre-Lions.

IN this Description we shall begin from the River of *Gambia*, about thirteen miles beyond which lies in twelve Degrees and seven and twenty Minutes on the Sea Coast, the Mouth of the River *De Rha*, so nam'd by the Natives, but by *Jarrik* and other Geographers, call'd *Cassamanka*; the Banks whereof are Limits to the Kingdom of *Casamge*.

The next place call'd by the *Portuguese*, *Cabo Roxo*, lying in twelve Degrees and fifteen Minutes North Latitude; which by the falling a way off the Coast, a small Wood shews it self very remarkable to Mariners at Sea: Five miles from *Cabo Roxo* to the South-East, is a place by Seamen call'd, *The Great Rough Bay*; adjacent to which stands the Town *Besu*; and two miles and a half farther, the small rough Point.

Next in order follows *Sante Domingo's River*, otherwise *Jarem*, which seems to be a Branch of the *Niger*. There are divers other Points and Banks in the Sea-Coast between *Cabo Roxo* and this River; as *The Red Point*, *The North Bank*, *The South Bank*, or *Sea-gull*, *The Point of Easter Even*, and *The Black Point*.

In the Latitude of eleven Degrees and eight Minutes North Latitude, flows the River *Katcheo*, a Branch of *Sante Domingo*, two miles East from the *Rough Point*; at the entrance of it lies some dry Sand, although the whole Current glides through a muddy ground to the Village *Cassio*.

By *Katcheo* it meets with another Branch, call'd *Sargedagon*, Eastward of *Gambia*, but runs to *Katcheo*. The Blacks of *Katcheo*, when any Ships come out of *Europe* thither, come with their Canoes to Traffique.

Beyond *Domingo*, the River of the three Islands, call'd in *Spanish*, *Rio de las Iletas*, taketh its course through the Countrey of the *Papais*, which *Jarrik* names *Buramos*; To the South of which, opposite to *Guinala* and *Besegui*, lie seventeen other Islands, entituled, *The Bigiobos*, or *Bisegos*.

Next the *Buramos*, or *Papais*, the Kingdoms of *Guinala* and *Biguba*, are embraced between two Arms of *Rio Grande*, the one call'd *Guinala*, and the other *Biguba*, from the Countreys they conterminate, being in eleven Degrees North Latitude, about four and forty miles from *Cape Verde*, between the Islands of *Jagos*, or *Byagos*.

More Southerly appears the River *Dunaby*, passing through the Countreys of the *Malucen*, by the Inhabitants call'd *Kokolis*; then you come to *Nunno Tristau*, and a mile and a half farther to *Tabito*, or *Vegas*, which loses both Name and Current in the Sea, near the Territory of the same Name.

Having left *Vegas*, you arrive in the Countrey of *Cape*, watered by the two great Rivers *Kaluz* and *Karceves*.

More to the In-land, on the River *Gambia*, the Kingdoms of *Mandinga* and *Beni* are seated.

A little farther to the South lieth the River *Marine*; and on the Sea-Coast the Mountain and Kingdom of *Serre-Lions*.

Between the *Bisegos* and *Serre-Lions*, in the River *Sorres*, lie the Islands of *Tamara*, or *Veu Wfityay*, commonly call'd by the *Portuguese*, *De los Idolos*; and Southward of *Serre-Lions*, the *Bannames* Islands.

Thus much as to the general Description; we will now proceed to each particular, and therein for method sake, begin with the Kingdom of *Kassamanse*.



THE
K I N G D O M
OF
K A S A N G A S.
OR
K A S S A M A N S E.

The Kingdom of *Kassamanse*.

THIS Kingdom lies encompassed as it were by the River *De Rba*, on all sides but the East, where the *Benhuers* give it Limits. It is a large Tract of Ground, and by the moistening of the afore-mentioned Rivers very fertile, so that it produces not onely great store and variety of Fruit, but also pleasant Vales and luxuriant Meadows for the Pasturing of Cattel.

The *Portugals* have in this place by the River side a Fort call'd *St. Philips*, of a convenient strength, well Mann'd, and Planted with several Pieces of Ordnance, to withstand any sudden and treacherous On-slaught of the Natives.

Their Dominion.

THE King of *Kassamanse* pays Tribute to another call'd *Jaxem*, who himself hath for Superior (as all the rest of the petty Princes thereabouts) the King of *Mandinga*.

Their Trade.

THE Trade formerly accustomed to be driven in *Kassamanse*, the *Portuguese* have for conveniency removed to *Katcheo*, often before mentioned.

Their Religion.

THE *Kassamanse*s are down-right *Pagans*, devoted to one Idol, among others, named *China*, signifying *God*, in whose honour, on the Twentieth of September at midnight, they solemnize a high Festival: at which time some of their Priests, or Soothsayers, which they call *Arakam*, (as indeed they are all no better than Magicians and Witches) wears a blue Scarf, wherein they

they depict a bundle of Rice Branches, intermixed with Bones, in remembrance, perhaps, of such as have out of the height of their blind zeal sacrificed themselves to this Idol; under whose form the Devil beguiles them in several manners. This Priest begins a circular Procession, which finished, they place it in a hollow Tree, offering before it many Burnt-sacrifices, and other Oblations of Honey, and the like: At length ending their Devotions, in stead of Prayers, with several extravagant and inarticulate Ejaculations, they betake themselves to their particular Abodes.

THE *Portugals* here (as in *Zenega*) come with Ships laden with all sorts of *Ethiopian* Wares, which they barter with their Countreymen resident here to great profit for *Negro* Slaves, which they transport to *Carthage-na* in the *West-Indies*, and there sell dearer by ten Rials a piece, than any either of *Benin* or *Angola*; and not without cause, for these are cleaner limb'd, better shap'd and featur'd, of a notable capacity and understanding, but withall stubborn and suspicious: but time and experience must discover those qualities, while in the interim their outward Semblance advances the Market: nor are the numbers of them small, as will easily appear, if we consider that the best Commodities brought hither, are for the most part exchang'd for such; being either purchas'd by War, or else under the pretext of some imperious and arbitrary Laws by the Kings and Great Men of the Countrey, first enslav'd, and then sold. The like Trade is driven at *St. Jago*, one of the Salt Islands, *Cape Verde*, *Refriko*, *Porto de Ale*, and *Iyala*.

The Wares chiefly desir'd, and bought up almost at any rate by the *Blacks*, are *Spanish* and *Brandy*-Wines, Oyl, Fruits, Iron, Stuffs for Clothes, fine Linnen Edgings, Bracelets, Damask, Laces, Nails, Yarn, Silk, and other small Wares; but among all these Iron is the chief.



The People BURAMOS.

THE *Buramos*, or *Papais*, live about the River *Santa Domingo*, and from thence spread to the Mouth of *Rio Grande*, far up into the South.

Their chiefest Town in the proper Idiom of the Countrey call'd *Jarim*, lies five miles and a half from the Haven of *Saint Domingo*, where the Potentest King of this People resides and keeps his Court.

Katcheo, situate upon the River so named; wherein live several *Portuguese* Families, and some *Mulata*'s, who have many Slaves: they dwelt heretofore intermixed with the *Blacks*, but of late have betaken themselves to Forts, which they have erected and planted with Guns, to secure themselves against Invasion.

THE Houses of the Natives are built of Clay, with Roofs made of the Leaves of Trees.

In the above-mention'd River lie some small Islands, possessed still by the *Buramos*, very pleasant, fruitful, and full of Trees.

BOTH Men and Women file their Teeth to make them sharp, as if Nature had not given them edges fit for their ordained work.

The Women, because they would not accompany themselves to much talking or scolding, take every morning betimes a little Water in their mouths, which they keep there till all their Household-work is done, but then putting it out, give their Tongues free liberty.

They have many Governours, but all subject to him of *Jarim*; onely the Islanders have a particular Prince: But as to matters of Religion, they all continue in their old *Paganism*.

The Bisegos, or Bigiohos Islands.

Bisego's Islands.

Beyond the *Buramos* to the South, opposite to the Kingdom of *Guinala* and *Bisegui*, lie seventeen other Islands, call'd *De Bigiohos*, or *Bisegos*. The chiefest and greatest of these is the *Fair Island*; by the *Portugals* named *Isla-Formosa*; by the *Spaniards*, *Isla de Po*, according to the Discoverer's Name, *Ferdinando de Po*, in eleven Degrees and three and forty Minutes North Latitude, four miles and a half due-South of *Cabo Roxo*.

The Fruitfulness of the Islands.

These Islands are very fertile, and full of Palm-Trees, which yield Wine, Oyl, and many other things; for the most part plain, and so fit for the producing all sorts of Grain, that it affords a sufficiency of Food to the Inhabitants without being manured. Here is also great store of Rice, Iron, Wax, Ivory, and long Pepper, which the *Portugals* call *Pimienta de Cola*, a Commodity much desired by, and vented to the *Turks*: And many times upon the Sea-Shore are found great quantities of *Ambergreece*.

Beasts.

The Land is well stock'd with good Cattel, and the Sea and Rivers plentifully stor'd with excellent Fish, whereof great profit accrues to the Inhabitants; who as they cannot speak, so neither are they willing to learn, any Language but their Mother-Tongue, being of a large stature, and inclinable to fatness.

Arms.

Their Arms are the same with those of *Besu* and *Katcheo*, but not so well wrought, nor so handsome, which they are well skill'd in the use of, being withall of great courage, and very hardy: Heretofore they so pressed upon the *Portuguese*, and harrassed the Rivers where they had seated themselves with their light Boats, that in the Year One thousand six hundred and seven, they forc'd them to send for Aid into *Spain*; which arriving, they were brought to reason, and ever since have held a friendly Correspondence.

The Valour of the Inhabitants.

The King of *Biguba* they reduc'd into so great straits, that he was forc'd to flye in the Wilderness with all his Subjects.

The King of *Guinala* they have dispossessed of six Kingdoms, and maintain continual Wars against their Neighbors on the Main Land, from whom they take many Slaves, which they sell to the *Portugals*: Each of these Islands hath a particular Lord, which are all under the Jurisdiction of the King of *The fair Island*, or *Isla do Po*.

THE



THE KINGDOM OF GUINALA.

This Kingdom inhabited by the *Beasers*, hath its Name from the River *Guinala*, and borders on the South on the beforemention'd Islands, on the East on the *Naluzen*, a warlike people, but not such troublesome Neighbors to the King of *Guinala*, as the Islanders, who (as we said) have dispossessed him of six Kingdoms.

The Borders of the Kingdom of Guinala.

The chiefest place of this Countrey, is the Haven of *Guinala*; and the next the Cross Haven, which the *Portuguese* possess.

The Haven of Guinala.

The Countrey by means of the clear and serene Air, is very healthful and pleasant to live in.

The King always appears in great State, and when he goeth abroad, is attended with a strong and numerous Guard of *Bowe-men*.

The King's State.

He keeps also fifty great and fierce Dogs, which he arms, as it were, in tann'd Skins of Sea-Cows, that are so hard and strong, they can scarcely be cut; each Dog in the day time hath a Keeper, but in the night they are let loose, for there is no other Watch in this City but these Dogs; and such is their fierceness, no body dares stir in the Streets without the hazard of his life; for they will fall upon every one without regard. This Dog-Watch was at first set up against the Thieves, who in the nights used to break open the Houses, and steal the *Blacks* to sell for Slaves. This King gives a Hat to his Governours, which is an Ensign of Honour; of whom he has under him seven, which are not onely his Homagers, but his Slaves.

When the King dies, there comes into the Street twelve Men call'd *Schiten*, clothed in parti-coloured long Coats made of Feathers, with as many *Claro-men*, or Pipers before them, which sound mournfully, yet shrill; there they proclaim his Decease: whereupon every one with a white Cloth thrown over them comes out of their Houses, and do nothing all that day, but walk about the Streets in a mournful posture; his Friends, Relations, and Servants in the mean time assemble to chuse a Successor. Afterwards the Corps is washed, and the Intrals burnt before their Idol, but the Ashes preserved to be Interr'd with the Body; which lies as it were in State for a Moneth: at the expiration whereof, prepared for Burial, the Subjects bring out of all parts of the Kingdom, Balsom, Myrrhe, *Ambergreece*, Musk, and other Perfumes, to burn and smoke about the Corps, which lastly is carried to the Burying-place by six of the most eminent persons, clothed in white Silk Coats, followed in the first place with Musick playing mournful Tunes, and after them with a

When the King's Death is proclaimed, and by whom.

The Funeral.

great many people on foot ; some of which cry aloud, other sing Funeral Elegies : last of all the Princes of the Blood ride on Horseback in white Habit. By the Grave are his Women and Servants which in his Lifetime he most affected, together with his Favourites and Horses, which are all put to death and buried with the Royal Corps ; which is done to this end, that he may be served by them in the other World, as they believe and are taught. This slaughter is performed in a terrible manner, viz. after the cutting off their Fingers and Toes, they break their Bones by stamping all to pieces, and when it is beat enough, they throw it out in the presence of all the others that are to undergo the same fortune : for the avoiding which cruelty, many Servants, after they have sufficiently provided for themselves, either leave the King's Service in his Life, and fly away, or else they retire and hide themselves in time, when they see he is without hope of recovery.

Their Power and Dominion.

¶ The King's Jurisdiction extends over six Kingdoms, besides those wrested from him, as we said before : and for the better and more orderly management of State-Affairs, has a Privy-Council, consisting of many Lords ; of which one, who is the second person in the Kingdom, is President.

Their Religion.

¶ They worship, as the *Cassanga's*, abundance of Idols, the chief of which they name *China*, which is to say, *God* ; although a long time since, by the Preaching of some *Portugal* Jesuits, they are said to have embraced the *Roman* Religion.

The King himself, with a great number of Nobles, in the Year Sixteen hundred and seven, desired of *Emanuel Alvarez* a Jesuit, to be Baptized, which he, upon farther examination finding their unsteadfastness, denied.



THE

K I N G D O M

OF

B I G U B A.

The Kingdom of Biguba.

At the Nether-Arm of *Rio Grande*, above the River *Guinala*, lieth the Kingdom of *Biguba* : The chiefest place thereof is the Haven of *Biguba*, and a little higher the Haven of *Balola*, inhabited by the *Tangos-Maas* ; but the Village of the Haven *Biguba*, the *Portugals* possess.

The *Beasers* lead the same manner of life as the People of *Guinala*. The *Tangos-Maas* are extracted out of the *Portugal* Blood, but have united themselves with the *Blacks*, and live now no less barbarously than they, as if they had never heard of *Christianity* ; in some places going all naked, and Carving their Skins after the manner of the Countrey.

¶ They

¶ They live under a Monarch, as those of *Guinala*, after whose death the most powerful of the Family obtain the Crown, but not without great contest ; so that in the interim they are all in Arms, committing all kinds of extravagant outrages, till by Conquest reduced under the obedience of him that lays the strongest claim.

They are like the *Beasers*, Idolaters, although some are already by the Jesuits brought to the *Christian* Faith.



THE

K I N G D O M

OF

M A N D I N G A.

ON both sides of the River *Gambia* live a sort of *Blacks*, which have enlarged their Seat above a hundred and twenty miles up into the Countrey, so that they command a Tract of Land that spreads it self in breadth from nine to eleven Degrees North Latitude, which the *Spaniards* call *Mandimencia*, after the Name of one of their Kings ; by others *Mandinga* ; by *Marmol*, *Mani-Inga* ; and by the *French* and *Dutch*, *The Kingdom of Mandinga*.

The chief City is *Sango*, some miles more Easterly than the *Cape de Palmas*.

The Countrey is watered with many Rivers, all which after long courses through several places, at last contribute their streams to replenish and augment those of the more famous River *Gambia*.

¶ The Inhabitants of *Mandinga* are reputed the best of all *Guinee*, yet are barbarous of nature, deceitful and treacherous to Merchants and Strangers ; but among themselves and Neighbors thought expert Horsemen ; so that they go into divers Kingdoms to serve as Troopers, not onely being readily entertain'd into Pay ; but for their Skill in Martial Affairs, and tried Valour, have the Van of their Armies admitted into the best Commands, and allowed large Priviledges, to oblige them to stay in their Service.

¶ The *Arabian* and other Merchants drive a great Trade here for Gold ; which they say this Countrey abounds with ; besides other Commodities, which at *Tombut* the chief City they are admitted freely to barter for.

¶ The King of *Mandinga* some years since was so puissant, that almost all the Kings and People of *Upper-Guinee* obey'd and paid him Tribute ; especially the *Cassanga's*, and the other Kingdoms lying at the River *Gambia*.

Heretofore

Heretofore he held the Seat of his Empire in the In-land, and gave the lower Countreys lying on the West Sea, to one *Chabos* and *Faim Brafo*; placing moreover many other Vice-Roys under him, as of *Bursalo*, *Jaloffo*, and *Bersetti*, who commanded the Kingdoms of *Boloquo*, *Bintao*, and *Hondigu*; but now these have taken the Title of Kings, and regard this *Mandimanfa* little or nothing; every one governing his Countrey with full Power, without acknowledging him or any other for their Superior.

The *Mandingians* were antiently altogether given up to the Delusions of the Devil, worshipping Stocks and Stones, and keeping among them many Sorcerers, South-sayers and Witches; nor have they yet detested those old and wicked Customs; but of late years *Mahumetanism* hath much prevail'd among them, brought first thither by the trading *Muors* and *Turks*, and since increased by the Natives, who went to serve in Forreign Wars.

The chief *Bexerin* or High-Priest hath his Residence in the chief City of the Kingdom, and deeply skill'd in *Necromantick* Arts, wherein he hath instructed the King of *Bena*, who makes great advantage thereof in revenging himself of his Enemies; whom he variously torments as his malice or necessity incites him.



BENA and SOUSOS.

The Kingdom of Bena and Sousos.

THE Kingdom of *Bena* and *Sousos*, deriving its Name from the Inhabitants of its principal Town, which is named *Sousos*, stands scituate about nine days Journey from the Way that leads to the Kingdom of *Torra* and *Serre-Lions*, but more Northerly of those, and Southerly from *Mandinga*.

The Nature of the Countrey.

THIS Countrey is very Hilly and Mountainous, all whose sides are plentifully furnish'd with shady Groves of green-leaved Trees, and here and there scattered some Valleys, veined with cleer and purling Brooks.

From the colour of the Earth in the Mountain, they conjecture that the Iron Mines inclosed within their bowels, are of finer Ore than most in *Europe*.

Within the covert of the Woods lurk many Serpents, curiously spotted with so many lively colours as are scarce to be found in any other Creatures: The King, whom the Inhabitants stile *King of Serpents*, keeps commonly one of them in his Arms, which he stroaks and fosters as it were a young Child, and so highly esteemed, that none dare hurt or kill it.

The manner of their Funerals.

WHEN any one dies, the nearest Relations of the Deceased, and next Neighbors have notice of it, whereupon they immediately begin to make a howling noise, so hideous, as to Strangers is terrible; afterwards the Friends and Kindred go to accompany the Funeral howling, and crying as they pass on, which is redoubled by the frightful shrieks of such as go forth to meet and receive them. They bring with them Cloth, Gold, and other things, for a Present, to the Grave, which they divide into three equal parts, one for the King, the other for the nearest Relations to whose care the Funeral is left, but the third part is buried with the Corps; for they believe, as we said before, that

that the Dead shall find in the other World whatsoever is so laid up at their Interrment.

THE Kings and other great Lords are buried in the night very privately, and in unknown places, in the presence onely of their nearest Kindred: Which privacy they use in all probability to prevent the stealing away the Goods and other Wealth which in great quantities they put into the Grave with them, especially what ever Gold in their lives they had hoarded: And for the more certain concealment, they stop the Rivers, and guard all ways round about, until they have so levell'd the place, that not the least mark appears discoverable.

This is used towards the greatest and most honourable; but frequently over the Graves of persons of meaner repute, some small Huts are erected, sometimes made of Cloth, other while of Boughs, whither their surviving Friends and Acquaintance at set-times repair, to ask pardon for any offences or injuries done them while alive; and so continue as long as the Weather permits it to stand.

THE Jurisdiction of this King reaches over seven Kingdoms, and yet he is under *Kouche*, the Emperor of all the *Sousos*.

THE Inhabitants (as all the rest) are Idolaters, and use certain Letters or Characters written by the *Brexerins* to preserve them from Discafes.



THE KINGDOM OF SERRELIONS. OR, BOLMBERRE.

THE Mountain looking into the Sea, and known to the *English*, *French*, and *Dutch*, by the Name of *Serre-Lions*; as also the whole Kingdom, first obtained this Title from the *Portugals* and *Spaniards*, who call'd it *Serra Lioa*, and at last *Siera Lioa*, that is, *The Mountain of the Lions*.

The cause of which Name is conjectur'd to be drawn from hence; for that from the hollow of its Concave Rocks, whereon the Sea bears, when the Winds bluster, and the stormy Billows rage, proceeds a terrible noise, like the furious roarings of a robbed *Lioness*; adding moreover, that from the top of this Hill (which lieth continually cover'd with Clouds, which the violent heat of the Sun-Beams darting perpendicularly upon it twice in the year, cannot disperse

The Funerals of the King and other Grandees. *Farruk lib. 5. c. 48.*

The Kings Authority.

Their Religion.

The Mountain and Kingdom of Serre-Lions.

Why it is so call'd.

disperse) there is continually heard a rattling of Thunder, with frequent flashes of Lightning, whose resounding Echoes may be distinctly observ'd twenty five miles off at Sea.

The Signet.

THE Inhabitants name this Countrey in their own Language *Bolmberre*, which signifies *Low and good Land*; and especially hath respect to the low and fruitful Tract of *Serre-Lions*, which taketh beginning at *Cape de Virgen*, and endeth at *Cape de Tagrin*, or *Ledo*, lying in eight Degrees and thirty Minutes North Latitude, and is easie to be known at Sea, because it is exceedingly higher than the Countrey Northward, and runs far into the Sea.

The Mountain about the Point is high and doubled, spreading along the Sea, South-East, and South and by East; but the Countrey Northerly of the Point is low and flat.

THIS Kingdom containeth above thirty Rivers, which all empty themselves into the *Great Ocean*; and most of them having broad streams, neighbored with pleasant Valleys, and flowing between Groves of Orange-Trees, and their Banks on both sides edg'd with fair Towns and Villages, to the great delight of Passengers.

The first River by *Cape de Virgen* is by the Portuguese call'd *Rio das Piedras*, that is, *The Stone-River*, because of the many Stones therein. It is a very great River, and divides the Countrey with several Arms, making many Islands, stiled *Cagafian*, or *Cagakau*, where the *Portugals* have built a strong Fort for the conveniency of their Trade.

In the next place the Maps of the Countrey have set *Rio Pichel*, *Rio Palmas*, *Rio Pogone*, *Rio de Cangranca*, *Rio Caffes*, *Rio Carocane*, *Capar*, and *Tambasine*; which two last take their original from the Mountains of *Machamala*; upon which may be seen a stately Work of Chrystal, with several Pyramids of the same Matter.

The River Adimbo.

Lastly, they describe the River *Tagarin*, otherwise *Mitombo*, but at present by the *English*, *Portugals*, *Dutch*, and other Traders, call'd *Rio de Serre-Lions*. This River taking its course Northward of the Point of *Serre-Lions*, is at the Mouth twelve miles broad, but on the North-side half way choaked up with divers Shelves of Sand, which divide it into three Channels; one runs along the North-side, the other in the midst; but the great Channel Coasts by the South, which is the deepest of all. The *Portugals* pass onely in the two small Channels with Boats; for in the third, or great Channel they dare not venture. Also between the Island *Taffo*, lying in this River and the South, there be many small Currents, passable with little Vessels, but not with great Ships.

The Cape of Serre-Lions.

Another call'd *Bangue*, glides on the South-side of *Serre-Lions* into the Sea, as *Mitombo* on the North-side; so that the Mountain by these two Rivers lieth inclosed in manner of a hanging Island, and maketh the prominent Point, call'd, as we have often said, *Cabo de Serre-Lions*, but so narrow, that the *Blacks* take their *Canoos* upon their Shoulders, and carry them over.

On both Shores of this River lie several Towns and Countreys: those to the North-side are call'd *Bolm*, which signifies *Low*; but they on the South, are in their Language named *Timna*.

On the outermost Point to the Mouth stands the Town *Serboracafa*, and on another Point, lying on a yellow sandy Bay, a mile and a half distant, they have the first place where the Ships, which frequent this Coast, take in fresh Waters.

The

The Countrey about *Serboracafa* is call'd *Serbore*, extending from the Sea to the Town *Bagos*. A mile Eastward of *Serbore* beginneth another Dominion, govern'd by one *Semaura*, an ill natur'd man, and for every small trifle picks a quarrel with the King of *Serbora*.

Serbora.

Observe, the Miles on these Coasts are all Spanish or Portugall, either former or hereafter following.

The second Watering-place.

Eight or ten Paces within the Shore is the second Watering-place, where the Water drills easily down the side of a little rising Ground: About two miles farther lies a flat Shore full of Trees, and between them a small open place, through which a Brook descends from above, which at low Water runs away over the Beach.

A Musquet-shot distance thence into the Land, stands a Town, where *Don Andreas* (Brother of the King of *Bolmberre*) resides; here the River hath a strong Current, which two miles and a half upwards splits it self into three Branches; one to the North-East, having red Sand, hath Water enough to bear great Ships; but the middlemost, by reason of the shallowness, Shelves of Sand, and Cliffs, may onely be passed with Skiffs and small Boats. Three miles from the first Watering-place appears *Bagos*, a Town seated under the shadow of a little Wood; and a mile and half Eastward upon a prominent Point, you see *Tomby*, a pleasant Seat, where the *English* usually lie with their Ships at Anchor. After that, the Island *Taffo* is seen a far off, seeming to be firm Land.

Bagos.

Tomby.

Thirty two miles up the River lieth the Kingdom of *Mitombo*, on whose South-side the Village *Os Alagos* is situate; whither the *Blacks* will let no White People (besides the *Portugals*) come; all others they anticipate with Skiffs and Floats.

The Kingdom of Adimbo.
Or Alagos.

The Islands De los Idolos, Bravas, &c.

A Long the Coast of *Serre-Lions* lie several Islands; particularly twelve miles and a half Southward of the *Cape de Virgen*, those of *Tamara* and *Ven Usvitay*, commonly call'd *Los Idolos*, which West and by South from the Point appear as joyn'd to the Continent; but afterwards shew themselves as they are in truth, Islands, which afford all sorts of fresh Provisions to the Seamen, and good Tobacco.

The people are self-will'd and mistrustful, and will not suffer any *Dutchmen* to come into their Towns.

The most advantageous Commodities vented there, are Salt and Brandy; to for which they have in Exchange Elephants-Teeth and Gold.

To the South end of *Serre-Lions*, near the Islands *Banannes*, appears to Ships sailing by, a very high Mountain raising his Head into the Clouds, call'd *Machamala*; whereof we shall have occasion to speak more largely in a short space.

Near the South-end of *Serre-Lions*, half a mile in the Sea, lie the Islands *Bravas*, being a high Land full of Trees, the biggest having a Spring of fresh Water.

Five miles from hence lie on the South-East, against the Point, three other little Islets call'd *Sombreras*.

Between the *Sombreras* and *Bravas* is the place where *Jacob le Maire*, in the Year Sixteen hundred and fifteen, found four Rivers; among which the Westernmost,

stermost, having large Banks, had depth and breadth enough for great Ships. The next running in between the Trees, they might stand on either side of the shore, and not be able to see Land on the other: thereabouts it was wild and waste, without any signs of inhabiting; but they saw many wild Beasts, as Elephants, Buffles, Boars, Civet-Cats, and such like. The third had a Bank that hinder'd the coming in of Ships. Three or four miles upward lay a low Land full of Lemon-Trees, whose Fruits, notwithstanding it was in the time of the Rain, hung most of them ripe upon the Trees. The fourth was a small River with- in the Point of the Island *Sombreras*, whose Water is deep and Salt; where the Sea-men, coming on Shore, found Crocodiles, Turtles, and Oysters on the Trees.

Furna de Santa Anna.

The afore-mention'd Bay here and there hath Shole-water, about five, six, seven, or eight Fathom, and muddy Ground, which runs between the *Sombreras* Island: Easterly, and *Furna de Santa Anna*, whence come many Rivers; amongst which the chiefest is *Gamboa*.

Twelve miles upward of *Gamboa*, being as far as it is Navigable with small Vessels, lies a Place call'd *Kancho*, in the height of seven Degrees, being very low Land; whereto adjoyn some Islands.

THIS Country of *Serre-Lions*, according to the Description of *Jarrick*, many take for the healthfullest place of all *Guinee*, and the Air much wholsomer than that of *Portugal*, so that seldom any die by other infirmity than that of Old Age. The same Air, as *Jarrick* adds, is much better for a mans health than in many places of *Europe*, being neither too cold, nor too hot, by reason of the cool Winds which blow there continually; which is worth observation, considering the nearness of its situation to the Equinoctial: And truly, under the favor of that Author, we may question his Assertion, seeing in the Summer, viz. in *June* and *July*, it is there dark, and close rainy Weather, with South, and South-West Winds; as also because the Rain-water in all the neighboring parts of *Serre-Lions*, and along the Sea-Coast, is of so unwhol- som a quality, that where-ever it falls on the bare Body, it causes Swellings and Blotches on the Skin, and breeds a sort of strange Worms in the Cloathes; besides, the River-water in *April* is very offensive, and dangerous to drink, by reason the Ground, through the Summer excessive heats, and the stench of poi- sonous Beasts, which dy'd through the extraordinary burning of the Sun, and rotting on the Earth, seems to leave some of their venom on the superficies of the ground, which is wash'd off by the Rain, and carried into the Water.

The *Netherland East-India* Ships put sometimes in here, to refresh themselves, and to take in fresh Water, but to the great prejudice of the Sea-men, if it hap- pen at the beginning of the Rain, and while the afore-mention'd poison is in the Water: moreover their greedy eating of raw Fruit, there found in great plenty, brings upon them many dangerous and mortal Sicknes- ses.

The Fruitfulness of the Country.

The Country is by some reputed very fruitful, for it yields abundance of white *Mille*, Rice, and two or three sorts of *Cardamoms*, or Grains of *Paradise*. About the River of *Serre-Lions* it yields several sorts of Fruits, especially Le- mons, a great refreshing to Seamen; many wild Vines, bearing good Grapes, a few Oranges, and some *Indian* Figs, by the Inhabitants call'd *Bananas*.

The Islands of *Sombreras* produce many Oranges, Lemons, Citrons, Palm-tre- es of several sorts, which afford the Inhabitants Wine, Palm-Oyl, and other

other things; but above all, an excellent sort of Sope, made of the Oyl and Ashes of the *Palmito*-Trees, so much exceeding the *European* Sope, that it is prohibited to be brought into *Portugal*, because it should not bring down the Price of their own.

Here, and in the neighboring Islands, grow many Sugar-Canes naturally; whence might be raised great Profit from the conveniency of the many adja- cent Rivers, where Mills might be set up to Grind them, without the charge of Slaves.

They have also great store of Cotton, red-coloured Wood, vulgarly call'd *Brasil*, better than that which comes from *Brasile*, for it will give a tincture in Dying seven several times: Besides, there is a sort of Wood named *Angelin*, fit to build Ships with; and the Barque affords Materials to Caulk the Seams of Vessels, and make Match for Guns.

The other Commodities are Wax, Ivory, and Long-Pepper, by the *Portu- gals* call'd *Pimenta del Kola*, and Tail-Pepper, or *Pimenta del Rab*: Both these sorts are taken to be much better than the *East-India* Pepper; but the King of *Spain* hath prohibited the Importing it into his Country, that the Trade of *East-India* Pepper may not be spoiled, which brings them such great Profit: However, the *English*, *Hollanders*, *French*, and other People that Trade in this Country, bring it over, but the *Portugals* barter it on the Coast of *Guinee*, in exchange for Gold, Slaves, Provision, and other things, according as the Pla- ces wherein they Trade differ or vary.

In Mount *Makamala* (which we mention'd before) appears, from the Skirts of whose over-shooting Edges, which hang like Bases or Penthouses, several Christalline *Radii* shoot in a Pyramidal Form, with the Points pendent towards the ground within four or five foot, like Icicles from the Eaves of a house, which when struck, yield a pleasant twang like the strings of an In- strument, both to the delight and admiration of the beholders.

Among other Beasts found in this place, there are three sorts of Monkeys; one call'd *Baris*; they are strong and active, and withall so sensible, that be- ing taken up young and tutor'd, they are serviceable on many occasions; for they go commonly on their hinder-feet, and beat *Mille* in a Mortar, fetch Water out of the River in small Cans on their heads, which if they chance to let fall, they squeak and cry out as afraid; they also turn the Spits, and do several Jugling-tricks, to the great pleasure and pastime of their Masters.

In the Village of *Serborakasa* the Ships are furnish'd with all sorts of Pro- visions; for the Land yields abundance of Cattel and Fowl. The Rivers have infinite variety of good Fish, and also the Sea-Coast, than which *Europe* can boast none better.

THE People of *Serre-Lions*, and the *Cape of Sagre* or *Tagrin*, are rather brown than black; they mark their Bodies in several places with hot Irons, and in their Faces, Ears, and Noses having many holes, wherein they place several Jewels, which they call *Mazubas*, and Gold Rings: They go always naked, onely upon their *Pudenda* they wear a Flap made of the Barks of Trees.

Two sorts of *Negroes* inhabit about *Serre-Lions*, that is, *Capez*, a People of more clear Spirit and judgement than those of *Guinee*; for they easily learn what is taught them; but withall are effeminate and luxurious: yet of late are much improv'd in Valour and Manhood, by the continual Wars they are

K k

Christall Rocks.

Apeel

The Custom and Habit of the Inhabitants.

Inhabitants are two sorts. Capez. Faria, lib. 5. cap. 4.

forc'd to wage with the *Kumba's* their Neighbors. The other are these *Kumba's*, call'd also *Manes*, being *Anthropophagi*, and by consequence of nature cruel and barbarous. These in the Year Fifteen hundred and fifteen invaded the *Capez* for Pillage; but inticed by the great Fertility of the place, determin'd to remain there, and dispossess the other: whereupon they furiously persecuted the *Capez*, eating up whomsoever they took of them; till at length (as if satiated with humane blood) they sold some to the *Portuguese* for Slaves: This their savage Tyranny so confternated the rest, that to escape that Barbarity, they almost totally deserted the Countrey; but since by the Converse with Merchants, and something softened with the pleasure of the Countrey, they have left those abominable Customs, and are become treatable, eating Rice, Mille, Beans, Oxen, and Goats flesh.

In every City or Village stands a great House sever'd from the other, where the young Maids have their aboad; and for the space of a year are instructed by a very honourable and well accomplish'd old man, sprung from a noble Stock. At the end of the year they go forth all together, dress'd up according to the best mode of the Countrey, to a place, where having Musick, they dance in the sight of their Parents, and many young men, who from among them chuse one they best like to marry; but before they are permitted to carry their Brides away, they purchase them of their Fathers, and also give a satisfactory recompence to their old and grave Instructor.

The Funerals of the dead.

Their Kings are buried without the Towns in a large place erected of purpose, and cover'd over with Straw; alleading, it is not fit that such should be buried in the open air, who have in their life time born the publick Office of a Judge. Others are buried in their Houses, attired with Gold Bracelets, Pendants in the Ears, and Nose-Jewels. Their Lamentations and Mourning are perform'd in open places, according to the Rank and Quality of the Deceased.

Riches.

The Wealth of the Inhabitants consists in Ambergreece, Chrystal, Pearles, Ivory, Wax, excellent Brasil-Wood, long Pepper, and unrefin'd Gold.

The Wares which the Merchants receive chiefly in Exchange of their European Commodities, are Elephants-Teeth, Gold, and Red-Wood, which last is generally bought up by the *English*.

The Countreys on the North-side of *Serre-Lions*, have a peculiar Language, call'd *The Bolmish Tongue*, being hard to learn, and difficult to pronounce; whereas that of the people of *Timna*, dwelling to the South, is easie.

The *Capez* and *Kumba's* are subject to their particular Princes, who sit in publick to administer Justice, and decide their Differences; and to that end have near their Palaces several terrass'd Walks, call'd *Funko's*; in every of which is rais'd a Throne cover'd over with fine Mats, where the King sits; and on each side plac'd long Forms for the Noblemen, call'd *Solatequies*, that is, Councillors, with whose advice he determines the Causes.

The Method this; first appears the Party Complainant, with his Proctors and Advocates, call'd by them *Troens*, attir'd with several sorts of Feathers, having Bells at their heels, and Staves in their hands to lean on; when they Plead, they put a Mask before their Faces, that they may not be afraid, but speak freely before the King what they have to say: after the Cause is plead'd on both sides, and the Councillors have given their opinion upon it, the King pronounces the definitive Sentence, with present Execution against the party cast.

When

How the King's Lords of his Council are made.

When the King Creates one of these Councillors, he causes him to come into the *Funko*; where being set upon a wooden Stool curiously wrought and carv'd, and appointed onely for this Solemnity, he girts him with a bloody Fillet of a Goats-skin about the Temples; afterwards Rice-meal is strowed over it, and presently a red Cap put upon his Head: And that the people may take notice of this new-conferr'd Honour, he is carried about in Triumph upon the shoulders of certain Officers to that purpose appointed. These Ceremonies perform'd, the new-made Lord makes an Entertainment, wherein they spend three days in all kind of Mirth and divertising Pastimes, setting forth divers Skirmishes, and other jocose Exercises, according to the fashion of the Countrey: At last they kill an Oxe, and divide the flesh among the common people.

When the King dies, his youngest Son inherits the Dominion, or if there be no Male-Issue, then the Brother or nearest Relation succeeds. But before they proclaim him, they fetch him out of his House, and carry him bound to the Palace; where he receives an appointed number of strokes with a Rod. Then unbound, and Habited in his Royal Robes, he is conducted very ceremoniously to the *Funko*, (where the chiefest Nobles of the Kingdom have assembled) and seated on the Throne; when one of the gravest *Olatequi* declares in a large Speech the Right and Privilege of the new King; which ended, delivers into the new King's hand the *Insignia Regalia*, that is, an Axe, with which the Heads of Offenders are cut off, and thenceforth he remains an absolute Sovereign peaceably, and receives all Services and Tributes. These were the antient Customs, while the Kingdom was free; but since (by the Conquest of one *Flansire*, Grandfather of the present King of *Quoia*, or *Cabo Monte*) it was subjected to *Quoia*. *Bolmberre* is become a Province, and Governed by a Vice-Roy, who receives the Dignity and Title of *Dondagh*, that is, King, from the *Quoia's*, as themselves took it from the *Folgia's*: but they have thrown off that Yoke, and at this day the *Quoian* King, as Supreme, not onely gives Laws to *Bolmberre*, but also to the Principalities of *Boluma* and *Timna*; having also left his old Title *Flamboere*, and from the *Portugals*, by whom converted to Christianity, received the Name of *Don Philip*.

The antient manner of choosing of a King.

Bolmberre is Governed by a Vice-Roy.

The Residence of the King and his Brothers.

The King has four Brothers, who separately hold their Residence in distinct places in the South Countreys; the eldest five or six miles beyond the Town *Bingos*; the second, call'd *Don Andreas*, at the second Watering-place before-mentioned; the third, *Don Jeronimo*, at the third Point of the South River; the fourth, *Don Thomas*, in a Town call'd *Thomby*.

All that Tract of Land lying by the Sea, from the North-side of the River *Serre-Lions*, to *Rio das Pedras*, together with the Isle *De los Idolos*, are under the Jurisdiction of *Fatuma*, a Potent Prince, commanding far up into the In-lands, and holding as his Tributaries, the Kings *Temfila*, *Teemfertam*, and *Don Michael*, a converted Christian.

The Dominion of King *Fatuma*.

The People, before the coming of the Jesuit *Barreira*, lay wholly drencht in Idolatry, but he converted many to the Christian Faith; and in the Year Sixteen hundred and seven Baptized the King, his Children, and many others, giving to the King at his Baptism the Name of *Philip*, as we said before, to which the *Portugals* flatteringly added *Don*, and because he was King of *Serre-Lions*, call'd him *Don Philip the Lyon*: But they little practice the good Instructions taught them, but still retain, with the generality of the People, their old heathenish

Their Religion.

Customs, as shall be declared afterwards in the Description of the Kingdom of Quioia.

Trade.

The *English*, *Hollanders*, and other people that come into these Parts to traffick, carry out of *Europe* several sorts of Commodities, which they barter and exchange with great advantage; the principal are these.

Iron Bars.

Linnen.

Bafons.

Earthen Cans.

All sorts of Speckled Glass-Buttons.

Counterfeit Pearles of several sorts.

Copper Meddals.

Bracelets and Armlets.

Pendants, and such like.

Small Cutlasses.

Seamens Knives.

Fine Bands:

Ordinary Lace.

Chryftal.

Ordinary Painted *Indian* Cloathes.

Spanish Wine.

Oyl of Olives.

Brandy Wine.

All sorts of great Bands.

Waste-bands wrought with Silk, which the Women buy to wear about their middles.

The *English* Fort subdued by the *Netherlanders*.

On the Island in the River of *Serre-Lions*, the *English* possessed a small Fort, erected for the more secure managing of their Trade, which in the Year Sixteen hundred sixty and four, the tenth of *December*, the *Dutch* under the Conduct of the Admiral *De Rutter*, with a Fleet, without reason, surpriz'd and took; wherein they found four or five hundred Elephants-Teeth, a good number of Copper-Kettles, Iron Bars, and about sixty or seventy Lafts of Salt; the later parcels, with some other inconsiderable Merchandises, they left there; but the Teeth, and other Wares of consequence, they brought over in the returning Ships.



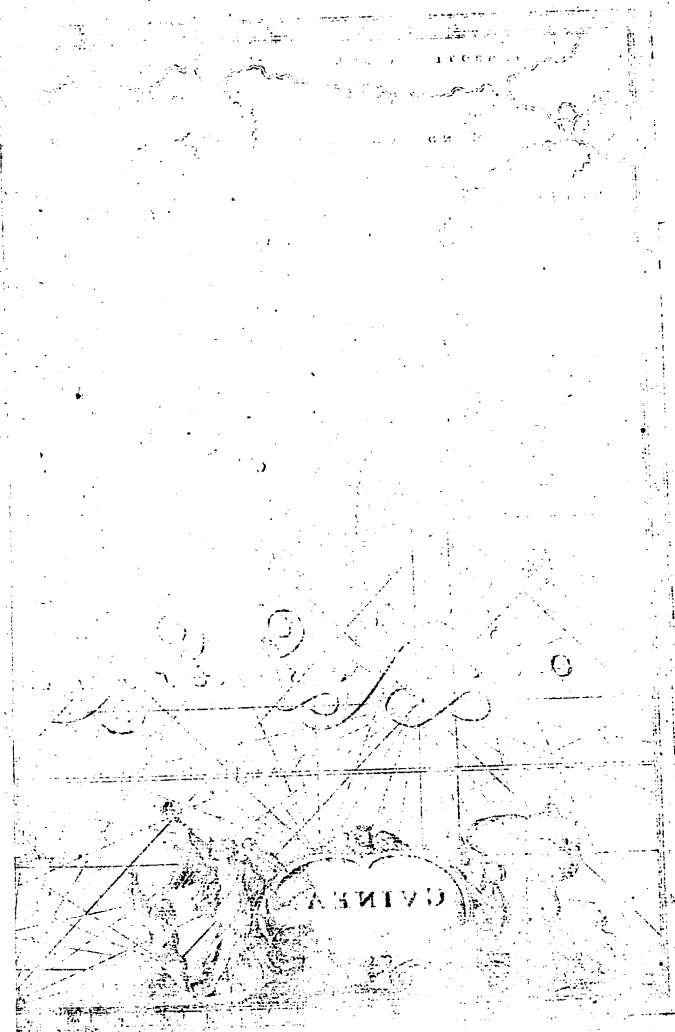
GUINE

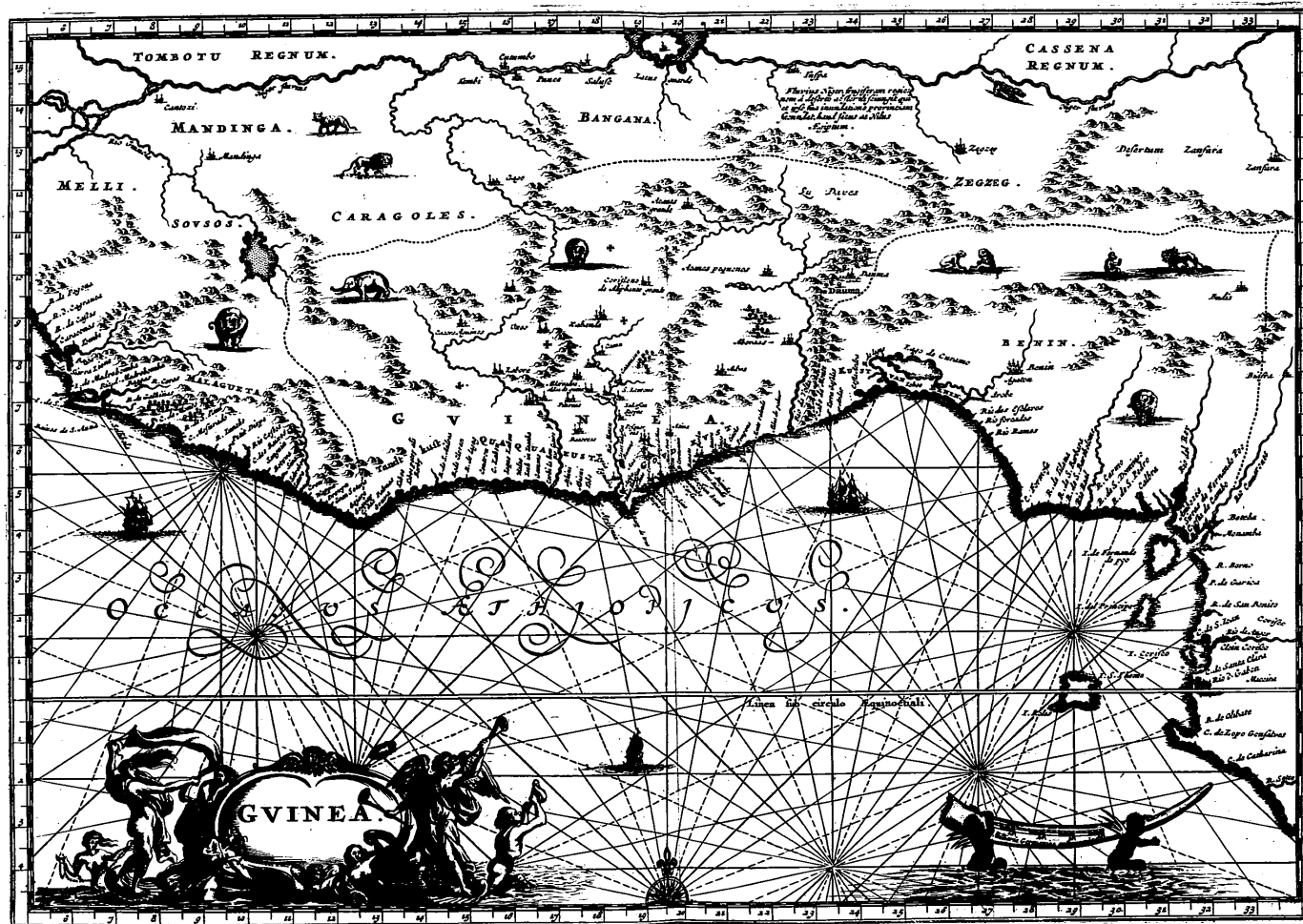
Several acceptations of the Name *Guine*.

WE are to observe, that the *English*, *Portuguese*, and *Dutch* greatly differ in their Descriptions of this Countrey, though in the general Name they seem to agree; for the *Portugals* divide *Guine* into the Upper and Lower; comprising under the Name of the Upper, the whole Tract of Land lying by the Sea, inclos'd between the River of *Zenega*, and the Borders of the Kingdom of *Congo*; and under the Lower, the Kingdoms of *Congo* and *Angola*: whereas others bring *Congo* and *Angola*, together with *Monomotapa*, *Zanzibar*, and *Ajan*, under the Exterior, as they include *Abyssine* or *Prester-Johns* Countrey, wholly in the Interior *Ethiopia*.

But by the *English* and *Netherlanders*, *Guine* is circumscribed in much narrower Limits, allowing it no more than from the Cape of *Serre-Lions*, to the Cape of *Lopez Goncalves*, lying about one Degree and a half South Latitude: But some yet restrain it more, shutting it up between, (which they include) the before-mentioned Cape of *Serre-Lions*, and the River of *Benin*.

Some





Some Geographers have attributed to *Guine* the Title of a peculiar Kingdom, making it begin at the *Grain-Coast* and the River of *Benin*; but this cannot be, considering the great numbers of several Kingdoms lying between them. Again, others oppose that, making all along upon the Sea-Coast, in every eight miles a particular Territory and People, to each of whom they set a peculiar King; but he forsooth is no better than a Provincial.

The greatest part of *Guine*, which indeed lies all upon the Sea-Coast, has several Names given to it, according to the various Commodities they most abound with: Some divide it into six or seven Parts, others into five, but the best and most known Partition is into the *Guinee-Coast*, *Ivory-Coast*, *Quaqua-Coast*, and *Gold-Coast*.

The *Grain-Coast*, so call'd from *Manigetta*, or *Grain of Paradise*, abundantly there to be had, taketh beginning from *Cabo de Baixos*, and runs two miles beyond the *Palmito Gardine*, or *Cabo de Palmas*; although some would have it to commence at *Serre-Lions*.

Ivory-Coast, by others call'd *Bad People*, that is, *Villanous*, beginneth near the Town *Gruwa*, two miles Eastward of *Palmito*, and ends at *Cape de Laboe*, containing a Space of fifty miles. From whence to *Cabo des tres Puntas*, or *Cape Triangle*, they reckon *Quaqua-Coast*, so call'd from the Cotton Cloathes, which are there Traded for; but the vulgar acceptation of *Quaqua* takes original from the Call wherewith the Inhabitants, when they come near with their Skiffs to the Merchants Ships, as a token and sign of salutation and welcom, cry always *Quaqua*.

For the *Gold-Coast* we need not seek for the reason of the Name, because it speaks it self; 'tis a large spot of Ground, extending in length fifty miles from *Cape Triangle* to *Acre*, though some would stretch it to *Rio Volta*, and others yet farther, even to *Rio Jagos*, and *Rio de Benni*.

Whence this Name *Guine* had the first original, all Geographers differ; but the greatest probability seems to bring it from the *Portuguese*, who being the first Discoverers, and finding it to lie even with the before-described Kingdom of *Guine*, or *Geneva*, near the River *Niger*, gave it the same Denomination with its Neighbor.

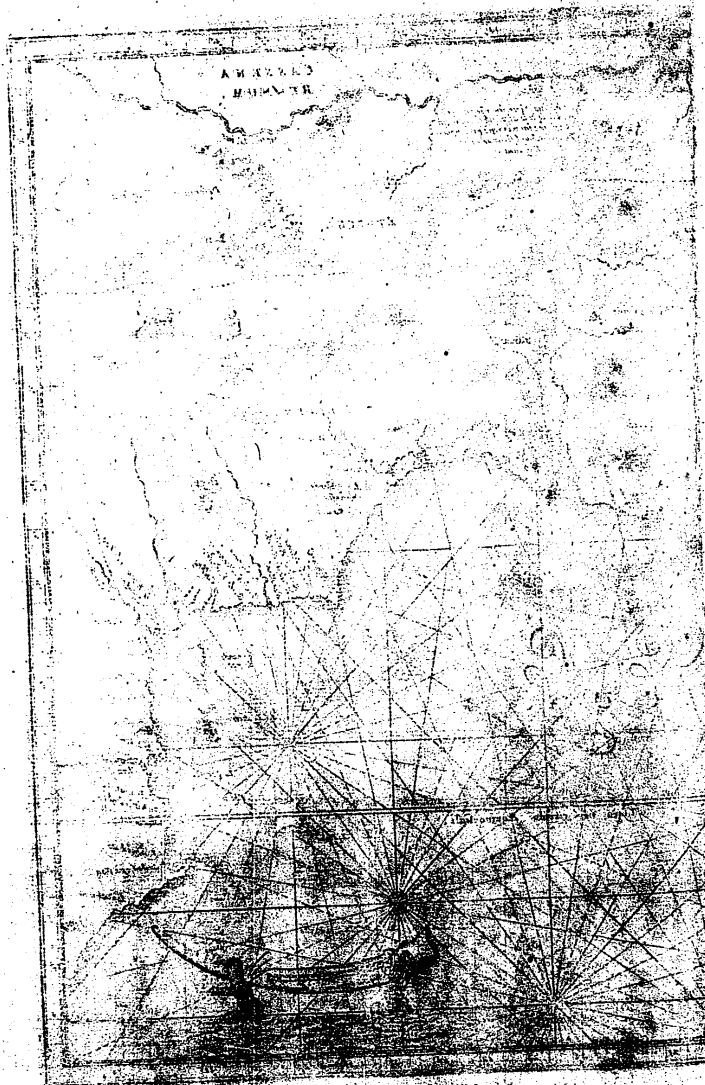
In the Description of this Countrey we shall onely set down some of the chieftest, and which for the variety of Plants, Beasts, and Customs of the Inhabitants, bear some remarkable difference from others; and particularly begin with that of *Bolm*.



THE TERRITORY of BOLM, CILM, and QUILLIGA.

THIS Countrey, whose Inhabitants are call'd in their Mother-Tongue, *Bolm-Manou*, lies by the Sea-Coast, near the River *Selbore*, taking Name from the Prince, being very low and watery, from whence denominated *Bolm*.

Fourteen or fifteen miles up the River, on the Left-hand, appears the Village *Baga*, where the Prince resides and keeps his Court



NEGRO-LAND.

Ten or eleven miles to the South-East you come to the Province of *Cilm*, whose Inhabitants are named *Cilm Monou*. Here are seated on the Banks of the River, divers good Towns, with the City *Quanamora*, containing about five thousand Families.

The River *Selbore*, or *Rio des Palmas*, the chief of this Region, lying in eight Degrees North Latitude, towards the Mouth divides into two Branches, one running to the Westward, the Inhabitants name *Torro*; the other passing to the South, the *Portugals* call *Rio de Sante Anna*. *Torro* twice or thrice a year hath little Water, and by reason of several Islands can onely be passed with Ketches of eighteen or twenty Last, and other small Passage-Boats.

This River, with its Branches, produces many amphibious Creatures. In the Mouth of it lieth a great Island, so made by the two fore-named Arms, which from their embraces thereof on each side, suddenly fall into the Sea.

The Island, with its Point, call'd *Sante Anne*, appearing very pleasant by reason of its shady Groves, the *Portugals* in their Sea-Cards call'd *Ferula*, or *Farrillons*; but 'tis better known to People by the Title *Maffokoy*, according to the Name of the Prince, whom the King of *Cabo Monte*, or *Quoia*, hath made his Vice-Roy.

Before this Island lieth a great Shelf, denominated *Baxos de Sante Anne*, and round about it several dangerous Rocks.

The kind of Inhabitants.

The Inhabitants are *Blacks* of the Town *Quanamora*, a wicked and faithless people; under pretence of Trade coming under the Ships, will endeavor to sink them.

The fruitfulness of the Country.

The Land hath Nature for a kind Mother, bearing without, or at least with very little Tillage, abundance of excellent Rice and other Grain; besides Hens, *Banames*, *Injames*, *Potatoes*, *Bakovers*, *Ananasses*, and such like; by reason of which Fertility many people flock thither to inhabit, especially near the River.

Their Trade.

The *English* have by this River in the Village *Bago*, many Tents, wherein at certain Seasons they reside for their conveniency of dealing for Red-Wood, whereof they purchase and acquire very great parcels; and for that very purpose have planted several Families in the circumjacent Villages.

Their Customs.

The Inhabitants of *Farrillons* and *Maffakoye*, are affable and courteous, behaving themselves in a very orderly manner, beyond the ordinary Barbarism of the *Blacks*, and wear a Cotton Coat down to the knees, by whose example their Neighbors do the like.

Pearl-catching.

By *St. Annes Rocks*, Pearles and Scollop-shells are taken; but the Sea is so over-run with devouring Fishes, that few dare adventure the catching of them.

Their Religion.

Their Religion, if any, is down-right Paganisme, yet use they Circumcision like the *Jews* and *Turks*; of which their Ignorance is not able to give any reason.

The Country *Quilliga*.

The River of Hens.

Having thus travell'd through *Bolm* and *Cilm*, you go to *Quilliga*, lying by *Rio de Galinas*, or *Hen-River*; thirty or two and thirty miles upward of which appears *Carradobo*, whose Inhabitants are call'd *Carradabo Monou*, as those of the former *Quilliga Monou*.

All this spreads East and by South, lying very low, but full of Trees, having the benefits of several Rivers that water their Plains.

The first, lying twelve miles from *Rio das Palmas*, the Inhabitants call *Maqualbary*; and the *Portugals*, *Galinas*, by reason of the great number of

NEGRO-LAND.

of Hens thereabouts bred; and takes its Original out of the Region of *Hondo*.

The people living on the Shore of this River speak a particular Language that seems harsh and unpleasant; but when they go to *Quoya*, or *Cabo Monte* to traffick; they express their meanings significantly in another Tongue that runs smooth and easie, either to be learnt or understood.

Their Language.

All these Countreys have particular Lords, but own for their Superior the King of *Quoia*; whose Predecessors subdued them by Arms, by the Assistance of the *Folgia's*, as hereafter we shall more fully declare.

Government.

Fourteen miles from *Rio de Galinas* to the South-East, appears *Cabo Monte*, in five Degrees and three and forty Minutes North Latitude.

THE
KINGDOM
OR

COUNTRY

OF

QUOIA.

This Kingdom situate by *Cape de Monte*, containeth especially two Countreys, viz, *Vey-berkoma*, and *Quoia-Berkoma*.

Vey-berkoma, that is, the Country of *Vey*, the Antient Name of the Inhabitants, is that Tract which lieth at *Cape de Monte*, near the River *Mavab*; below which lieth *Dauwala*, wherein the same River Northward of the *Cape*, hath its Exit into the Sea.

Vey-Berkoma.

The Antient Inhabitants (as we said) *Vey*, are by Wars reduc'd to a small number, possessing onely a parcel of ruin'd Villages or Towns; inasmuch, that their Name is almost forgotten.

Another People, nam'd *Puy-monou*, dwelt antiently before the Wars and Conquest of the Country by the *Karou's* in the Island *Boebelech*, and along the Banks of the River *Mavab*. But few of this Posterity are at present to be found; being for the most part by Inter-marriages with the *Karou's* so united, as if but one in Name and Nature.

Puy-Monou.

Quoia-Berkoma begins at the Sea-Coast of the *New-River*, or *Rio Novo*, by the Inhabitants stil'd *Magwibba*, and extends to *Rio Paulo*, a Boundary between this and the Territory of *Gebbe*, shooting out into the Land above twenty miles.

Quoia-Berkoma.

This Kingdom boasts great numbers of Towns and Villages, most of them pleasantly seated on the Banks of the River *Magwibba*.

The

NEGRO-LAND.

The first appearing in five Degrees and three and forty Minutes North Latitude, by the Inhabitants is call'd *Wachkongo*; and by the Portugals, *Cabo Monte*; although the Countrey both on the West and East is low and over-grown with Bushes.

This Point to Ships sayling out of the West shews its self in the shape of a Helm; but coming near, it appears long with a gap in the middle. Westward of this is the Road where the Ships Ride, that put in to trade upon this Coast.

Jegwonga.

Half a mile upwards from *Magwibba* on the left side, stands a Village call'd *Jegwonga*, where the King *Flamboere* settled his Royal Mansion, when he first left *Tomvy*; but at present he resides on the Island *Maffagh*, in the Lake *Plizoge*, whither he retired to avoid the hazards of the people of *Dogo*, that invaded his Territories.

Zarbo.

On the other side of the River stands the fair Town *Fachoo*, signifying, *I watch the Dead*; which *Flamboere* fortifi'd, and retir'd to as a place of security, upon intelligence that the Land of *Folgia* would make War upon him, though afterwards he found it but a rumor.

Figgi.

A mile and half farther up, on the same side, *Figgi* discovers its self, being formerly the Dwelling of *Figgi*, one of King *Flamboere's* Brothers.

Cammagoria.

A mile beyond that, on the same Shore, is seated *Cammagoria*; and half a mile from thence, the handsome Town *Jerboeffaia*, where the Prince of *Quoia*, who commands the Countrey round about, keeps his Court; opposite to this last, King *Flamboere* about a year since began to lay the Foundations of a new Town.

From thence going, along the Sea-Shore lie disperfed some Salt-Towns, where the Inhabitants boyl Salt out of Sea-Water.

In the Vales of *Tomvy*, water'd by the River *Plizoge*, stands a great Town or Village, beset with Trees sprung up out of the Rubbish of its decayed Walls: From thence to *Cape de Monte* lye some forsaken and wasted Villages: On a Branch of the River *Menoch* or *Aguado*, is scituate *Faly-hammaia*, and two miles farther, another call'd *Flomy-Seggaya*.

The Countrey of Quoia is watered by four Rivers.

The Region of *Quoia* hath the benefit of four excellent Rivers; the first in the West, *Magwibba*, or *Rio Novo*; the second, *Mayab*; the third, *Plizoge*; the fourth, *Menoch*, or *Aguado*.

The River Magwibba.

The River *Magwibba* in Summer bears two miles and a half in breadth; but in Winter is broader and fuller of Water: It runs from the Sea up into the Land, taking a North-Easterly Course up into the Countrey; in the Mouth of it are so many Banks or Shelves, as great Bars, that make it dangerous to be passed with small Boats, although the *English*, *Portuguese*, and *French* have, and still venture over it in their little Skiffs.

As far as *Davarouia*, it may conveniently be passed with reasonable Vessels, being very deep, and four hundred foot wide; but above that place, by the interposition of divers Rocks, which cause great Water-falls, there is no passing.

The River Mayab.

The second call'd *Mayab*, or *Maffah*, on whose Shore formerly the *Puy-monou* dwelt, springs from a Mountain four and twenty miles within the Countrey. The Channel is wide and deep, making its Exit into the Sea in the broken Land of *Dauwala*, almost a mile Northward of *Wach-kongo*, or *Cape de Monte*.

Between

NEGRO-LAND.

Between these two Rivers along the Sea-Coast, here and there, they say, stand certain Towns, where the Inhabitants make Salt.

The River Plizoge.

The third, *Plizoge*, meets with the Sea a mile Northward of *Cabo de Monte*. This is sometime in dry weather very empty of Water, but so continues not long, being soon fully replenish'd.

Three miles from this River appears a great Lake, a mile and a half broad, wherein stands the Island *Maffagh*, the Courtly Residence of the present King *Flamboere*: on whose South-side flourish many stately *Palmito-Trees*.

The River Menoch.

The fourth, *Menoch*, or *Rio Aguado*, cometh out of the Countrey above the *Hondous*, and six or seven miles Eastward of *Cape de Monte* poures into the Sea. It is a deep and wide River, yet unpassable, because of several Water-falls, Cliffs, and Shelves of Sand that choak it. It hath on both sides Red-wood Trees.

Having thus given you the Situations of Towns and Rivers in this Kingdom, we will now proceed to describe the Vegetables or Plants, Beasts, and then the Customs or Manners of the People: but by the way, in regard *Gala-Vy*, *Hondo*, *Konde Quoia's*, *Manou*, and *Folgia*, lying round about, participate of the same qualities with *Karon*, already mention'd, or at least with very small difference, we will give you a cursory glimpse of these in particular, and then carry on our intended method.

Gala-vy.

Gala-vy, a member of *Quoia*, shews the original source of *Mayab*, near a great Wood of eight or ten days Journey in length. It bears the Names of *Gala-vy* from its Inhabitants, sprung at first from *Galas*, but being driven out of their Countrey by the People of *Hondo*, sought new Habitations in those places; whence they were neither call'd *Vy*, as those with whom they intermixt, nor *Galas*, their old Name, but *Gala-Vy*, that is, half *Galas*, and half *Vy*.

On the Borders of *Hondo* and *Manoe*, beyond the fore-mention'd great Wood, dwell the right *Galas*, who are under the Jurisdiction of the Kingdom of *Manoe*, and have a Prince entituled *Gallasally*.

Hondo.

The next is *Hondo*, inhabited by the *Hondo-Monou*, scituate by the side of this Wilderness, more North-Easterly then *Gala-vy*, and contains within it the peculiar Lordship of *Dogo*.

Konde-Quoia's.

Neighboring to these dwell the *Konde-Quoia's*, or *High-Quoia's*, that differ in Speech from the Maritime *Quoia's*.

Folgia and Manou.

Afterwards you arrive at the Kingdom of *Folgia* and *Manou*, or *Manoe*; which last is a Potent State, holding in subjection most of the Countrey round about; two small Rivers encompass it, viz. *Rio Junk*, and *Arverado*; the former *Folgia* East and by North above *Rio Junk*, the dividing limit between them, which with the other, in about five Degrees North Latitude, pour into the Sea.

The Countrey Karon.

Karon, whose Inhabitants took their Name from *Karon-Monou*, is a peculiar Territory, now included in *Folgia* by Conquest, but heretofore had a Prince of their own, and a Countrey large, and free from any slavish yoke.

The Winter-Seafont.

At the Coast of *Cape Saint Anne*, and along to *Cabo Monte*, and *Cabo das Palmas*, the Rain begins with *May* and continues to *October*; during which time they have great and terrible Thunder and Lightning, with furious North-Westerly Gusts of Wind: however, this continual Showering so fills and pin-guishes the before-cleft and parched Earth, as adapts it for the bearing of Rice, and other Fruits and Grains; for the whole face of the Ground is covered with Water, that there can be no stirring for common converse, except in Boats.

During

During this time also the Sea sets hard all along the Shore towards the North-East, so that Ships which between July and September happen to fall below Cape de Monte, can very hardly, and not without great labour, get about to the South. Besides, this Race makes mountainous Billows roll to the Shore, so that it is in effect impossible to approach the same in Boats, without danger of splitting.

There blows also upon this Coast a Land and Sea-Wind; the first begins after midnight, and continues till high-Noon; the last rises after two, and holds till Midnight. But these Seasons once over, from October to May, the Weather proves pleasant and dry, till endamaged by the fiery heat of the scalding Air.

Plants.

Bonde.

Quoia Berkoma, with the adjacent Fields, are by the before-mention'd Rains so impregnated, that they produce all sorts of Grain and Plants in great abundance: for first, there grows a great Tree call'd Bonde, in height exceeding all other Trees in the Wood, and scarce fathomable by six or seven Men, the Bark full of great Thorns, the Wood soft, of which they make Canoos, Stools, Spoons, and Dishes; the Roots lying generally four or five Foot above the Earth, they cut out into Planks and Boards for Doors to their Houses, and many other uses; with the Branches and young Sprouts Hedging the Towns, because being stuck into the Ground, they grow and make a Quickset-Fence: the refuse of the Wood they burn, and with the Ashes make a lixiviated Liquor, which boyled up with old Oyl of Palm, makes an excellent and very useful Sope.

Bassi.

The Tree Bassi grows high, and two or three fathom thick, having a Ruffet-Bark, which they use in Dying to give a Ruffet-brown Tincture, as of the Trunk they make Boats, and such like Utensils.

Kasy.

Kasy is also thick and high, of whose hard Wood, being not apt to rot, they also make Canoos; but the Barks and Leaves, for their Medicinal Vertues, they use in Physick.

Billegob.

Billegob, a tall thick Tree, whose Wood exceeds that of most Trees in hardness, and of notable use in Physick.

Bosfy.

The Bosfy hath a dry Bark, and soft Wood like the Bonde, yielding also a kind of Pot-Ashes, and bearing yellow Fruit, good to eat, and tart in taste.

Mille.

The Mille shoots very high, the Wood soft, the Root like the Bonde, growing above the Ground, the Blacks use it in charming Potions.

Borrouw.

The Borrouw grows but to an ordinary height and bigness, but upon the Bark stick crooked Thorns like the Talons of a Fowl; these being chopt, yield a yellowish white Juyce, (the like do the thick Leaves beaten and pressed) which taken inwardly is an effectual Purge, and so certainly good, that 'tis commonly used when other Remedies will not work. The Wood is damp, and unfit either for Service or Fewel.

Mammo.

Mammo a thick and high Tree, bears a Fruit white within, and of a tart taste, much us'd in Physick; and buried under the earth, remains good a whole year.

Quony.

Quony, a high and thick Tree with a rough Bark, which they use in Philters or other charming Potions mixed with water; they make mortars of the wood, because tough, and not easily split, wherein they stamp Rice. It bears a venomous Excrecence, full of Juyce, wherein the Blacks dip their Arrows, that from thence contract a mortal Poyson.

Hoquella

Hoquella rises to a great height, bearing Shell-Fruit a foot and a half long, inclosing flat Beans; the Bark and Leaves have a Physical Quality, and therefore in much use: But the Ashes of the Shells burnt, make a most useful Lye.

Hoquella.

Dombob bears Fruit pleasant and frequently eaten. The Bark bruised, and the Juice mixt in a convenient Vehicle makes an Excellent Purgative Medicine; but the wood they convert into Boats, Sugar-chefts, and such like.

Dombob.

Kolach a Tree of ordinary size, bears Fruit like Plumbs, very agreeable to the Palate, whose Bark also is of use in Physick.

Kolach.

Bongia rising to a more than common size and bigness; of no use but in the Bark, and that onely for Physick, and to give a yellow tincture in Dying.

Bongia.

Duy in Growth like the former, produces round Apples, a profitable and wholesome Food both to man and beast: The Bark steeped in Wine and other Drinks, make them great Cordials.

Duy.

The Bark of Niankony tastes hot in the mouth like Pepper, and hath won the esteem of a more than common Remedy in many Diseases.

Niankony.

The Palmito-Trees grow here frequently, which young are call'd Quan, have many branches with long thorns, and small long Leaves, which hatchel'd, serves them in stead of Hemp, to make Nets and Ropes; grown up to the height of a man, it bears a kind of Nuts which are as big as Olives, of which the Palm-Oyl is made.

Palmito-Tre.

When it is shot up forty or fifty foot high, and proportionally large, the branches fall off, so that it stands naked like a Mast, onely with Branches and Leaves at the top, the undermost by degrees still falling off, while upwards new ones grow; thus full grown, it is call'd Tongoo; and when very old, affords Wine, Oyl, and Hemp in one year. This Wine which the Blacks call Mignoll, they draw out by boaring a hole in the body of the Tree, where the Leaves at first began to sprout, out of which the Wine distills into a Pot or Pitcher hanging on a hook; in colour it resembles Whey, and at the first drawing is sweet and pleasant to the taste, like Wine; but the second day begins to sower, and changes in short time into very good Vinegar. It intoxicates the Brain, and makes those that drink too much thereof drunk, as other Drinks do: Out of one Tree two Gallons of this Liquor may be drawn in a day, without any damage to the Tree, or hinderance to the ripening of the Fruit; which are, as we said, a kind of Nuts, somewhat bigger than Olives, growing in a bunch; of which every Tree bears five or six, every one as much as a man can carry; every single Nut having within it a hard stone a sweet Kernel.

When the Blacks gather this Fruit, they climb up with a Rope about their middle very readily and nimbly, and cut the Nuts from the bunch, whereof they make their Palm-Oyl in this manner; first they beat and stamp them, then boil it a first and second time, at the last boiling the Oyl swims at top, which they scum off with Spoons, and put into Pots or Pitchers: They use this Oyl as Butter or Oyl-Olive, which they have not, and anoint their Bodies therewith from head to foot, to make the Skin smooth and shining.

Bang bears a great resemblance with the Palmito, and like it also yielding Wine, which they call Maknfy; the Leaves are large, and half a fathom long, of which they make a sort of Tow, which they work into Mats, Nets, and all sorts of Ropes. The Branches being long and thick, and bushy, like

Bang.

like common Brushes or Beesoms, serve for many uses, viz. for covering for their Houses, Shelters, and Fences for their Villages, and such like.

Dongah.

Dongah, a great Tree, growing by the Sea-Coast, bearing Shell-fruit like great Walnuts, and having round well tasted Kernels.

Bondou.

Red-wood Trees, call'd *Bondou*, grow here numerously, having soft and thin Leaves: the Wood while it grows is yellow and soft, but after the cutting hard and red.

Jaaia.

The Tree *Jaaia* groweth abundantly in low and watry places, and on the Banks of Rivers, wherein, as if delighted in spreading his Boughs, the Oysters fix thereabouts, and grow.

The Fruit Kola.

There is another Tree, upon which grows a Fruit, by the *Portugals* call'd *Kola*; by the *Blacks*, *Toglou*; five or six inclosed in a Shell, having a bitter taste, but a rare Medicine against the Dropsie; and used also in Inchantments and Witchcrafts. The *Portugals* drive a great Trade with it, as having an high esteem thereof.

Cotton-Trees.

The whole Countrey abounds with Cotton-Trees, which they name *Fondy*, *Kong*, from which they gather Cotton, to be woven into Cloth, and other things.

Lymo's, or Limonties.

Here is also springing up in every place *Lymo's*, or *Limonties*, whose fruit hath the perfect similitude of a Lemon, but rounder and smaller: Also *Oranges*, *Banana's*, *Bakovens*, and other Fruit.

Ignames.

They dig up here a Root which the *Dutch* call *Ignames*, or *Injamos*, so great, that some of them weigh nine or ten pounds: they are white and mealy within, dry in taste; being boyled, are eaten in stead of Bread.

Batatafes.

Batatafes, another Root, like *Potato's*, or *Jerusalem-Artichokes*, but bigger than our Turnips, having a sweet and dry taste.

A few Sugar-Canes, some Tobacco, *Ananasses*, or Pine-Apples, may be had there, but scarce of their own growth, for the Inhabitants say they have them from *Serre-Lions*.

Sallet-herbs.

¶ Their chiefest Sallet and Potherb has the Name of *Quelle Togge*, having small Leaves, and short Stalks, which boyled with Fleish, hath a good taste.

The next *Quantiach*, shoots up high, with broad Leaves, which shred and boyled with Fleish, make a pleasant Sallet. They have variety of Herbs, which, because of their commonness, we shall not meddle with here.

Mille.

They have besides Rice, *Mille*, *Many-Jonglo*, and *Maiz*, which here they call *Turkish Wheat*, and little regard it.

Mille-Jonglo.

There is another sort of *Mille* call'd *Jonglo*, with a smaller Seed and longer Ear than the former, most eaten in Lent, or other times of appointed abstinence.

The Grain Manigette.

There is also *Manigette*, enough to serve their conveniency, as also two sorts of Pepper, *Benynith*, and Long-Pepper.

Beffa.

¶ *Q*uoia, or *Cape de Monte*, with the adjacent Parts, hath many Elephants, which they name *Kanmah*, and several sorts of Civet-Cats.

Water-Elephants.

The River *Magwibba* breeds Water-Elephants, call'd *Korkamanou*, being about the bigness of a large Horse, but much thicker and rounder, and seem as it were blown up.

Mayab produces the like, together with Sea-Cats, Crocodiles, and the like strange Creatures.

The *Janaka* hath the proportions of a Horse, but shorter, and more Bow-Legg'd, with a long Neck, Bay or Sorrel-colour'd, strip'd with white, but Headed more like an Ox, having a Bag in the Flanks, of great use among their Soothsayers, which when they go about to make any Predictions, they blow strongly, with Tickling on the in-side, where the *Augures* and Soothsayers witch into them, using antick postures and bellowings.

There are two other of a smaller sort, call'd *Cillach Vondob*, as big as Stags with us in *Europe*, having little Horns a span long, a Skin of the same colour, with a Tumour, or rather swelling Orifice on both sides, where the Wind coming out, makes them unable or unfit, either for running or leaping.

The *Buffles* that breed here in great herds, do immense damage in the Rice-Fields.

Another Creature, call'd by the *Blacks*, *Woey*; and by the *Portugals*, *Gazellus de Mutte*, being as big as an ordinary Dog, small bone'd, and swift in running, makes good sport to Men and Women that Hunt it, using many cunning shifts to avoid the Nets.

The *Tebbe* is a brown-coloured Beast, of the bigness of a Sheep, and taken with Nets. So also the *Culmo*, but different in the redness of his Furre.

There are two sorts of wild Boars; one reddish-hair'd, call'd *Kouja*; the other black-hair'd, named *Kouja quinta*: The former like ours, but the later much bigger, and very mischievous, having monstrous Tusks, wherewith they cut and tear, as if it were split with a hatchet.

Porcupines also are of two sorts, a bigger, and a less; the bigger by the Natives call'd *Queenja*, resembles a common Boar, but armed with sharp and long Quills, which it can dart out suddenly with so great force, that sometimes they kill Leopards with them: The less are about a foot high, but not dangerous, in regard they do not discharge their Quills.

They have also *Dontfoes* or Camelions, living (as they suppose) by the Air, and in nothing harmful, onely they fancy it an ill Omen to see one, imagining one of their nearest friends shall die.

There is another strange Beast call'd *Quoggelo*, much resembling a Crocodile, six or seven foot long, very slender, but with a Tongue of extraordinary length: It is a Beast of Prey, and very strong, close set with gawdy Quills over the whole body, wherewith it onely offends men, and defends it self against other Creatures; for when the Leopard attempts to seize it, it converts into a round ball, setting up the points of his Quills, that no hold can be fixed. Their food is generally Pismires, which with their tongues they lick up at a great distance.

Both on the Sea-Coast and the up-land Countrey many Civet-Cats are found; of whose *Genus* there is great difference among Authors: Some will reduce them under the kind of Cats, according to their name; but *Johnston* ranks it with the *Hyaena*; we will briefly describe it, and so leave the Reader to his own judgement: It more resembles a Wolf than a Cat; for it hath a long Head, with a small Nose, flat Mouth, and short Ears, their Teeth like those of a Dogs; the body part white, part ash-colour'd, speckled with black spots, the legs and feet of a middle size, with black hairs, having four Claws forward, and one backward, with black short flat nails; the Tail long, bushy and speckled, hanging to the ground.



The Beast *Janaka*.

Cillach.

Buffles.

Woey.

Tebbe.
Culmo.

Two sorts of Boars.

Two sorts of Porcupines, or Hedgehogs.

Dontfoe.

Quoggelo.

Civet-Cat.

In what part the Civet is gotten.

From what part the Civet is gathered, there have been many different opinions: The famous French Physitian *Riolanus* holds it to be the Dung, or Ordure; but *Quellius* and *Andreas Matthiolus* more truly averre, that it is taken out of the Privities, and that the Cods were the Purse wherein it was bred; others maintain it to be the Sweat, or *Sudor*, about those parts, caused by violent motion and beating: but all these opinions vary from the truth; for the part wherein this odoriferous Perfume is found, is distinct and peculiar, lying between the Privities and the Cods, and seems at the first glimpse to be the Matrix: for it hath a long opening, and felt with the Hand, seems of the bigness of a small Egge, and grisly; which being opened with the Finger, two passages appear like Nostrils; under which are some small Cavities as big as Almonds, the place of the Civet, which is taken out thence with a Spoon, or other fit Instrument.

Quoias-Morrou.

But beyond all these is that monstrous Creature, which the Inhabitants call'd *Quoias-Morrou*, or *Worrou*; and the *Portugals*, *Salvage*, that is, *A Satyr*: It hath a great Head, a heavy Body, fleshy Arms, and strong, no Tail, and goes sometimes upright, and sometimes like an Ape on all four. The *Blacks* report it to be of humane Extract; but by the alteration and change of the Woods and the Wilderness, it is become half a Beast. They sustain themselves in the Woods with Fruit and wild Honey, which they get out of the Trees: and as they are not few, so when they meet, continually fight one with the other. The *Blacks* relate strange things of them, and averre it for an infallible truth, that it not onely over-powers feeble Women, and unmarried Maids, but also dares set upon Armed Men.

Tygers and Leopards.

The Woods produce also other wild Beasts, as Tygers and Leopards; the first they call *Quelliqua*, the latter *Quelly*. These two bear great enmity to each other; though the Tyger is generally master: wherefore the Leopard, when the Tyger pursues him, with his Tail will wipe out his foot-steps, that so by them he may not be traced. Some of the Antients, knowing the fierceness of the Tyger, attributed to him the command of the Woods: but here, in regard he hurts no Man, but onely Beasts, they make the Leopard the King of the Woods, because he is more dangerous. For this ravening they are hunted and kill'd by all that can, even for their own safety: yet when a Leopard is kill'd, they bring him dead unto the King's Town, there to be cut up and eaten; but if the Resiants there be not acquainted with it before-hand, they will not admit it without great opposition; and therefore, with Weapons in their hands, every man falls upon the bringers of the Leopard, who come also Armed to abide the expected brunt: Thus meeting, they fight eagerly, till one side become absolute Victors: which for the most part are the King's Men, to whom the Leopard is left as a booty; which they commonly draw into the Town, & with extraordinary mirth convey to the place where they use to exhibit their Sports: where being flea'd, his Skin and Teeth they present to the King: but the People assembled eat the Flesh boyl'd as a great Dainty; spending the remainder of the day in Revelling and Dancing, as at their most solemn Festivals. But the King forbears to eat it, because it is, as we said, accounted the King of the Woods. But if this esteemed Royal Beast be taken by any, that that have neither strength nor confidence to make such a Bravado, they seek out among them some more than usually bold Fellows, who for some inconsiderable hire will take upon them to bring the Leopard cunningly into the King's Town. These, by the help of one or two Comrades, drag the Leopard thither

What Customs are used upon the taking of a Leopard.

unseen,

unseen, and lays it near the Sporting-place; then withdrawing into the House of his acquaintance, waiting till some find it; who upon the first sight with great eagerness cries out: then assembling the People he tells them, *There is yet another King brought in without our knowledge*. Upon this all the People run out of their Houses, and the bringers discovering themselves, every one gives them the hand of friendship, and according to their fashion, indigitate the Person to all their Friends with these words, *You are the Man to whom we may trust in need; we have seen your works*, and so proceed to flea and eat it, as before.

The King sells the Leopards Skin, if he be not minded to sit upon it, nor to lay it upon the earth to tread on; but the Teeth (which are highly esteemed) he bestows upon his Wives, who wear them in stead of Jewels both about their Necks, and upon their Clothes.

Insects breed there innumerable, as Serpents call'd *Tombe*, above two foot long, and as thick as an ordinary mans leg, with curious speckled Skins; they have no innate antipathy to man, whom they never offend till hurt or trod on; yet such is their venom, that whosoever they bite dies irrecoverably within two or three hours.

Insects.

The Serpent *Minia* attains such largeness, that it can kill and swallow a whole Deer without chewing or tearing to pieces, and devours Boars and many other such like Beasts and Cattel: It lurks for Prey in some bush, which coming within reach, it suddenly seizes, winding two or three times about the body, and twists it self about the loins, till it falls down and dies; of which thus glutted, he lies not able to stir, till his gorged Paunch ha's digested his meal. The Pismires have such a natural enmity to him, that if they find him thus infeebled with his over-feeding, they creep into his body, and kill him. The flesh of this Creature the *Blacks* account good Food.

The Serpent *Minia*.

Nor are Beasts, Insects, and Reptiles onely found here, but Fowls also of divers kinds; particularly *Qualontia*, being of a large size, and very strong, remaining most in the Woods, and feeding upon the flesh of Civet-Cats, and other Beasts, and roosting commonly in the high Tree call'd *Banda*.

Eagle.

The Bastard-Eagle which they name *Quolantia Clou*, keeps most at the Water-side, preying on Fish, which swimming near the surface of the water, he takes in an instant.

Bastard-Eagle.

The Buzzard or Kite call'd *Simby*, feasts it self with the flesh of all other smaller Birds.

Kite.

The *Poi* also a Bird of Prey, and accordingly arm'd with crooked Talons, frequents the Sea-shore, and feeds upon Crabs, which with great cunning and diligence it catches.

Poi.

Blue Parrots with red Tails are numerous, roosting on the Palmeto-Trees, and eating the Nuts.

Parrots.

The *Comma* hath great variety of fine Feathers, green about the Neck, red Wings, black Tails, crooked Bills, and Claws like a Parrot.

Comma.

There is a Bird in bigness like a Thrush, with black feathers, by them call'd *Clossy*, who (as they say) by the difference of his chattering, prognosticates either good or bad luck; insomuch, that when any travel through the Woods, if they hear this Bird cry about them, *Kybo fy offygh*, they take that for an ill Omen, and will by no means go any farther that day. On the contrary, if their Journey shall be prosperous, and this Bird cries in another

Prognosticating Bird call'd *Clossy*.

manner, which they expound, *Forward, go on*, in the *Folgiase Tongue*, they no longer despair, but proceed forward in their Journey so soon as possible. They repute him an ominous and unlucky Bird, and say, that the *Kigbofy* hath sung his Song over all those that die an evil death. He keeps most in places where Pismires frequent, which are his principal food.

There is another little Bird like a Lark, call'd *Fonton*, who having found in the Woods a Buffel or Elephant, or Honey in a Tree, or a Tyger, or Snake, or any thing else whether good or bad, immediately flies towards the people, fluttering about them, and making a noise with his wings; whereupon they follow him, saying, *Tonton kerre, Tonton kerre*, that is, *We come*. Then he flies forward chirruping, till come to the thing he would show. But if they do not follow him, nor regard his noise, he never rests flying backward and forward, till perceiving the unmindful Travellers approach near what he would discover, he perches upon a tree; by which sudden settling, they know they are not far from something he would shew to them.

There are also Swallows, which they call *Lele* or *Lele-atterecna*, that is, Day-Swallows, to distinguish them from Bats, which they call *Lele-Sirena*, that is, Night-Swallows. The *Blacks* report that they have another sort of Swallows, which they stile *Tonga*, of the bigness of Pigeons, but without any resemblance of the other. Their Flesh proves good meat, of which there is no scarcity; being so numerous, that sometimes sitting upon trees in flocks, their great weight tears down whole branches as big as a mans leg.

There is yet another Bird like a Wood-pecker, who with his Bill makes a concave hole in trees, and in that hollow breeds the young; of which the *Blacks* relate this following story.

This Bird (they say) complain'd in antient times to *Kanou*, that the people stole away his Young where ever he made his Nest, desiring *Kanou*, that for the future he would smother them when they committed such theft. Where-to *Kanou* seem'd by promise to consent; but enjoyn'd, that in regard the huge trees would hinder the fall of the Heavens, he first cut them down, and then by weight of their fall upon the earth, he would certainly smother the people.

There are many Turtle-Doves, which they call *Papoo*, and three sorts of Partridges or Pheasants with speckled feathers. The first call'd *Bollend*, hath a tuft on his head; the second, *Kambyge*, bald and without feathers; the third, *Deceden*, hath black feathers mixt with small white specks, and a white neck.

Cufonfoo is a Bird as big as a Raven, with black feathers, and a very long and broad Bill, making the Nest of earth in the Trees; when the Hen sits, she pulls off all her feathers to lay the young ones in, and remains sitting without any going off, being daily fed by the Cock that flies abroad for food.

There are many *Tigua* or Cranes, which the Inhabitants of *Cape de Verde* call *Aqua-piaffo*.

Doco, a very great Fowl, frequenting Moors and Marishy Grounds, as wholly living on Fish.

Jowe, a small Bird, no bigger than a Linnet, drops her Eggs by the way-side.

All these, together with white and blew *Herons*, except the *Jowe*, *Funtan*, and *Kigbofy*, are by them eaten.

Bees; in this Countrey call'd *Kommokeffe*, are not kept as in *Europe*, Hiv'd and

and Hous'd, but swarm as it were wild in the Woods, Nesting in hollow Trees, by which half the Honey is not found.

The *Bremfems*, or Wasps, here call'd *Quun-bokeffy*, come into the very Houses, but yield no Honey; but if disturb'd sting venomously, insomuch that the place stung swells up with great pain.

Besides these they tell of a third, and smaller sort of Bees than the right sort of Honey-Bees, but swarm, and Nest like them in Trees, making Honey ranner or sharper of taste than the other; brown of colour; and the Wax blackish: the Inhabitants name them *Cubolig-boli*.

Mescito's are here in such abundance, and so plague the People, that it is impossible almost to sleep, or take any rest for them.

In the time when it rains, which is about *May, June, July, August*, and *September*, some Crickets, call'd *Gelleb*, fall among them from the Clouds, as the *Blacks* themselves report; which are bigger than other Crickets, and afford them food.

Thus much we have thought fit to say concerning the Plants and Beasts, we will now shew you the Employment, Customs, and Nature of the Inhabitants, and what else relates to them.

THE *Quoia's* have no Trade, but maintain themselves with Sowing of Mille and Rice, and by the planting other Herbs and Fruits; for the Countrey being large, and more than two thirds untill'd and woody, every one may manure what he thinks fit, and cut down as much Wood as he pleaseth. After a Place hath been once Sown, they let it lie Fallow two or three years, till the Earth, which they suppose impoverished by bearing, hath recovered a new vigor by lying uncultured: yet notwithstanding the before-mention'd liberty for the encouragement of such as take pains, no person may Sow in a Field which hath been Ploughed by another.

In the middle of *January*, or in the beginning of *February*, they begin first to order the Fields intended for Rice, cutting down the Wood, Bushes, and Weeds, laying all even and smooth. The Ground thus prepared, one goes before with the Seed, which he sprinkles upon the Ground, while others with crooked Iron-Rakes turn it under the Soyl. This commonly sprouts on the third day; but then must be carefully lookt after, to keep it from Birds, which flock thither in great numbers: but after it hath taken firm Root they mind it no farther, nor have more trouble till grown ripe, and fit for gathering. In some places they are forced to Fence their Fields to keep out wild Beasts, especially Buffles and Water-Elephants, which else would rob them of all the fruits of their labors, and the hopes of the ensuing Harvest.

The second Rice-planting is begun in *April*, in the High-land, and at the time of the first Rains. Those that are good Husbands, and diligent, may sowe Rice three times in one Summer; the first in the Low-land; the second in higher, and the third in the highest Land; every one a moneth after the other; because they will not have all ripe at a time, not being able then to get it in; for it must be cut off ear by ear, with great leisure.

The first Crop growing in low and moist places, is cut off in the beginning of *April*; the second in the higher Land, in *June* and *July*; the third in *September* or *October*.

Such as are wary, save commonly good quantities against the next Seed-time;

The Work of the Women.

Hunting is free.

The Revenue of the King.

Houses and Villages.

time; whereas more lazy and careless persons that eat up all their store, are compell'd to betake themselves to other places, as to *Hondo, Gala, or Gebbe*, where they buy it for Basons, Kettles, Cloathes, or other things.

The Women Manure and Dig the Fields, and Sowe the Rice, and the Men cut down the great Trees, and clear the Bushes, and sometimes help the Women in the rest, to dispatch the sooner. But the chiefest business wherein the Men employ themselves, is Fishing, Hunting, and building of Houses: for those Sports of Hunting and Fishing are free; yet all sorts of Hunting is used not by all: for the Hunting of Elephants and Buffles is dangerous, and undertaken by such only as will venture their lives; for few escape mischief or death at one time or other.

The King hath for his proportion, of Elephants and Buffles, one out of two; of Boars, Harts, and other wild Beasts, a third part; but Water-Elephants, and Sea-Cows, belong wholly to the King, who bestows upon the taker a Present of Rice and *Mille*; but yet less than a tenth part. All people are bound to offer the best of the Fruits and Plants to *Belly* their Idol for *Junanen*, that is, for the health of the Souls of their deceased Friends and Parents.

THe Houses, or rather Huts, are round; so likewise the Villages, and inclosed with Trees, standing close together; and with their Boughs Plashed and interwoven, make a good Defence, or Bulwark; the Gates are low, and so narrow, that but one man can go through at a time; the whole Inclosure shadowed with *Banguela*, that is, Branches of Vine-Trees, or *Tombos*, bound together so close, that they are forc'd to make certain Holes therein to Shoot through, which they can open and shut at pleasure. At every of the Gates there is a Hut, or moveable Turret, fifteen or sixteen Foot high; which they can carry in time of need, and set in any fit place, made as the Walls, wherein always some exquisite Archers keep Guard, and are as Sentinels, both for discovery of the Enemies approach, and to defend against their assaults.

In the middle of the Town lies an open Green to play in; cross ways leading to the Gates, are Streets, between whose ends and the Tree-Wall, round about, is a passage to go from place to place. The Towns thus fenced with Trees, they call *Sanfiab*; but other unfenced, *Fonferab*, that is, an open place: so that properly we may term the former Cities, and the later Villages or Hamlets.

Into these Fortifications the Countrey people also without restraint repair in time of need, to secure their lives, and what they have from depredations, and also by their Persons and Valour to defend their Abodes.

The Karous may not eat Fish with Scales, nor Beef.

By virtue of an ancient Law made by the Tribe of the *Karous*, the Inhabitants are prohibited to eat Beef, or Fish with Scales, which they observe very strictly; believing, that if they should break it, they should either instantly die, receive some remarkable judgement, or else fall into phrensie.

The Lustfulness of the Inhabitants.

The people in general are very libidinous, but their ability answers not their desire; however such their too frequent actions, and dealing with variety of Women, draws upon them no small inconveniences: Nor do the Women fall short of the men in their Unchastity, wholly giving themselves up to Venereal Exercises; and as if continually troubled with a *Furor Uterinus*, at all times chaw and eat such Herbs and Barks of Trees, as are the greatest Incentives to heighten their desires to almost hourly Congresses.

Both

Both Men and Women are much inclin'd to drink Brandy; yet they will not give Elephants Teeth in exchange for it, but only barter Provisions of Victuals.

They are courteous one among another, holding firmly together, helping each other upon all occasions. Wherever any wants, (wherewith his own store or penury cannot furnish him) his friends and acquaintance supply freely. They shew great Friendship to one another in Gifts of Clothes, and sometimes of Slaves; and in House-keeping live as it were in common, every one participating of the others Diet without grudging: None appears, or makes any address to the King empty-handed; inasmuch, that all Merchant-strangers, having any occasion to speak to him, make their way by Presents; some few of the baser sort will steal from Strangers, but yet be just among their own Countreymen; they neither swear, curse, nor quarrel, but have a natural antipathy against those that cause Bloudshed amongst their Neighbours.

They are gentle and courteous.

There are found many among them which can work strange effects with Herbs, Powders, Characters, and Figures; and some Diabolically mischievous, whom they entile *Savab-Monou*, that is, Poisoners and Bloud-suckers; because in the absence of any person they can fetch out his bloud, and bring him by that means into a Malady.

They understand Sorcery very much.

They have amongst them another sort of people call'd *Senearis*, that by Incantations and Charms can mischief a Childe, spoil Rice and Plants, and do other prestigious Facts. This particular Art they call *Pilly*; but all the rest *Sovach-Monoufu*: all which though so much practis'd, yet if any Complaint be made against the users thereof, they are punish'd with great severity, and sometimes with Death.

THe Word *Sovach* signifies an Evil Imagination, Atra-biliary Sadness or Melancholy; or in a word, Malicious Envy. Now the *Blacks* affirm, that Men or Women possess with this mischievous Humour, pining and despairing, go into the Woods, where in solitary murmurings venting their discontents, and inclinations to damnify their Neighbors: macerated with those perplexed thoughts, fitted now to receive any impressions, the *Sovach* appears, and speaking to them, teacheth them to do hurt or mischief, instructing them in the method, and what Herbs they shall use. He that is thus spoken to by the *Sovach*, for a time is totally bereav'd of understanding, not being capable to distinguish Men from Beasts; so that raving about, he kills the first he meets: but upon the perpetrating such a crime, as if restor'd to his Senses, he seems to become wise and circumspect, no longer retaining his unsociable madness, but thence forward grown perfect in his Diabolical Knowledge, acts his designs warily, yet not afraid to instruct others in the same black and abstruse Arts.

The signification of the word *Sovach*.

That sort of Conjuraton call'd *Pilly*, vents its malice on all things, beginning with Men, and descending to Plants, Grain, Clothes, Arms, Iron, and what not?

Sorcery call'd *Pilly*.

There is yet another kind of Witchcraft, call'd, *Sticking of Needles*, which they use towards proud and imperious persons, to make them more affable and fit to be treated with: the manner this. They stick through the Eye of a Copper or Leaden Needle, a Splinter, which indiscernably they throw at the person on whom they intend to practise; whose least touch carries with it so

Needle-sticking.

dange-

dangerous and effective an operation, that hazards life, unless some speedy remedy be found to prevent it.

A Remedy against Savach-Belly.

Against this *Savach-Belly* they prescribe some Antidotes, or preservative Medicines, by whose use, if first taken, the Person is secured, and the *Savach* becomes powerless: But if the *Savach* be first taken, no Medicine can be found powerful enough to drive it out.

Solitariness held to be the cause of this Evil.

Solitariness they repute the sole cause of this Evil; and therefore none, how valiant and daring soever they be, will venture to go alone into the Woods; and if any be observed to use it, he gains the name of a dissolute and desperate person. People of quality go always accompanied, partly for the cause aforesaid, partly that they might have aid and assistance at hand, if any wild Beasts should attempt upon them; alledging moreover, that company gives cause of Discourse, and that diverts the Fantasie from melancholy thoughts, which generally bring the *Savach* to converse with them.

Marriage.

Bigamy and Polygamy are accounted Vertues, every Man keeping as many Wives as he can maintain.

The Parents used formerly to procure Wives for their Sons; but finding the Women they get were not regarded, now they let them chuse for themselves, according to their own pleasures. However, before the Marriage, the Bride, according to custom, must be purchased with Presents and Slaves. Such whole small Stocks cannot reach to that, get their Wives by obsequiousness and service, that is, they build Houses, draw Wine, work in their Rice-Fields, and do all other things wherein they may be useful; which sometimes endures three or four years before they can attain their desire.

If any take a liking to a Woman brought by the Merchants from a foreign Country, with a purpose to Marry her, he makes known his Suit by Presents after their manner: And the like, as we said, if any man cast his affection upon a Maid, who is not reserved for some other Person; but if she be set apart by agreement or promise, they admit no hearing to any other: but the intended Bridegroom invites the Maid in the Evening to come to his House, to eat and drink; which, if she stands upon her honour, she takes no notice of three or four times; but at last goes with her Friends, and after that the solemnity is concluded, the Bride remains sometimes ten or twelve days before she ask for her Bride-Presents, if they live both in one Village; but if the Maid come from the Country, and her acquaintance which have brought her thither, would go away, then she asks for them before their departure. And these must always be paid at three distinct times, viz. first she demands her *Cola*, or *Togloe*, which signifies, *Give me somewhat that is next to hand*, whether Beads, or other Ornaments; the second time she requires her *Jasing*, that is, some Goods which the Whites bring thither, as Cloth, Garments, or the like; the third time she asks her *Lesing*, that is, a Bason, Kettle, and Chest that she may keep her *Cola* and *Jasing* in, and a Slave that may wait upon her, and look to her Goods: then, when she hath received all her Dowry, she goes with them to her Friends, and so returns from whence she came.

If now this Woman grow with Child, and it happen upon her Delivery to be a Boy, the Father, so soon as it can go, fetches it away; but if it be a Girl, it remains with the Mother.

If the Man be pleased with the Woman that he hath thus had knowledge of, then

then he sends by his people Presents to her Parents for their Good-will; who ask their Daughter of her intentions: if she desires her Parents to receive them, that makes up the Match; if not, they send them back again. After the Marriage thus perfected in this manner, yet the Man must gratifie the Parents, and Maids Companions with some Gifts; which sometimes they retaliate: But to take many Presents from the Womans Parents, turns greatly to his prejudice: for if it happen that the Wife had rather have another Man, or that the Husband will turn her to her Parents, thenceforth all the Presents given to him are demanded back, but what-ever he hath bestowed on her or them, they keep; for he must do no injury to the Woman, nor to her Parents: But if the Wife will be reconciled, she may; for it is at her choice, because the Parents may not force or compel her. But if he have not accepted any of their Gifts, then such a Daughter, if her Husband will, whether she like it or no, must continue with him, and yet shall have no other esteem, than according to the Riches she brings him.

We have said before, that the Men may have as many Wives as they can maintain; but the first Wife that the Man hath Married is the chiefest, and call'd by the other *Makilmab*, that is as much as to say, *The Governess of the Women*: but they are all subjected under the authority of the Husband.

When any that is of Noble Extract will send his Daughter to her Husband, after the Marriage-Presents are compleated, he gives to accompany her in the way, some of his Subjects and Slaves, with two Coats, or Shirts, a Quiver full of Arrows, and a Simitar with a Belt, for a Present for her Husband, and three or four *Kanasters*, or Bags with Rice, and other small trifles.

The giving of Names to their Boyes, is done with a particular Ceremony, viz. when the Childe is eight or ten dayes old, on a set Day, early in the morning, the Person design'd to give the Name, with a great company carrying Bowes and Arrows, comes leaping and shouting with great hurlyburly and noise; which others in the Town hearing, go out also with Bowes and Arrows, Aflagays or Javelins, and Shields: the company thus assembled, they lay about them, as if fighting with their Enemies. After half an hours playing in that manner, the Name-giver taking the Child from the Mother, layeth it down upon a Shield in the midst of the Concourse, and puts a little Bowe, made for that purpose, into its hand; then he makes a Speech above half an hour long over the Child, admonishing it to be as he is, and to follow his example, to be diligent in Tillage and Husbandry, that he may get much Rice, that he may give to every one to eat that ask it, and thereby to get a praise-worthy Name; nor to cover after another Man's Wife, nor to deceive, or cheat, or be treacherous, whereby a Man, says he, shall come to scorn and contempt. This solemnity being ended, he brings the Child to the Mother again: afterwards they must goa Hunting, while others provide Wine: after Noon they return home with the Beast they have caught, of which, boil'd with Rice, they make a Feast; and so, with the Women make themselves merry, and frolick the greatest part of the Night.

But the solemnity at naming a Daughter is not so great; for a Woman, with some few attendants, fetch the Child out of the Mothers House, and lay it upon a Mat, amongst the rest, putting a Stick in its Hand, admonishing it to be diligent and industrious, to wash itself clean, for that cleanness is an ornament to a Woman; to be chaste and modest, not to run from one Man to another, lest she

The accustomed Solemnity at the naming of their Children.

she cast away her own happiness; to be ready to make and cook Dainties, that her Husband may take a good liking to her; and to associate constantly with him at all times: so re-delivering it to the Mother, the Ceremony concludes.

The Women keep from the Men as long as the Children cannot go, or commonly till it attain the age of a year and a half; for they believe, unless the Child Suck so long, it would be infected with some remarkable Infirmary.

Strange Sickness.

¶ The Inhabitants are subject to many strange Sicknesses, unknown to us in Europe, such as these following:

Ibathaba.

Ibathaba, a kind of Murrain, happening, though not often, among the Beasts, who, as they say, are invisibly struck by splay-footed Dwarfs and Fairies, which they call *Thebano's*, that produceth a Botch, out of which there falls commonly a piece of corrupt, or dead Flesh. This Distemper kills Elephants, Buffles, Hogs, Dogs, and many other Beasts: sometimes also Men are infected, but it seldom proves fatal to them.

The Bloody-Flux.

The Bloody-Flux begun in *Serre-Lions*, in the Year Sixteen hundred twenty and six, and spread it self through the whole Countrey; raging with that violence and misery, that caus'd a direful Mortality, and swept away such vast multitudes, that for want of people, the Rice-Tillage stood still above three years together; every one more dreading the day of his Death, than making Provision for the sustaining of such an uncertain Life.

The Meazels.

The Meazels here do not seize upon Children onely, but general afflicts both old and young, as an Epidemical Disease, with such a fatality that few escape: and therefore with them it is very much fear'd. The Pain of the Head which the Physicians call *κεφαλαλγια*, but themselves *Honde-doengh*, is frequent among them: So also the *Jydoeng*, or Pain in the Teeth. Some languish under a continual *Hemorrhage*, or Bleeding, till they almost insensibly expire; which they say is effected by the *Sovach*, or his Scholars: Some have lost their Noses and Lips; and others go with sore Arms and Feet, as if torally infected with the *Morbus Gallicus*, though it proves nothing but a natural course of the Climate, for that it is not contagious to any that converse with them.

Colga, or Ideots.

Some through anguish of Spirit run raving up and down, perfectly distracted; others, as if possess'd, do many strange Feats, contorting and writhing their Bodies; a third are meer Ideots, call'd *Colga*; not so born, but happening (as they say) by finding the Nest of a Fowl call'd *Jouwa*, which not onely deprives them of Rationality, but incapacitates them to Virility. They are cur'd of this Disease by Witchcraft; but with this Injunction, they must never taste of any feather'd or flying Fowl.

The swelling of the Cods.

Who are most subject to this Disease.

Some having attained the full Perfection of Age, are suddenly vex'd with a terrible Swelling in their Cods, and a Shrinking of their Virile Part, without any possible means of Cure: Such as neighbour the Sea, and the places adjacent, are most subject to this Malady; to wit, the Inhabitants of *Bolm*, *Cilm*, and *Bolmberre*; and among them, such as sell and drink immoderately of the *Palmto-Wine*; and therefore it may with reason enough be suppos'd, this Disease grows by the use of that Wine: but whether so or no, we shall leave it to be determin'd by such, whose Curiosity hath better inform'd their Experience.

¶ When

¶ When any man dies according to the course of Nature, or by Misfortune, presently all his Friends and Acquaintance meet, and encompassing the Corpse, sing Elegies and Epicediums, wherein they set forth at large the Praises and Actions of the Deceased in several Languages, every one choosing that wherein he thinks himself best skill'd and able with most Excellency to express his fancy; for besides their own *Quoian*, they can all speak the *Timian*, *Hondrian*, *Mendian*, *Folgian*, *Galaan*, and *Gebbian* Tongues.

Elegiums, that is, the departure or funeral.

For they account it a great Honour to have such a Funeral-Elegy compos'd and spoken in a high Strain and lofty Stile: And if any that have no continual or publick Employment, happen at such a time to neglect to shew his Love to his deceased Friend or Relation, by such a Valedictory Gratulation, all his surviving Kindred and Acquaintance will exclaim against him, as one that merits not their kindness living, who will not joyn to lament for them dead.

After the Funeral-Orations are finish'd, the Corpse is washed, the Hair pleated, and the Body set upright, supported with stayes at the Back, and under the Arms. If it be a Man, then they put a Bow and Arrow into his hand, and array him with his best Garment, and his Friends bring Presents to the Funeral; viz. one Needles; another a Kettle or Bason; the third a Garment; a fourth Dishes, and Earthen and Tin Cups.

The Corpse thus set up and dress'd, some of his nearest Kinsmen come and play with Bowes and Arrows before him; and that done, kneel down with their backs turn'd to the Corpse, and draw the Bowe-string as far as they can, to signify, that they would fight against his Enemy; and if he were slain in the Wars, or kill'd by any malicious Person, they would with such force take vengeance.

And lastly, a Man or a Woman is left by the Corpse to keep it, and take care to beat away the Flies, and Vermine which otherwise might annoy the body.

When the nearest Relations have finish'd their Ceremonies, and come from the house, immediately some Women of her Acquaintance apply themselves to the Widow to lament and condole with her; and falling down at her feet, use these words, *Bqun e, Bqun e*, that is, *Be comforted*, or *Cease your lamentation*. After the accomplishment of these sorrowful Complaints, the men carry the Corpse upon a Biere to the Grave, commonly made near the Sepulchres of their Ancestors, in some *Tombouroi*, or desolate Village, and there inhumate it not above knee-deep; casting into the Ground after him Mats, Kettles, Basons, Beads, or what other Wealth he possess'd himself with, or was presented after his death, and then fill up the Hole with Earth, covering it over with a painted Mat fasten'd with Pins, and an Iron; close by setting up a Pole, whereon (if it be a Mans Corpse) they hang his Clothes and Arms in the manner of a Trophy; but if it were a Woman, some Pewter Porringers or Dishes are made fast with a Pin to the Ground: And with all convenient speed the Friends erect a Hut over the Grave, as a defence from the Rain, and also for a Monument, that their Memories may not altogether be forgotten.

The Kings Kindred are buried in an Island call'd *Mafach*, lying in a Lake belonging to the River *Plizoge*, where King *Flans-Sire*, Father of the present Reigning King *Flambore*, in his life kept his Royal Seat, and now lies Entomb'd.

If any of the Friends have been absent, or in a Journey, upon his return he comes to the House of the Deceased, though it be two or three moneths after; and

and falling down at the feet of the nearest Kinsman to the Deceas'd, bewails his loss. If he meets any of his Acquaintance of the near Friends to the Deceas'd, he embraces him, and salutes him with these words, *Clau e, Clau e*, that is, *Lament, Lament*; and then talk together of their Affairs.

When any Nobleman dies, one or two of his Slaves or Slaveesses are put to death at the Grave, to be his Attendants in the *Elizian Fields*; others wait at the Grave, to whom the Friends of the Dead carry Presents of Bracelets, Beads, Coral, Rice, Tobacco, the Fruit *Kola*, and a Hen boil'd with Rice, which they may dispose as they please.

Though this destroying and killing of Slaves and Slaveesses was an old Custom here, yet it is not much practis'd of late; and those of the Slaves that can run away, or defend themselves with weapons in their hands, are free: Therefore when an Eminent Person is dying, all his Slaves get away where they cannot be found, though the danger of their Lords Death is conceal'd as much as possible. The Run-away-Slaves when they come again, are rail'd at and upbraided with these or such like words: *You will eat of your Lords Cost, but not die with him*; who excuse themselves, saying, *Life is sweet, and no man would willingly leave or have it taken away against his will*.

The chiefest of the Friends at the beginning of the Mourning make a Vow of Abstinence, swearing by a holy Token, which they call *Bolly-Gowe*, with lifting up of hands, that they will keep it, for a common Person eight or ten days, and for a Lord, a moneth, or longer; in which time they may not eat any Rice, nor drink out of any whole Vessel or Cup, but onely out of a Pot-shoulder, or a little hole made in the ground; neither do the Men sleep with their Wives, nor may wear any Painted or Colour'd Clothes, but onely Black or White, cut with slashes, shaving their Hair, and sleep upon the bare ground.

When the time is expired, they come to the *Bolly-Gowe*, and discharge themselves with up-lifted Hands from the aforesaid Promise and Vow, with assurance that they have kept the same. Lastly, a Funeral-Banquet is prepared; for which the Women boyl Rice, and the Men go into the Woods a Hunting, and bring home what they catch, which they boyl and eat, and so the whole Ceremony concludes.

Those that have fasted are gratifi'd with Presents, every one according to his quality; that is, common persons, one with a Bason, another with a little Garment, or Salt-Basket, or a piece of Iron or Mat; but persons of account, with a Staff, Iron, or other Goods, which with them are highly esteemed.

If the acquaintance of the Deceased have any suspicion that he died not a natural Death, they neither wash the Dead, nor lament, till the doubt be resolved; for they say, if any should mourn before, it would be impossible to bring to light the guilty person, because the Spirit of Envy over-hearing it, would not give any intimation of it.

The Enquiry is performed in this manner: They take the Corps, or in stead of that, a piece of his Cloathes, with pairings of his Nails, and some of his Hair, sewing it up like a Pudding, mixed with scrapings of *Bondu*, or red Dying-wood: this Roll they put into a Mortar, where they stamp it. Then two eloquent Men are elected, who stand with two Iron Bills or Halberds before the Staff-bearers, and clashing their Bills, ask the Dead what he died of; and whether God took him away or no: if yea, then the Staff-bearers nod, as if they were half asleep; but if not, they shiver and shake. In like manner they

they do upon the other Question of *Who did it? Where is he?* and, *In what manner was it done?* At length they receive answer, that he died a violent Death, being kill'd by some *Bolly*; for *Bolly* is with them all manner of Medicinal Herbs, but the Herb that is venomous or poysonous, is call'd *Sovach*. But if *Bolly* hath kill'd him, then the Names of most Physical Herbs are recited, till they have found which of them was used; concluding however at last, that *Sovach* hath kill'd him. Then is asked whether he was kill'd by a Man or a Woman: and at last is asked concerning the place of his dwelling, and person. The guilty person being found, immediately they are chained to a great Block, and asked if he or she will acknowledge the Fact. If they can be brought to no acknowledgment, then is given to them *Quony*; or else, upon acknowledgment of the Fact, are cruelly put to death.

This *Quony* is a Rind, or Bark of a Tree so call'd, which in the presence of Friends, by the suspected person, is pull'd off, that the Sap or Juice may be used without any deceit. The outermost scurf of the Bark they pare off, and beat in a Mortar with Water, which after the seeling affords a very tart Juice; of which they give to those that are taken, three or four *Kalabasses*, or Quarts, to drink in the Morning, and not at any other time. In the mean time they conjure and perswade themselves, that if the Captive be guilty of the Crime, he will die, or else not: At last, vomiting the *Quony*, he is held to be quit; but if he cannot do that, though at first he brings up a little Froth, he dies; and the Body is either burnt, or else cast into the River.

But if it happen that they cannot receive any answer, or but such as is uncertain and Amphibological, resting thereon, though with much dissatisfaction, they forthwith, without farther enquiry, interre the Corps: Yet nevertheless, they go to a *Jakebmo*, or Soothsayer; a vagrant sort of People, who have no certain Dwelling-place, but rove up and down; and before they answer any question, run about distractedly, one with a certain kind of Pots, or Cups; another sounding a Horn; the rest with Tabers, or little Drums, making a great noise and hurlyburly, seeking, and calling for the *Sovabmo*; from whom, when they have received any information concerning the guilty person, then they proceed to the trial with the *Quony*, in the manner aforesaid.

IN Right of Inheritance, or possessing of Goods, this method is observed: When the Man dies, and leaves behind him some Children that are under Age, the elder Brother takes the possession of all the Slaves, Wives, Children, moveable and not moveable Goods of his Father, except his own Mother. Thus taking upon himself the government of the Family, after time of mourning finished, he draws to the place of Exercises before the King, in presence of all his acquaintance, with his Father's Bowe in his hand, and his Quiver of Arrows at his back, one end of the Bowe he sets upon the Ground, holding the other end in his hand; in that posture he declareth openly, that resolving to be valiant, and to follow his Father's course, he will now give a proof before all the Spectators. After he hath shewed his skill and activity, he presents himself before the King in the same posture as before, saying, *He is resolved to bear the burthen of his Family, to give the Children under Age an Example, to Till the Ground, to defend the Right of his Family, and what else befits him*.

After the Decease of this Son, the next eldest Brother takes all. But if the eldest Son live, and have Children, then his younger Brothers and their Children have onely so much of the Estate, as shall keep them till they come to

M m

Manhood,

The Inheritance!

Manhood, and maintain the Slaves or Slaveffes given him in his Father's lifetime: for it is the custom in that Countrey, that people of ability bestow upon their Children, as well Sons as Daughters, from their Infancy some Slaves.

But if the Father dies, leaving onely Daughters, either his Father's Brother, if living, or else his Father's Brother's Son, that the Name may not be extinct, shall inherit.

But if there be no Male-issue of the Father's side, the King is Heir, and takes as well Slaves as Goods and Women to him, allowing a sufficient maintenance to some trusty Person for the bringing up of the Children.

Their Language.

¶ The *Quoia's* speak not onely their own *Timmian*, *Hondian*, *Mendian*, and *Folgian* Languages, but also those of *Gala* and *Gebbe*.

The People of *Gebbe* and *Folgia* differ in Speech but little; however the *Folgian*, being the smoothest and the noblest, is call'd *Mendi-ko*, *The Lordly-Tongue*; partly (as we said) for its Elegancy and Smoothness, partly because of the Dominion the *Folgia's* hold over the *Quoia's*, and *Gebbe-Monou*, that is, the People of *Gebbe*; for *Monou* in that Idiom signifies People.

They of *Konde-Quoia* or *Higb-Quoia*, differ in Dialect from the *Quoia's* near the Sea.

Signs of their Summer and Winter-Seasons.

¶ IN the Head of the Constellation *Taurus*, are five Stars near the *Pleiades*, which they call *Manja-Ding*, that is, *Lords-Child*, upon which they look to know whether it be Midnight, or past Midnight; but know not how to divide Time into Hours, nor how to reckon the Age of the Moon. Those that dwell in *Daula* look upon these five Stars appearing in the Evening to the West, as a Sign of a Raining-time.

They have no Hours.

Their Strength and Power.

¶ THE Authority and Greatness of *Quoia*, is at present supported more by Wisdom and Policy, than by Power; because the subjected Countreys of *Cilm*, *Bolm*, and *Bolmberre*, are accounted more powerful than it. This the Parable of King *Flamboers* Brother, nam'd *Cia-Haddo*, seem'd to hint to *Flamboers*'s eldest Son, threatening *Massakoty*, Lord of *Bolm*, to take his Countrey. There was (said he) in antient time a Fowl, with a very fine red Head and Neck, but beyond that, thin of Feathers, and a small Train; but for his beautiful out-side appearance, was by other Birds chosen King: This Bird sensible of his own defects, kept in a Bottel; and when the Council of Fowls was assembled, put the Head and Neck onely out; till at length by course of time, the great Sacrifice was to be made to the Idol *Belli* in the Wood, which none but the King in Person might perform; at which time compell'd to dissent his Bottel, his poverty and wants were discover'd to his great damage. Thus far *Cia-Haddo*. And without doubt he discover'd a great Prudence in that witty Apothegm; for to prevent discovery, it is not permitted to the People lying Northwards, to pass through the Easterly Countreys; nor for those of the East, to go with their Ambassadors or Merchants through the West Countrey: and this (as we said) that they should not discover the Secrets, and Conveniences or Inconveniences of the State; therefore they of *Quoia* keep them at distance, and traffick for Eastern Wares at reasonable Rates, which they vent to the West, in Exchange for such as are fit for Barter; and Exchange with European Merchants, for such Commodities as yield ready Truck with those of the East.

In

In like manner also the People of the Upper Countreys prohibit the *Quoians* to travel through their Land; for it is a particular favour, that the King of *Quoia* may take to Wife the Daughter of the King of *Manou*, and at his pleasure pass through the *Folgia* Territories.

WE will next proceed to their Government; and first begin with *Quoia-Bercoma*, at present Commanded by a King, with the Title of *Dondagh*, his Name *Flamboere* the Fourth, Grandson of one *Bokwalla*, formerly Prince of the *Karou's*, who by the assistance of the *Folgia*s conquering the *Veyes* after a tedious War, laid here the Foundations of a Potent Monarchy to his Successors; invited thereto by the fertility of the Soil, and an innate ambition and thirst of Sovereignty. This acquired Grandeur hath been supported with such Policy, that the Inhabitants at all publick Meetings and Solemnities to this day Sing, *He descended from above*.

The Government.

This King, like his Ancestors, holds in subjection *Folgia*, the Region of *Cape de Monte*, and the adjacent places formerly belonging to the people *Vey* and *Puy*; whereupon the Heir of the Crown, when the King dies, requires Earth from the Ambassadors of *Folgia* in token of Acknowledgement, and installs the Lord of *Bolnberre* with the Title of *Dondagh*, by a particular Ceremony; of which we shall give this brief Account.

The King of *Quoia* holds subject the *Folgia's*.

The Heir is laid flat upon the ground, with his Face downward, and some Earth thrown upon him: Lying thus, they ask what Name he desireth to have; and what he chuses, they impose together with the Title of *Dondagh*. Then they cause him to rise, and put a Bowe into his hand, and a Quiver of Arrows, to defend the Countrey with; which performed, he distributes Slaves, Clothes, Kettles, Basons and such like Presents to the King of *Quoia*.

The Power of the present *Quoian*-Prince is absolute and unlimited; so that he is the onely and sole Judge of all Causes: For although he admit his Counsellors sometimes to give their Opinions, yet they signifie nothing, for he follows his own single resolved Determinations.

This absolute Power makes him jealous of his Honor: For, he will not endure it should be diminished by any. His highest Pomp consists in sitting upon a Shield, whereby he gives to understand, that he is the Protection and Defence of the Countrey, and the manager of all Wars, pacifying Civil Insurrections, and other Weighty Matters belonging to him alone. His Title as we said is *Dondagh*, which is as much as *Monarch*.

When any Nobleman proves disobedient and will not appear before him on Summons, then he sends his *Koreda*, that is, his Shield, as if he would say upbraidingly, if you be not obedient, be Lord your self, and bear the burden of the Countrey. This peremptory Command by the Shield is sent by two Drummers, who as soon as they come near the Offenders Habitation, begin to beat their Drums, and so continue without ceasing, till they have delivered the Shield; upon receipt whereof, without delay, he must speed away to the Court, carrying the Shield with him, which he presents to the King, begging forgiveness of his miscarriages; and so taking up Earth before the King, humbles himself.

In what manner the King deals with any man who keeps away from his duty.

Those that make an Address to the King to obtain his Favor, make their way with Presents of Ribbons, Elephants-Teeth, or such things which he must deliver at the house of the Kings chieftest Wife; who receiving

An Address to the King to obtain his Favor, now it is made.



the same bears it to the King, with request, that the person may be admitted to his Presence: If the King accept it, the person hath leave to enter, otherwise, if any complaints be brought against him, he sends it back, yet so, as the Presenter dares not receive and carry it away, but continues his Suit by Friends without intermission; by whose frequent and renewed mediations, the King at last seeming a little pacified, remits his severity, takes the Present, and calls for the Suppliant; who entering the Royal Presence, goes bowing all along towards the King, who sits on the ground upon a Matt, leaning upon a Stool: when he approaches within two steps, he bows himself to the Earth, kneeling down upon one Knee with his right Elbow to the Earth, and names the Kings Title, *Dondagh*: whereupon the King if pleas'd answers, *Namady*, that is, *I thank you*, if not, sits silent. If it be a person of Quality, and his Subject, the King perhaps causes a Matt to be spread on the ground, upon which sitting at the distance of a Pace, he declares what he hath to request. But if he be a Foraigner that comes onely to Salute the King, without any further Ceremony he is conducted to him, receiving an immediate dispatch. If the person have any Proposition, Petition or Complaint to make, upon notice thereof, a *Jilly*, or Interpreter is call'd, who coming with his Bow in his hand, opens to the King the whole matter, sentence by sentence; whereto according to the quality of the Affair, he receives answer, with promise, if upon a Complaint, that as soon as he hath heard what the other party can say in his defence, he will forthwith give Judgment according to Right.

How the King is thank'd
for doing good Justice.

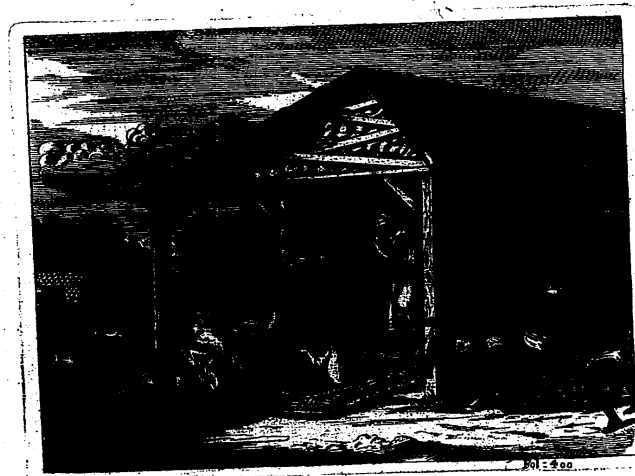
If any man come to thank the King for doing Exemplary Justice in a difficult Cause, after his Presents receiv'd, he divests himself of all his Clothes and Ornaments, saving onely a little Cloth to cover his *Pudenda*; so casts himself backwards upon the ground, and instantly turning again, rises upon one knee, takes up earth with his hand, and lays it upon his head; then leaning with one elbow upon the earth, he says three times, *Dondagh*: whereupon the King answers some times, *Namady*, that is to say, *I thank you*; and sometimes otherwise, as he thinks fit.

The first Address usually is perform'd in his own House in the presence of his chiefest Wife. But such as concern Justice, or the State of the Countrey, he hears in the Council-House, in the presence of the Lords of the Council: This Assembly they call *Simannoe*.

When some Eminent Person sent from a Neighbor King desires Audience, one of the Kings Wives goes with a Present, and tells him who sent it: whereupon the Person appears before the King, and takes earth.

When an Ambassador sent from another great Prince approaches the Borders, he gives notice of his coming; whereupon he is order'd to remain in the next Town till all be made ready, as is requisite in the Kings Town. There he is receiv'd with great Festivals, which consists in Exercising with Bowes and Arrows, Assagays, Launces and Shields, as if they were fighting against Enemies, with great Drummings and Songs of War; which the Ambassador having seen, and the Sport ended, the King retires to the Council-House; where after a little stay, enquiry is made if the King may be saluted; whereupon having permission, the Ambassador enters, and kneeling upon his knee with his back to the King, and his Bowe in his hand bent to the utmost, allusively implying, that he will set himself to the utmost against his Enemies. In the intervals of these Passages, the Ambassadors Followers chant forth his Praises, as before the Kings Servants sung Elogiums to his Honour. These

Encomiums



Encomiums they always begin with these words; *Polo, Polo, Sammach*: Then continuing, they say, *Comme bolle machang*, that is, *His bandy-work is not to be equalled by another man*: *Doogo Doogo Folmaa Hondo Moo*, that is, *Pursuer of Doogo Folmaa and Hondo Moo*; *Sulle Tomba Query Afch*, that is, *I will stick as close as Pitch to him that opposes me*.

This Address the King receives in his *Simamoe*, or Council-House, being open on all sides, with great attendance round about. After this Gratiulatory Salutation, the Ambassador desires leave to relate his Embassy, but is put off till the next day; so retiring, he diverts himself till the appointed time in Feasts and Sportive Recreations.

The Ambassador receives Answer by the Kings Direction from a *Jilly*, or Interpreter; after which they shew the Ambassador and his Retinue the place where they are to remain; where the Kings Slaves bring them Water to wash; and the Kings Women bring very nearly drest, in Dishes set on their heads, Rice and Flesh, much or little, according to the number of his Attendants. The Entertainment ended, the King sends him for his Welcome, Wine, and other Presents, either a Kettle, Bason, or such like.

If any European Merchant bring the King a Present, he is invited to eat with him; but with no *Black*, how great of State soever, will he eat out of the same Dish: but lets their Meat be carried by his Women to the place where they are.

When the King dies, the eldest Brother succeeds in his Throne, and enjoys his Rice-Fields, Slaves, and Women, except those which in his life were given to the Children.

The *Folgia's* are under the Emperor of *Manou*, or *Manoe*, a mighty Prince; who receives of them yearly Tributes in Slaves, Salt, red Cloth, Kettles, Basons, and such like: for which he bestows on them as a Gratuity, certain Cloathes call'd *Quaqua-Cloathes*, which the *Folgian* send to the *Quoians*, as they again to the *Bolmian*, or *Hondoian* Lords.

The People of *Gala-Monou* also give Presents to this King of *Monou* yearly, whose Name at present is *Quawawoe*, but his Predecessors was *Mendino*; but the *Folgia's*, as an acknowledgment of their accustomed subjection to them of *Monou*, call them *Mendi-Manou*, that is to say, *Lord*; the word properly so signifying. For the same cause the *Quoians* have the like Title of *Mendi-Monou* both from the *Folgia's*, *Bolmasses*, and *Timnasses*. And this Power of the *Mendi-Monou* is (as we said already) more maintain'd by Wisdom than Force.

The *Folgia's* are esteemed Rich, and their Language Courtly and Eloquent; which wins great respect, and by their Neighbors call'd *Mendi-Co*, *The Lordly Tongue*.

Hondo hath many several Princes; the chiefest, appointed by the *Quoians*, are *Mosilago*, *Dedowach*, *Dangoerro*, and *Dandi*, each lying far distant from the other. From hence come yearly Merchants, bringing Slaves and Elephants-Teeth; who apply themselves in the name of their Lords to King *Flamboere*, who returns by them back again to their Lords, red Cloathes, Copper Kettles, Basons, Cypress, or *Quaqua-Cloathes*, and Salt which is not dri'd in Pans by the heat of Sun; but boil'd from the Sea-water with great labour and toil.

Their Religion.

THe *Quoians*, as also those of *Bolm*, *Timna*, *Cilm*, *Folgia*, *Hondo*, *Gala*, and *Manou*, are all Circumcised according to the *Mahumetan* manner, and acknowledge one God, the Creator of Heaven, Earth, and Men; and jointly with these they worship no visible earthly Creature; but they highly honour the Sun, Moon, and Stars. They neither represent the Deity nor Spirits in the shape of Men or Beasts; onely in *Bolna* and *Timna* some Images, by them call'd *Janaa*, they set in the Ways, and by their Houses, as remembrances of their deceased Ancestors and Friends.

Their great Superstition rising from the souls of the Deceased.

They believe that the Almighty, whom they call *Kanuo*, will punish all their misdeeds, and encourage well-doing; therefore they call upon him when they are oppressed, for his presence and aid; and that he will take notice of their Cause, and do them Justice; continually inculcating in all their speeches; *That there shall a time come, in which all evil-doers shall receive their wages.*

They believe that their Friends after their death become Spirits; which they call *Jamack*, or *Jannanen*, and say, that they are omniscient to take cognizance of all Causes which happen among them; and therefore they hold familiar Colloquies with them, telling them all troubles and adversities under which they labour.

The Offers or Sacrifices to their deceased Parents.

Those that go into the Woods to Hunt, and take Elephants, or Buffles, or begin in any other dangerous Enterprize, go first and offer to the Spirit of their deceased Parents, either a Cow, or Wine, or Rice, which they leave on the Grave.

The high times of Sacrificing are kept among them with great Joy, Dancing and Singing. But besides those solemn times, the King calls upon the Souls of his Father and Mother almost in every Matter of difficulty.

They believe the Spirits of their near acquaintance are protectors of their Houses, and therefore in all Sorrow and Sickness they bring Wine and Food out of their Houses into the Way, and there leave it for an Offering.

They say farther, that these Spirits have their habitation in the Woods: whereupon all that are distressed, and look for help from God by them, go thither, complaining and lamenting their affliction; but with awful reverence: for how great soever any man is, yet he fears very much in the presence of God. For this cause all acts of Devotion are performed in those solitary Retreats; into which no Women or Children may be permitted to come.

In this Place twice, thrice, or oftner in the year, according to the fruitfulness of the Season, and when Hunting is good, all sorts of Meat-offerings are brought to feed the Spirits.

Circumcision.

They say Circumcision hath been received among them from hand to hand from all antiquity, and that God hath commanded it.

They Circumcise Children at half a year old, though sometime, by the Mothers tenderness, they are kept to the second or third year; but then the Cure proves more difficult, because the Children going naked, the Air and Sun make the Cut swell and fester; which they heal by washing with the Juice of green Herbs.

They have together with Circumcision another Custom, which they call *Belli-Paaro*, whereby they say they become incorporated into the society of Spirits, and therefore take part with them in eating the before-mention'd Offerings. But this is kept hidden from Women, and unskilful persons; to whom they affirm, that the *Jannanen*, or Spirits themselves eat it: And if any dare

dare be so bold, as either out of covetousness or curiosity to peep into this secret, if it happen to be known, they are by some sudden and undiscovered means immediately made away.

The received Tokens of *Belli-Paaro* are seldom shewn, viz. once in twenty, or five and twenty years, and then they tell strange Stories of it, and how they came to the high favour of receiving them: which are nothing else but some rows of Cuts, from the Neck along both the Shoulder-blades. Those that have them are accounted very understanding persons: and when they grow old, in all Assemblies and Councils, relating to State-Affairs, or Causes Criminal, wherein Life is concern'd, may be present, and give their opinion.

When it is done.

What they are.

Of the manner of receiving these Marks, take this short account:

There is by the Kings order a place in the Wood appointed of about two or three miles compass, whither are brought the Youths that have not been Marked, by main force and against their wills, because they believe they shall be kill'd or chang'd; and therefore they take a sorrowfull farewell of their Friends and Parents, as if they went indeed to their death.

They are received in the Wood.

When now they are lodged in the Wood, continually some Ancient persons which have had the Tokens of *Belli-Paaro* very long, attend to teach and instruct them what behavior they shall use; leading them a strange and uncouth Dance, and causing them to learn some Verses which they call *Belli-Dong*, being Songs and Encomiums of *Belli*, stuffed with obscene and scurrilous language.

Hither the women bring Rice, *Bonano's*, and all sort of Fruit, prepared for an Offering, and give it up to the *Soggonoe*, that is, the *Ancientest Marked*, whom the women hold for Saints, praying them by all means to hinder that their Children in the change should not be burnt to ashes. Thither also goes the King, and stays two or three days.

This living in the Wood continues four or five years; during which time there are new comers daily brought thither.

None unmark'd may come near this place, onely women in manner before mention'd, and they too must come and go singing with a loud noise; for if it fall out that any pass by silently, they are taken away by the Spirits, without ever being heard of more.

What they do when they come out of the Wood.

When they come out of this Wood, they are brought by the *Belli-Soggonoe* into Huts made for that purpose, where they are permitted to eat and drink familiarly with the women, and afterwards are anew instructed in causes which concern the Wars, Justice, and Government.

At their first coming abroad, they behave themselves as if they then came newly into the world, nor knowing (or at least wise so pretending) where their Parents dwell, and so totally changed, that they have forgot their Names; nor indeed do they the meanest or most common act of Childhood, without being first tutor'd therein by the *Soggonoe*.

How they are clothed when they come out of the Wood.

At this their beginning appearance, they are habited with Plumes of Feathers, and Caps made of the Bark of Trees, with long flappers hanging down before their Faces. After some days stay in the Huts, in such array, with Bells about their Legs, and Beads mixt with Leopards Teeth about their Necks, and their Hair plaited, they are brought openly to the Sporting-place, where the women and other people of all sorts, of all Towns and Villages lying round about, are gathered together to see them Dance the *Belli-Dance*, the postures whereof they learned in the Wood.

Those

Those whose dull apprehensions, or unactive bodies have not carried them forward to perform their parts in this Dance, are condemned, as having spent their time in abhor'd idleness.

After the end of the Dance, every one call'd by his new name, receiv'd in the *Holy Wood* from the *Soggenoe*, is delivered to his Parents with these words, *These are your Parents or Tutors, learn hereafter to know one another again.*

The mark'd gull swears by Belli-Paaro.

Lastly, Every one of them must swear by *Belli-Paaro*, that is, by *Divine Justice*, *That he will do the Command imposed on him; that he will not withdraw out of this or that Town, nor reproach any persons or places, or carry any thing away, or hinder the passing of the Canoe's, or keep Oyl, Nuts, and Houses:* Then they put a Stick in the Earth, with a bush of Rushes, resembling a Broom on the top, and Charm it by these words, *Hucquonono Hucquo, Hucquonono Hucquo, Hucquonono Hucquo*, which concern *Belli* onely, and are not used otherwise in the Language. Who ever offends against this Oath, receives punishment according to the weightiness of the matter.

The Punishment of such as transgress this Adjuration.

In case of breaking this Determination, the Falsifier is laid into a Basket with Thorns, and so rowl'd thorow the Town, and back again, till that his skin and flesh is torn; besides they give him *Buafille*, that is, Pepper mixt with water, which they put into his Mouth, Eyes, Ears, and strow or sprinkle it over his whole Body.

The Adjuration in case of Adultery.

But the Trial of Adultery by this kind of Oath, is made by the Magistrate after many Pre-admonitions, and inflicted onely upon the transgressing Woman, according to this Custom.

The complaining Husband, who will have his Wife tryed by *Belli*, or be deliver'd up to the Spirits, as they call them, brings her in the Evening into the Sporting-place, before the Council assembled for that purpose; where after the calling of the *Jammenen* into her company, she is blindfolded, that she may see nothing, and admonish'd to forsake her evil life, and not go to any but her own Husband; and presently a great noise and murmur is rais'd, as if Spirits did appear, with some not intelligible (though articulate) Sounds, that are interpreted aloud before the whole Congregation, with threatnings, that if ever she commit such an offence again, she shall be punish'd according to her deserts; and if she be ever thereafter detected of the like Crime, she shall, together with her Paramour, be carried away by the *Jammenen*.

In like manner, some are adjur'd for breaking the Decrees made by the King, or the Magistrate, for Bloodshed, and for taking away the Slave of another, and selling him, and such like.

How Offenders are carried away by the Jammenen.

Now this taking away of Offenders by the *Jammenen*, is made terrible by this means; In the Evening with a great rushing noise comes into the Town, their *Belli-Soggenoe* having certain Rattle-clappers, making a great noise, so that the common people wonder at the hurlyburly; being come to the Sporting-place, where the Offenders are set, they take with them as many as are there, with such a fearful Clamour, that the Out-cries of the Offenders cannot be heard; so are they hurried to the *Holy Wood*, from whence they never return. During the time of this Performance, no Woman or unmark'd person may look out of the house, upon pain of being fetcht from thence in like manner.

Where the Belli-Paaro is in use.

This *Belli-Paaro* is also common in *Hondo, Folgia, Gala, and Gebbe*; also among the *Bolmesses* and *Cilmesses*.

How highly Belli is respected by them.

And though it is apparent enough, what it is to be kill'd by *Belli*, for that the

the Execution of *Belli* is but the Kings Form of Justice; yet no man dares for fear of Death, take upon him to interrupt it: For the *Belli-Soggenoe* hold this Ceremony to be so Sacred, and have it in such high esteem, that the King himself (who is as it were the Head of *Belli*) declares himself his Vassal, and to be subject to his Mysteries. Indeed he takes care in the Council, that none be adjur'd by *Belli*, nor that the *Jammenen* take away any without his knowledge or consent; onely inflicting that Punishment upon his own Subjects, though sometimes a few have dar'd to resist it, and fly into another Province rather than submit.

Who are free from Belli.

And here we may observe, that none is given up to the *Jammenen*, but with good Consideration, and upon clear Evidence of Guilt; to prove which, they have a Water of Cursing, boyl'd of Barks and Herbs, which by the Elders of the Mystery is put upon the hand of the charg'd Party lukewarm; if he be innocent, it will not hurt; but will corrode and burn the Skin off, if guilty.

Water to know if any be guilty or not guilty.

Thus is Adultery, Thievery, and Lying try'd.

The foresaid Water of Cursing, or rather of Divination, wherewith they extort the Truth in all doubtful matters, as we have related, is thus prepared. The *Bollimo* takes the thick Rind of the great Tree *Nelle*, and the Rind of *Quoony*, growing also upon a great Tree bearing Seed, used in the making of Poyson for their Arrows; and mixed with water, as we said, is given to them to drink who are accused of *Soyach*. Thirdly, He takes some leaves of the *Borrow-Tree*, from which beaten and pressed proceeds a white Juice, which with some mitigating Ingredients makes an excellent Purge, but the strongest taken alone is mortal Poyson. Moreover, the *Bollimo* adds to the before-recited long Pepper, and a piece of *Mamooone* about the bigness of a Bean. All these are put into a little Pot or Horn, and filled up with the Urine of a young man that had never known a woman. This done, they scrape in a little *Bonda*, that is, red Dying-weed. Lastly, daubing the four sides of the Pot with *Mamooone* chewed in the mouth, it is ready to be set on the fire, which must be made under the open Heaven in the morning at Sun-rise, or in the evening at Sun-set, of green Wood. As soon as the water begins to boil, the *Bollimo* takes a piece of *Domboo*, being a Tree that bears fruit like a Medlar, and puts it under the Seething Pot; in the mean time trying whether the Ingredients have boyl'd enough, and repeating secretly the names of the suspected persons, or of other matters, to which the Witchcraft must be applied. When all is ready, the *Bollimo* takes the arms or legs of the suspected persons, and washeth them clean with fair water. At length he puts his Divining-Staff, which is bruised and tufted at the end, into the Pot, and drops or presseth the water out of it upon the arm or leg of the suspected person, muttering these words over it: *Is he guilty of this, or hath he done this or that; if yea, then let it scald or burn him, till the very skin come off.* Now if the person remain unhurt they hold him innocent, and proceed to the trial of another, till the guilty be discovered; and this is done so long, till the name of the guilty, or the person be found out.

How this Sorcery-water is used.

The Criminal thus found, is without any long procraftinating put to death. The manner of which, according to the variety of Places is different; but the most usual thus: The Executioner takes the Offender, and leads him with his Hands tied behind, and his Eyes blind-folded, either into an open Field or a Wood; whither being come, the Offender upon his Knees, his Head bowed down, he first runs through the Body with an *Assagay*, or Simi-ter,

ter, and afterwards chops off his Head with an Axe : for they do not believe he is dead till his Head be cut off. The Carcase cut into four quarters, after great lamentations, they leave in the Field as a Prey to the Beasts and Fowl, but the Friends take away the Head as a great Present, and boiling it in a Kettle, drink up the Broth, but hang the Skull by their Fetisso, or Idol.

The like Trial is also made of other Offences among the Blacks in Quia ; and also in Gala, Hondo, Bolm, Cilm, and many other Places : so that every one had need to be circumspect and careful to prevent suspicion, especially the Women, who are for every trifling Caprichio of their Husbands, brought in question of their Honesty.

The Punishment of chief Women for Adultery.

Now if one of the King's Women lash out, or go abroad after other Men, and the King be enraged against it, then he causeth them to be so possessed, that if they touch any Masculine person, small or great, they suddenly fall into a kind of Epileptick Fit; according to which three Wives of the present King Flamboere suffered : one of which receiving her Daughters Child, not knowing it was a Boy, fell into a Swoon, and might therein have died, if the other Women had not run to the King, and beseeched him that the Bollimo might release her from the Curse. But because this is an extraordinary thing, no other but the King himself may put it in execution, and that very seldom.

The Marks of Nesogge.

And as the Men have the Marks of Belli, so here the Women have a Mark of Obligation, which they call Nesogge ; which first took original from Goula, and done in manner following : They bring ten, twelve, or more Maids of full Age, as also Women, into a peculiar place in the Wood not far from the Town ; where first Huts are made for them, then a Woman comes out of Goula, whom they call Soghwilly, to be the chieftest in this Work of the Garmer, or Vala Sandyla, as they term it. This Soghwilly, or Priestess gives the Assembly Hens to eat, with the Obligation to stay with her in that place, which she names Sandy-Latee, that is, Hens of the Agreement. After that she shaves off their Hair, and the next day brings them to a Brook in the Wood, where the afore said Soghwilly, by Incision cut out the Mother, not without great pain and terror ; then washing and healing the Wound with green Herbs, which sometimes requires ten or twelve days time.

They stay there afterwards three or four Moneths, to learn Dances and Verses of Zandy ; which are not onely difficult to learn, but contain very little that can be sung with honesty, by any that do but pretend to be chaste and modest. During their abode together in recess they go as naked as they were born, their Clothes being taken away at the first coming of the Soghwilly. When the time draws near that they shall be brought from thence, they make a kind of Garments of the Rind of Trees, Dy'd red and yellow ; and their Friends are permitted to bring them Arm-Rings, Beads, Bells, to put about their Legs when they Dance, and other things to adorn themselves at their coming forth. When they enter the Town, or Village, where the People gather together as if it were some Holiday, the Soghwilly leads to the Sporting-place, where one sits Drumming with two Sticks on a round hollow piece of Wood. By the ill-tun'd Musick of which (if so we may call it) Instrument, the Simodiuno, or Sandi-Simodiuno, that is, Children of Sandy, every one understands his time ; and they all seek to exceed one another in Dancing.

This Solemnity ended, they make these Women to swear by Noe-Soggo, that

is,

is, by their Faithfulness : and thenceforth all people must give credit to their words.

They have no select Days set apart for their Ceremonies, nor do they keep holy the seventh, but the first Day of the New-Moon, when they see it appear ; for then they do no manner of work : neither do they any work in Planting on that day when any one drinks Quony, nor when any one dies in the same Town ; for they believe if they should, that the Mille and Rice would grow red, seeing, as they say, it is a day of Blood ; but they may freely go a Hunting.

They have no Holy-days.

Thus far we have thought fit to give an account of what concerns the Kingdom of Quia ; now we shall, for the better connexion and understanding of what before is mention'd, and that which is yet to be related, give you the Narrative in what manner the Karou's were dispossest of their Countrey by the Folgians ; and Vey, Puy, and Quia-Berkoma subjected.



A Relation, in what manner the Karou's subdued by force of Arms, by the assistance of the Folgians, the Countreys of Vey, Puy, and Quia-Berkoma.

The Karou's, when they inhabited by Rio Junk and Aquado, had for their Prince one Sogwalla ; whose near Neighborhood to the Folgians bred many sharp Quarrels and Contentions between them concerning Limits and Superiority, till at last from private Feuds they broke out into an open War, wherein the Folgians generally went with the loss.

The Contention and Quarrel between the Karou's and Folgians.

The Folgians reduced to extremity, and no longer able to hold out by plain force, have recourse to one Jakehmo, a Prognosticator, or Conjuror, for counsel how they might master the Karou's ; who return'd this answer, That near a Hill, in the Karou's Countrey was a Pond, or Standing-Water, which they worshipped, and accounted holy, being fondly perswaded, that the first Karou's dropped out of Heaven into this Pond, making daily Offerings there, and to the Fishes in it : they should therefore take boil'd Fishes with Scales, and throw therein ; (for you must observe, that 'tis unlawful for the Karou's to eat any Fish with Scales) which defiling their consecrated Pool, would be a cause of Variance and Contention amongst themselves, so that they should destroy one another ; whereby weakned they might easily be conquered : The Folgians follow'd his advice ; whereupon the Karou's, according to the Saying of the Sorcerer, became wonderfully enraged one against another ; and dividing into Factions, so weakned themselves by mutual slaughters, that the Folgians thought it time to assault them : however, the Karou's made resistance ; but at last, through the impulse of Fate, they were overcome, and their Governor Sogwalla slain ; whose Son, named Flonikerry, with the remaining Karou's, soon after submitted to the Command of the Folgians. But the Folgians, who very well knew by long conversation, the ambition and stubbornness of the Karou's, and had seen many proofs of their Valour, and that their restless spirits would take all opportunities to regain their Liberty and Honour, resolved not to inflict any great Services upon them as Slaves, but live with them as

The Folgians seek for Assistance by Sorcerers, how to overcome the Karou's.

The Karou's overcome by the Folgians.

Compa

They are civilly treated by the *Folgia's*.

Flonikerry remains General of the *Karou's*.

Overcometh the People of *Rio Cefte's*.

The Death of the King of *Manou*.

The Kings Brother *Manimassab* drinks *Quony*.

Retires Northward.

Becomes Prince of the *Gala-Monou's*.

Was uncivilly disappointed

He withdraws again, because of their Disobedience.

Upon what he withdrew.

Companions and Country-men; by that means to draw and unite their hearts to them, and to win the advantages of a continual Peace: As a farther motive and inducement to which, *Flanfire*, King of *Folgia*, took to Wife the Sister of *Flonikerry*, by Name *Wawalla*: by which Marriage *Flonikerry*, remaining Chief of the *Karou's* in his deceased Father's Place, so wrought, that both People were incorporated into a mutual Amity.

In this interim the *Quabe-Monou's*, a People dwelling near *Rio Cefte's*, had begun a War with the *Folgia's*: for the management whereof, *Flanfire* made his Brother *Flonikerry* his General, and referr'd the Trust and Care of all to his discretion, as well satisf'd of his great Experience in the Wars: Whereupon he drew to *Rio Cefte's* with his Forces, and meeting with the Enemy, a fierce and terrible Fight ensued, with great loss of Men on both sides, it being very dubious a long time to whose side the Victory would incline: but at length the *Folgia's* good fortune prevailed; and assisted by the Conduct and Valour of their General, made a total Conquest both of the People and Country. The War thus luckily ended, the General with his Army returned back to *Folgia*; where he was courteously received by his Lord, and thanked for his faithful Service.

During this War, *Mendino* the King of *Manou* (to whom the *Folgia's* paid an Annual Tribute) died, whose Subjects and Favorites did strictly, according to their Custom, make enquiry how he came to his end; but the narrowest of their Scrutinies not being able to make any discovery, they were forc'd to acquiesce: Nevertheless they took up an imbitter'd hatred against *Manimassab*, Brother of the deceased *Mendino*, that he was forc'd to drink the *Quony*; which seeing no other remedy, he did; yet evacuated the same again without any hurt, as a remarkable sign of his Innocency: Whereupon he demanded to be restor'd to his former Honour and Credit; but in stead thereof, the Tryers told him: *The King was in his life time our common Father; should not we after his death endeavor to find out what did befall him, or caus'd him to dye? that were a great shame for us; we have examin'd and try'd you, but it shall not remain so; we will examine the business yet farther, and make the Soothsayers acquainted with it.*

Manimassab mad at these inhumane usages, burst forth at last into these words: *This shame is not to be suffer'd of my Subjects in my own Country; I will go under the Conduct of the Spirits, my deceased Friends, and seek a dwelling-place.* In this manner he left his Native Country, and travell'd a little Northward into *Gala*, inhabited by the *Gala-Monou's*, a mean and simple People, without any Prince.

These in a short time (won by *Manimassab's* endearing Behavior) befought him with an unanimous consent to be their Prince; to which he consented, with this Condition: That they should give him some of their Plants and Venison for an acknowledgement of their Subjection; this they yielded to, but such was their brutish Barbarism, that although they own'd him their Lord, they us'd him as their Companion; for being wholly unacquainted with Civility, when any of them brought him Wine, Rice, or Flesh, they came to him to require their *Callibashes* or Baskets; which unmannerly clownish behavior *Manimassab* so resented, (though upon due consideration, their ignorance might have pleaded a sufficient excuse) that he concluded to withdraw again to obtain help and assistance (because he was not potent enough to bring the *Gala's* under his Authority) from *Flanfire*, King of *Folgia*, whose Daughter he had married.

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The King hearing the Request of his Brother-in-law, lent him many Soldiers for his help under the Conduct of *Flonikerry* as General, who unexpectedly fell into *Gala*, and subdu'd the People, settling *Manimassab* in an absolute Dominion; who hath ever since continued their Prince, and taught them with sorrow to learn more respective qualities. This Affair perform'd, at last *Flonikerry* return'd to *Folgia*, and was there receiv'd and welcom'd with great Applause.

This *Flonikerry* had a Brothers Son nam'd *Fesfach*, who having been formerly at *Cabo Monte*, or *Vey-Berkoma*, and the places adjacent, many times told his Uncle the Conveniency and Scituation of the Country, and how easie a matter it would be to bring it under his Obedience: These Discourses before the King had wrought in him an inclination to the Proposal, which upon the account following came to effect.

Flonikerry had long before desir'd of the King, that he and his people might have design'd to them some places of the Country, upon promise to pay Tribute: To answer this Request, several things fell under consideration, at length *Cabo Monte* was propos'd; whereupon there was several long Debates between the King and his Nobility; but the King remembering his Generals honest Performances for himself against those of *Rio Cefte's*, and in *Gala* for the Service of his Son-in-law, resolving to content him in it, said, *I shall do the desire of his heart*; and gave him leave to go thither with the *Karou's*, sending a considerable Force with him for his help, that he might not be repulsed.

The Commanders of the Army that went out of *Folgia* to the *Cape de Monte* with *Flonikerry*, were these; *Jelliva*, *Syala*, *Juba*, *Selboela*, *Mannos*, *Syfre* of the *Cape de Mesurado* and *Fesfach*, *Flonikerry's* Brothers-Son.

As soon as the Field-Officers with their Souldiers came to *Cape de Monte* on the South side about *Tomby*, they invaded the *Vey-Monou's*, who being numerous, and withal of a haughty courage, were not quickly master'd; but the continual Onsets of the *Karou's* at length tired them out, for they shot poysoned Arrows, whose wounds proved irremediably mortal; whereas the *Vey's*, not being accustomed to such Fights, used onely Darts, and Asagayes or Lances, having no skill in preparing Poyson; so that finding they could not any longer defend themselves, they went with their Hoods upon their heads to *Quolm*, a Fort of the *Karou's*, erected at the River *Plizge*, a little Eastward of *Tomby*, to ask favour, which *Flonikerry* naturally inclined to pity, easily granted, bidding them go lie down with their Faces to the ground, according to the manner of the Country in such case; then coming out, he trode upon them with his Feet. He made an Agreement with them as followeth: First, some Hens were kill'd in the presence of them all, of whose blood the conquered swallowed a little, as a token of Agreement. Afterwards the dead Hens were boyl'd, and the flesh eaten among them, onely the legs were kept for a perpetual remembrance; for if any man after that time transgressed or broke his promise, to him were the legs shown; who upon sight thereof soon recanted, for fear of the punishment that after would assuredly follow.

In the consideration of this success, *Flonikerry* overjoy'd, let loose his thoughts, giving them free scope to range further; but first for assuring his new conquer'd Dominion, he fought by all means to win the minds of the vanquish'd to him, and to contract a firm League of friendship and correspondence with the *Karou's* of his own Country. But wavering fortune that minds nothing less than the continuance of friendship, will blemish his new gotten glory, with a dire

Comeh again with an Army, and compulsion to Obedience.

Fesfach gives opportunity and occasion of overcoming of *Vey-Berkoma*.

Flonikerry desires some Countrys to Farm of the King of *Folgia*.

The King appoints to go against the Country of *Cape de Monte*.

The *Karou's* come with their Army near the *Vey-Monou's*.

They overcome them by shooting of poyson'd Arrows.

Their way of making an Agreement.

The former successful Victory of *Flonikerry* made him insolent.

a dire and unexpected mishap; for scarce were the minds of the *Vey's* or *Karon's* united, but there came out of *Gala*, *Minique*, Son of the aforesaid named *Minimassab*, with a great Army of *Gala's* and others, to make War upon the *Karon's* and *Vey's*, to whose design his Father was not unwitting, having voluntarily forgotten the kindnesses received from *Flonikerry's* Arms, in the Conquest of his now acquired Dominion. Wherefore *Flonikerry* upon the first intelligence, drew together his Forces, to which joyning the *Vey's*, he formed a considerable Army; wherewith marching towards the Enemy, they soon met and came to a Battel, wherein the *Gala's* at first by their multitude put the *Karon's* to a disorderly Retreat, which *Flonikerry* a valiant and undaunted person seeing, and not used to shrink before his Enemies, digged with his hand a hole in the ground, and put his knees in it, with a resolution, either to die there, or remain Conqueror over his Enemies. And indeed he had his desire in the one, for after a long and sharp Contest, at length as it were covered with *Assagayes* and *Arrows*, he was slain on the spot. However, his men gathering fresh courage to revenge their Princes death, Rally'd and gave a fresh Charge upon their Enemies with such fury, that they turn'd the fortune of the day, and became solely masters of the Field.

But the death of *Flonikerry*, whose body they buried in the Fort *Quillone*, was sometime kept secret, till they sent for his Brother *Zyllymanque* to take his Charge, who immediately accepting the same, pursued the Victory, and drew near to the Camp, where he soon brought under the *Puymonow*, giving their Spoil as a Booty to his Souldiers.

After this Victory he marched with his Army to *Quoia-Monou*, lying along the River *Magwibba*, or *Rio Nova*; but the people would not endure to run the risque of War, but yielded themselves up to Subjection without blow. And in this manner the *Karon's*, by the aid of the *Folgia's*, became masters of the whole Countrey, and gain'd the reputation of a mighty people.

Soon after he went to the River *Maquelbary*, or *Rio Galinbas*, where he subdu'd the *Quilliga-Monou* after a little resistance; and with them he ended his Wars, and retir'd with his Forces to *Tomby*, his old habitation; but was at length poyson'd, as was thought, leaving behind him several sons, which were but little, and not capable to manage their Fathers Dominion.

However the eldest call'd *Flanfire* was admitted Successor, during whose Minority his Uncle *Jemmab*, his Fathers Sisters Son, as Guardian, took care of the Government for some time; but *Flanfire* growing in years took the Royal Authority into his own hand, and to shew that he inherited as well his Fathers Valor as Countreys, resolves to enlarge his Bounds yet farther; and to that end went with his Forces over the River *Maquelbary*, or *Galinbas*, taking all the adjacent places as far as *Serre-Lyons*, which he also by force of Arms brought under his Subjection; and in all the chief places before his departure set Garrisons, and appointed Governors over them, viz. over *Serre-Lyons* he made *Kandaqualle* Commander in chief; over the Countreys at the River *de Palm* he set as his Deputy one *Selboele*, from whom the River took name: and to command the people about *Rio Galinbas*, he appointed one *Sytte*. Having thus settled his new Conquests, he return'd into his own native Principality, where he spent a good part of his life in peace and quietness, till inconstant Fortune, which seem'd to have serv'd him too long, began to create him new troubles: For there came news from *Serre-Lyons*, that *Kandaqualle* was driven out thence, and forced to flee with all his people to the Islands *Bananneo*, not being able to

Serre-Lyons is taken by *Dogo Falmah*.

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withstand *Dogo Falmah*, a native of the Countrey of *Dogo*, a Territory in *Hondo*; who with a mighty force had invaded him. *Flanfire* startled at this news, and very well knowing that a matter of such concern required expedition, sent to the *Bolmian* Lords, his Substitutes, to gather their people together, and to meet him at an appointed Rendezvous: but they had made a private confederacy with *Gammima* their Masters brother, by whose instigation they neglected and slighted his Commands.

Flanfire knowing nothing of this Combination between his Brother and his Provincial Governours, after he had committed the Lieutenantship of his Kingdom, and the care of his Wives and Children to the Protection of his Brother, marched forth with his eldest Son *Flamboere*, the present King of *Quoia*, not doubting but that his Provincials durst not have a thought to leave him. First therefore he went by Land to the River *Galinbas*, and from thence with *Canoes* over the Islands *Banannes*, to take with him the People that were driven from *Serre-Lyons*, as we lately mention'd, and so passed directly to *Serre-Lyons*; where Landing with his Forces, he began a sharp War with *Dogo Falmah*.

This *Dogo Falmah* had been heretofore a great Man in favour with the King of *Dogo*, or *Hondo*, but had attempted, and lay with one of the King's Wives; whereat the King was so enraged, that not contented the offence, according to custom, should be bought off with Gifts or Slaves, he caused his Ears to be cut off, and banished him his Presence: but length of time so wore out the King's fury, that *Dogo Falmah* was admitted again to the Court; where he had not long been but he began to shew his insolence, and at length accosted the King in these terms: Sir King, considering the wickedness committed against you my Lord and Master, I am obliged to thank you for your gracious Sentence by which I am punished, that every one that looks upon me derides and scorns me; and the rather, because the punishment is unusual, and the like offence customarily bought off with Goods and Slaves: Now as you were pleased to punish me, so I desire the like offence in others may be punished in the same manner. It may happen that some of the King's Servants or Subjects may fall into the same Lapse: but if it be either deny'd, or not performed, I shall complain against my Lord the King in the Ways and in the Woods, to the Jannanen and Belli, that is, to all the Spirits and Demons.

The King having heard this audacious Speech, took council upon it; and; notwithstanding his implicate menace, determin'd, that the punishment inflicted on him should not follow upon all: But nevertheless to pacifie him in some measure, and take off his complaint, he made him General of an Army, to recover *Serre-Lyons* out of the hands of *Kandaqualle*, who presided there for *Flamboere*.

To repel this Invader, *Flanfire*, as we said, was come to *Serre-Lyons* with an Army, and made sharp War; at length by the help of some *Whites*, he fell upon the Town *Falmah*, and with axes cutting down the Tree-wall; at last they forc'd an Entrance, and set the Houses on fire, whose fury soon increased to an impossibility of being quenched. Whereupon *Dogo Falmah* finding himself unable to resist, fled; whom King *Flamboere* with the *Karon's* pursu'd, though to no purpose: however *Flamboere* won great reputation at this time, for his valour, the people crying him up in these terms, *Dogo Falmah*, *Jondo Moo*, that is, Pursuer of *Dogo Falmah*.

Thus *Flanfire* reconquer'd *Bolmberre*, and settl'd *Kandaqualle* again in his Lieutenantship, and then Retreated with his Company, intending to return to

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Gammima stands up against *Flanfire*.

Flanfire draws towards *Serre-Lyons*.

He comes with his Forces to Land.

Dogo Falmah punish'd by the King of *Hondo*.

His Speech to the King upon his having punishment.

He is made General of *Serre-Lyons*.

The Town of *Falmah* is taken and burnt.

his Wife and Children. But on the way he receiv'd notice that his Brother *Gammanab*, whom he had given Commission to manage the State and supervise his Family in his absence, had usurp'd his Dominion, and kill'd all his Sons he could come at, and taken his Wives to himself, and set up his Residence by *Rio de Galinbas*, as a convenient place to intercept or impede his Brothers return: And as commonly, *stultus stultum sequitur*, one trouble falls in the neck of another; so here, this Rebellion of his Brother was attended with an Invasion of the *Gebbe-Monou* who dwell about *Cabo Mesurado*, who fell into *Dowala* and *Cape de Monte*, where they burnt the Town, and lead away Prisoners all persons they could meet with, intending to make them Slaves.

The *Gebbe-Monou's* fall upon *Dowala*.

Flanfire understanding these mischiefs, marched towards the River *Maqualbary* with all speed; but complaining to the *Kanon* and *Jananie's*, that is, to God and the Angels, of his distress in these words, *To you only it is known, that my Father left me rightful Heir in his Kingdom, which falls to me by the Laws of the Land, seeing I was the Eldest Son, and that my Brother hath rebelled against me, and hath set himself up to be Lord: be you Judges between him and me in this intended Fight, and let it, if the Cause be unjust that he manages against me, come upon his own head.*

Thereupon he pass'd with all his Souldiers over the River, where the *Ar* mies suddenly met, and his Brother, with great number of his men, slain, he got a compleat Victory; but still kept the Field, although no further opposition appeared against him.

In this time, while the King remain'd encamp'd in the Field, to be the more ready against any other appearing Rebels, his Son *Flamboere* went with a Squadron of Souldiers into the Woods to hunt Civet-Cats; and by his Sports trained far into them, they discover'd some of the Rebels busie in burying the dead body of the Usurper; but as they perceiv'd *Flamboere* and his followers, immediately they betook themselves to flight, imagining he had purposely come with that Force to find them out, and left the Corps behind them, with three Shackell'd Slaves, intended to have been dispatch'd at his Grave according to custom. By this means ascertain'd of *Gammanab's* death, when they least expected it, they took and brought the three Slaves to *Flanfire*, who having understood out of their mouths all circumstances of what had happen'd, and how all things stood in the Countrey, he sent them to their fellow-Rebels, to admonish them to come to him to ask him pardon, and to assure them, that he would not think of their misdeeds: Which goodness of the Kings, though presented by the mouth of these Slaves, wrought the desired effect, for the Rebels immediately submitted, and receiv'd their pardon.

Flanfire subdues the People of *Gebbe-Monou*.

This Rebellion thus quash'd, King *Flanfire*, with all his Power march'd to *Cape Mesurado*, to reduce the *Gebbe-Monou*, which he did with great slaughter, and the Spoil of the Countrey, and then retir'd with his Forces home again, taking his habitation in his old City *Tomby*, till the *Dogo Monou* made a new Insurrection, to revenge the losses of *Dogo Falmah*; at first he left the Town, and retir'd to *Massagh*, an Island lying in a Lake of the River *Plyzoge*, whither the *Dogo-Monou* with Fleets following to Attaque him, were in a manner totally subdu'd by *Flanfire's* people.

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The Coast from Cape de Mesurado, to the Grain-Coast.

About twelve miles Eastward from *Cape de Monte*, lieth *Cape de Mesurado*, a high Mountain, at the North Point. A mile and a half, or two mile Eastward of which the shallow River of *St. Paul* falls into the Sea, passable onely with Boats and Sloops. The Land about *Cape de Monte* and this River; containing about ten miles and a half, is low, over-grown with Bushes and Brambles; but the *Cape* a high Mountain, and runs with the South Point steep down in the Sea, and seems to Sea-men coming from the South an Island, because the low Grounds on the other side cannot be seen.

Cape de Mesurado,
The River *St. Paul*.

The Countrey about the *Cape de Mesurado*, is call'd *Gebbe*, and the People *Gebbe-Monou*, subjected and conquered, as in the manner newly related.

Gebbe.

Nine or ten miles from *Cape Mesurado*, lieth *Rio Junk*, also in Portuguese call'd *Rio del Punte*, having a violent Stream; yet at the deepest not above eight Foot Water: by which impediment made passable not without great labour and difficulty. The Land hereabout over-grown with Bushes and Brambles, yet standing higher, may be farther seen to the Sea. On the South-end of *Rio Junk*, some little Groves appear upon a rising Ground; beyond which to the In-land, three swelling Hills raise heads to a height discernable far off at Sea.

Rio Junk.

Eight miles from *Rio Junk*, *St. Johns River* empties its Streams into the Sea, being shaded with lofty Trees. The Coast reacheth betwixt both, South-East Easterly.

The River *St. John*.

Eastward of this River, within the Countrey, a high Mountain shews itself in the shape of a Bowe, being high in the middle, and low at both ends.

Six miles from it lieth a Village call'd *Tabé Kanee*; and a little forward to the Sea, a Cliff; where the Land begins to grow low, and so continues to *Rio Sestos*.

In the mid-way between *Tabé Kanee* and *Sestos*, stands a small Village call'd *Petit Dispo*, with an adjoining Cliff like the former.

Three miles from *Del Punte*, you meet with the Brook *Petit*, or *Little-water*, by the *Blacks* call'd *Tabo Dagron*, perhaps from the Name of the King who has the Command there.

The Grain-Coast.

The *Grain-Coast*, so call'd by the Europeans, from the abundance of Fruits and Grain there growing, (the chief of which, named by Physicians and Apothecaries, *Grain of Paradise*) takes its beginning at the River *Sestos*, and reaches two miles beyond *Cape de Palm*, being a Tract of forty miles, though some make it begin at *Cape de Monte*, or *Serre-Lions*, and end as before.

The *Grain-Coast*.

Divers Geographers make this whole Coast one Kingdom, and name it *Mellegette*, or *Melli*, from the abundance of *Grain of Paradise* there growing,

The Kingdom of *Melli*.

Other Borders of the Kingdom of *Adi.*

The River *Sefst.*

Little *Sefst.*

Cabo Baixos.

Zanwyn.

Wappen.

which the Natives call *Mellegette*. And they not onely give it the *Grain-Coast*, but further include within it the Jurisdiction of *Bitonen*.

But *Leo Africanus* circumscribes it with other Limits; for in the North he bounds it with *Geneva*, or *Genni*, below *Gualata*; on the South, with certain Wildernesses and Mountains; in the East, *Gago*; and in the West, divers great Woods; adding further, that the chieftest City, named *Melli*, lying thirty days Journey from *Tombute*, contains above six thousand Houses, and gives Name to the whole: But we will not farther dispute this matter, but proceed to set before you the Places and Rivers, lying upon, and within this Coast.

Six miles from *Petit Brook*, and nine from *Rio Junk*, the River *Sefst* glides, with a smooth strong Current, between high Cliffs on either side: Westward of which the Countrey appears woody. Here the *Grain-Coast* takes its beginning.

Three miles up this Water stands the *King's Village*, where commonly the Ships lie at an Anchor to Trade.

A mile and a half Eastward you come to *Little Sefst*, a Village, neighbor'd by a Cliff extending into the Sea, and having one Tree upon it as a Land-Mark.

Five miles forward lieth *Cabo Baixos*, that is, *Dry Head*, by reason of the Shelf lying before it in the Sea. It is a round Hill, a mile and a half from the Main Land.

Eastward of *Cabo Baixos* you may see a white Rock, appearing far off coming by Sea out of the South, like a Ship with a Sail. And farther into the Sea many others, which threaten great danger to the ignorant Sea-man; and the rather, because most of them are cover'd with Water.

Three miles from hence the Village *Zanwyn* shews it self, with a River of the same Name; on whose Banks stands a great Wood, where are many tall and lofty Trees.

A mile Easterly lies the Hamlet *Bosow*; and half a mile thence *Little Setter*: distant from which three miles you may view the Village *Bottowa*, seated on the rising of a high Land near the Sea-Coast, opposite to *Cape Swine*; and to the Southward, a Village of the same Name, by a small Rivers side.

Four miles more Eastward you discover the little Town *Sabrebon*, or *Souwe-robo*; then to a place named *Krow*, which directs you presently to a prominent Cape with three black Points. From *Bottowa* the Coast reaches South-East and by East for five miles, with low and uniform Land, little known to Sea-men, onely before *Setter* and *Krow* some high and bare Trees raise themselves into the Air like Masts of Ships laid up.

Passing four or five miles from *Krow* you come to a Village call'd *Wappen*, or *Wabbo*, in a Valley, with a Stream of fresh Water adjoining, and five or six straight Trees on the East-side.

Before *Wappen* lieth an Island, and by it the greatest Cliff in all this Coast, besides many smaller; and farther on the right hand another Cliff, united on the East with the Land; at whose Edge lieth a Pond, whereinto the fresh Water falls out of the Woods. Hither the Sea-men bring their Casks commonly into the Village; which the *Blacks* fill with Water, receiving for their pains Cotton-Seed, or Beads. The like Pond is by *Krow*, behind the Cliffs: whither also the Sea-men commonly go with their Boats to fetch fresh Water; which the *Blacks* bring them in Pots out of the Woods, and receive the like reward.

From

Great Setter.

Goavay, Garway, Greyway.

Cape de Palmas.

Grumway.

The Air.

Grain of Paradise, or Mellegette.

The kind of the Inhabitants.

From *Wappen* you come next to *Drowya*, thence to *Great Setter*, by the French call'd *Parys*; adjoining to which rises a large Pool of fresh water. This Tract runs South-East and by South: About three miles from *Great Setter* you may discover the Township of *Gojaven*; and two miles more forward *Garway*, close by *Cape de Palm*; and two miles to the East, another Village call'd *Greyway* or *Grumway*. Here a small River passes, but full of Rocks and Sandy Banks, yet passable enough with Boats along the Southern Shore, where some few Houses are erected. From hence all Ships that arrive there, plentifully furnish themselves both with fresh Water and Wood.

Next in order comes the high Point, *Cabo das Palmas*, or *Cape Palm*, in four Degrees, and fifteen Minutes North Latitude; on whose Westerly Corner are three round Hills; and a little farther within Land, a round Grove of Palm-Trees, which may be seen far at Sea, from whence this Point took the Name of *Cabo das Palmas*.

Near to this, in *Sandy-Bay* arriving Ships finde a convenient Harbour: A mile Easterly of which up into the Countrey, appears a long Mountain, looking like double Land: From the first Point of *Palm Cape*, a ledge of Rocks shoot South-South-East, a mile into the Sea; and before them a great Shelf two miles long; between them the Tide runs very strong to the East, having ten or eleven fathom Water: Two miles more Eastward, the Village *Grumway* stands seated at the end of the *Grain-Coast*.

This whole Shore is very full of Rocks; for which reason, the Ships which Ride there, are in no little danger.

In *February*, *March*, and *April*, here is fair and clear Weather, with cooling Breezes, and gentle Westerly Winds.

In the middle of *May* there begin South and South-East Winds, which bring with them not onely stormy Gusts, as *Hericanes*, but also Thunder, Lightning, and great Rains, that continue *June*, *July*, *August*, *September*, *October*, *November*, *December*, and to the latter end of *January*: During part of this time, the Sun being in the *Zenith*, or Vertical Point of the Heavens, sends down its Beams perpendicular.

The Land here yields great plenty of *Mille*, Cotton, Rice, good *Palmeto-Wine*, besides divers sorts of Grain, especially that call'd of *Paradise*, or *Mellegette*.

The Plant that bears *Mellegette* hath thick Leaves, better than three inches long, and three broad, with a thick rib in the middle, out of which shoot many Veins, which have a Spicie-taste like those of the Seed.

The Fruit is but little of size, cover'd with a poisonous, tough, Ruffet-colour'd, or rather Pale-brown Shell, and under that a Film fill'd with many smooth and pointed small Seeds, white within, biting as Pepper and Ginger.

The unripe Grains are red, and pleasant in taste.

The greatest, smoothest, and Chefs-nut-colour'd, are the best; and the blackest the worst.

No kind of Beasts are here wanting, by which means there is all necessary Provision to be had for Seamen.

The *Blacks* in these Parts are very envious to all Strangers, and steal from them what ever they can lay their hands on; so that it behoves all Dealers to have a circumspect eye over their Goods: And in some places they must be careful of themselves; for being *Cannibals*, they eat whomsoever they can get into their power.

This



PORT
TACARAY,
de
WITSEN.

and about half fathom and a half deep, but within very dry and narrow, that it gives little advantage either to the Natives or Seamen.

At the West-side of it rises a Rocky and steep Hill, full of Brambles and Trees; but on the East-side a Sandy Bank, by which as it were split, it runs in two small Vills, one to the North-west into the Countrey, and the other North-east; but (as we said) both dry and not Navigable.

Near St. Andrew's River, the Sea-Coast bellies out to the South-east, as far as the Red-Land.

Between the fourth and fifth Cliff, some high Trees grow in a Valley, whose edge is remarked with two little Vills, the one named *Tabattera*, the other *Domera*.

Having left behind you the Red Cliffs, you come to *Cape La-Hou*, the utmost limit of this, and the beginning of *Quaqua-Coast*, which spreads it self to *Assine*: the whole Land hereabouts low and poor, over-grown with Brambles and Trees, yet a mile and a half Eastwards lyeth a Village call'd *Koutrou*, or *Katrou*.

Cape de Labou.

Koutrou.

Five miles from this *Cape*, stands the Village *Jakke La-Hou*, in a very barren spot: five miles farther *Jak* in *Jakko*; and six miles beyond that, the *Bottomless-pit*, so call'd from its unfathomable deepness; for the Seamen having Sounded with their longest Lines and Plummet, could never reach the bottom. This Hole is in the Sea, not above a Musquet-shot from the Shore, so that the Ships which come about this Pit, must come to an Anchor betimes to prevent danger.

Three miles from this Pit on the Shore, runs a small River Eastward into the Countrey.

From *Cape de La-Hou* to the aforesaid Pit, the Coast spreads Eastwardly with double Land.

Sixteen miles Eastward, *Corbi La-Hou* takes place, before which the Sea runs very deep, for a stones cast from the Shore it has forty and fifty Fathom water.

Corbi Labou.

Eight and twenty or thirty miles from the *Cape La-Hou*, is seated the Village *Assine*, where the *Gnimy-Gold-Coast* begins, full of high Woods, but the Land low; the houses (such as they are) stand on the Sea-shore, so that they may easily be seen in the passing by.

Assine.

Two miles from *Assine* stands a Hamlet call'd *Abbener* or *Albine*, a little to the West of a four-square Wood.

Albine.

Then follows in order *Taboe*; and two miles farther *Cape Apolony*, being a rising ground, and seeming to Sailers like three great Hills.

Taboe.

In *Jernon*, a little Village situate on the side of this Promontory, the *Netherlanders* have a Storehouse.

All along this whole Coast grow many Palm-Trees: nor is it destitute of other Conveniences, yielding extraordinary variety both of Fruits and Plants.

The Inhabitants, as we mention'd before, are call'd *Quaqua's*, because when they see any Trading-Ships approach, they declare their welcome by crying aloud *Quaqua*.

These People by their Aspect seem the unseemliest of all the upper Coast; but are indeed the modestest and honestest, and most courteous; for they esteem it a great shame, either at meeting to Salute, or at parting to take leave with a Kiss. When they come to the Ships to Trade, they put their Hands in the

Water,

Water, and let some drop into their Eyes; by which they testify, as by an Oath, their uprightness, and hatred to all Cheatings, or Knavish actions.

They shun Drunkenness.

Drunkenness they not onely abstain from, but abominate: for the avoiding which they will drink no *Palmito-Wine*, but a smaller sort call'd *De Bordon*, or *Tombe*, and that also mixt with Water; alledging, that from Drunkenness proceed many Quarrels, the two frequent occasions of Murders, and other inconveniencies, which are all prevented by Sobriety and Temperance.

Merchandise.

The chief Merchandise to be had here, are Elephants-Teeth, of a larger size than usually elsewhere; but withall dearer. Some Cloathes also sold here; which the *Europeans*, and other Traders, from the Name of the Coast, call *Quaqua-Cloathes*; being of two sorts, the one bound with five Bands, or Strings; the other with six: from the number of the bindings giving denominations to the Places they are sold in.

Cape Labou yields many of these Clothes, which the Inhabitants barter for Salt; which they, according to their own report send abroad by Slaves or otherwise, who with it travel so far into the Countrey, till they come to white People, that Ride on Mules and Asses, and use Lances for Arms; but they are not altogether white, as the *Europeans*. By this Description we cannot but imagine, these *Mungrel Whites* they mention, must without peradventure be *Moors of Barbary*.

The *Blacks* of other Places exchange these Cloathes for yellow Arm-Rings, and sometimes, but seldom, for Beads. Heretofore some Gold was to be had; but now that Trade is lost here, and carried to *Akara*.

Government.

The Government here is Monarchical, the present Regnant King call'd *Sakkoo*; of whom all the neighboring Territories stand in great fear, because he is a Conjuror, firmly believing, that if he pleased to put his Arts in practice, he could bewitch all his Enemies to death.

In the beginning of *December* this *Sakkoo* sends a *Canoo* to *Atzyn* and *Little Kommany*, and all places on the *Gold-Coast*, with *Negro's*; where they throw some compounded Conjuring-stuff into the Sea, using some formal words in doing it; which is done onely to free it from *Hericanes*, or Whirlwinds, and tempestuous Storms. So soon as this *Canoo* returns, the Merchants come with their Cloathes to the *Gold-Coast*, but in such order, that no more may come off till the first come back, for the prevention of the hinderances of one another. The five Band Villages have the priority in coming off, and after those of the six Band: this continues till *April*, or the beginning of *May*: when the Sea begins to run high, then the King's *Canoo* comes as before, using the same formality, and returning, the *Gold-Coast* Trade ends for that Year.

The *Quaqu-Blacks* have a well-govern'd State according to their Mode: As for example, those that are Fishers must all so remain, without daring to alter their Employment: As likewise all Merchants are so preferred there, that no other may deal in fair Laces, and Garments of *Akori*, but they; insomuch that all others who have those Commodities, are necessitated to put them into the Merchants hands.

Religion.

The method of their Worship, if any, is Diabolical, sacrificing Men to their Idols, and thereto so addicted, that they will not be won to alter it; yet courteous enough to Strangers, from whom they endeavour to conceal those abhor'd Oblations.

Gold-

Gold-Coast.

The *Gold-Coast* receiv'd its Name from the abundance of Gold there to be had: It spreads to the length of fifty miles, from the Village *Afsine*, twelve miles Eastward of *Korbi Labou*, to the Golden Village of *Akara* lying at the Sea. And although some Gold may be had on the *Grain-Coast*, and Eastward of *Akara*, yet that Tract is not reckon'd under the *Gold-Coast*; because the quantity is but small.

Gold-Coast.

This although known by this single Name to the *European* Merchants, consists in many rich Villages, Kingdoms, and Territories, yet but small in Circumference; the particular Places we will onely name here in brief, being these; viz. *Atzyn*, *Little Inkassan*, *Igwira*, *Great Inkassan*, *Inkassan Iggina*, *Anten*, *Tabou*, *Atty*, *Adom*, *Mompa*, *Wassa*, *Wanqui*, *Guaffo*, *Sabou*, *Abramboe*, *Kuyfora*, *Akanien*, *Doboe*, *Junta*, *Abim*, or *Great Akany*, *Akan*, *Fantyn*, *Aqua*, *Sanguay*, *Ayhwana*, *Aquamboe*, *Abonce*, *Tafoe*, *Akara*, *Labbede*, *Ningo*, *Abora*, *Quamboe*, *Bonoe*, *Kammanab*, *Equea*, *Lataby*, *Akaradii*, *Isfoka*, *Gani*, *Aquambon*, or *Aquimena*.

The Kingdoms lying at the Sea, are *Atzyn*, or *Atchin*, *Little Inkassan*, *Ante*, *Guaffo*, *Fetu*, *Sabou*, *Fantyn*, *Ayhwana*, *Akara*, *Labbede*, and *Mingo*; all which are commonly visited by the *English* and *Netherlanders* chiefly, and sometimes by the *French*; which several people have in divers places particular Store-houses and Forts for the keeping of their Wares, and for the Convenience of the Trade, which they have built by the permission of the Inhabitants.

The chiefest Villages lying at the Sea, are *Atzyn* in the Kingdom of *Atzyn*, the Village at *Cabo tres-Puntas* in *Little Inkassan*, *Takorary*, *Botrow*, *Poyera*, *Pando*, *Maque Jakquim*, *Sakonde*, *Sama* in the Kingdom of *Anten*, *Agitaki*, or *Little Komendo*, *Terra Pequerime*, or *Pekime*, *Dana*, or *De Myn*, *Ampea*, *Kotabry*, *Aborby*, and two Salt-Villages; in that of *Guaffo*, *Moure*; *Sabou*, in the Dominion of *Sabou*; *Anemabo*, *Adja*, *Kormantin*, in that of *Fantyn*; the *Rough Poynt*, *Soldiers-Bay*, *Devils Mountain*, *New Biamba*, *Great Berku*, *Inka*, *Koks-bred*, *Little Berku*, in that of *Ayhwana*; *Akara* in *Great Akara*; *Labede* in *Labede*.

The Territory of ATSYN, or ATCHIN.

The Territory of *Atsyn*, or *Atchin*, or *Aksem*, (as the *Blacks* call it) hath on the East little *Inkassan*, and on the North *Igwira*, the Sea-Coast on the South with Cliffs of Stone.

The Territory of Atsyn.

Near the Sea, three Villages are erected, inhabited by Fishers; the one *Achorbene*, three miles from *Cape de Tres-Puntas*: The second *Achombene*, near which the *Portugals* in the time of King *Emanuel* built a small Fort; but afterwards by agreement with the *Blacks*, they rais'd another greater Castle on the main Land, nam'd from the neighbouring Village, *The Castle of Afsyn*, or *Atchin*, at present possess'd by the *Netherlanders*, who in the Year Sixteen hundred forty two, the Ninth of *January*, before the Peace made between them, and the Crown of *Portugal*, had dispossest the *Portugals* of what strength they had there.

Achombene.

The Fort Afsyn.

Coming

Coming at Sea out of the West, this Castle in a clear Sun-shiny day, yields a pleasant Prospect; but coming right against it, the sight is hinder'd by all Island lying before it. Westward thereof runs a Rivulet, which though very poor in Water, yet visits several Dominions, being supposed to take the original far off in the Golden-Land of *Igwira*.

The River.

Half a mile from the aforementioned Fort, a River passes, by some thought to run through the Jurisdiction of *Akana*; but of this no certainty, nor any likely to be, by reason of its many and strong Water-falls. Those of the *Myne* used to go thither with *Canoes*, which they laded thence with Shells for the burning of Lime; but since the like Shells have been found in the Ditches of the *Myne*, that labour is left off.

The *Asin* River.

The next River bears the name of the Province among Merchant-strangers; but the Inhabitants denominate it *Manku*, whose first sight invited the Tradets to search its Channel; but they soon had enough of it, for they met with so many Shelves and absconded Rocks, besides high and precipitious falls, that it was impossible to pass them: however 'tis not altogether waste, for the Natives dig out from under the Cliff good store of Gold, and fetch it up from under the Water, in Trays mixt with Earth, Stones, and other Rubbish.



The Territory of Little-Inkassan.

The Territory of *Inkassan*.

Little-Inkassan hath on the West *Asin*, on the North *Igwira*, on the East *Ante*, and in the South spreads with three Points into the Sea; and therefore the *Portugals* have nam'd it, *Cabo das tres Puntas*. It lies in four degrees, and ten minutes South-Latitude, three miles Westward of *Atzin* Castle, and fifteen miles Eastward of *Albine*.



The Principality of Anten.

The Kingdom of *Anten*.

Anten lying about seven miles from *Cape de Tres Puntas*, and ten from *Asin*, hath neighboring on the West *Little-Inkassan*; towards the North-West, *Igwira*; on the North North-West, *Mompa*; in the North, *Adom*; in the North-East, *Tabu*; and in the East *Guafo*: the whole River full of Villages, inhabited by Fishermen, as amongst others, *Botrow*, *Pogera*, *Pando*, *Takorari*, or *Anten*, *Maque*, *Jaque*, *Sakonde*, *Sama*, whereof *Takorari* is the chief: behind which lies a remarkable Promontory, with a convenient Road or Haven for Ships. At *Botrow* the *Netherlands* have a considerable Fort.

The King of *Anten* keeps his Court about three or four miles up in the Country, commanding all the Country, as well the In-land Villages, as those that lie at the Sea. A mile Eastward of *Anten*, *Rio St. George* falls into the Sea: close by whose Banks the Village *Jabbe* is seated.

The Fort of *Wissen*, or *Tekorari*.

Near *Tekorari* the *Hollanders* some years since built a Fort, from the neighboring Village call'd *The Fort of Tekorari*, but to themselves known by the Name of *Wissen*; originally belonging to the *Dutch West-India* Company; but before the great War between the Crown of *England* and the States of *Holland*, by them remitted to the *States-General*.

In

In the Year Sixteen hundred sixty and four, in the Month of *April*, this Fort was attack'd by Captain *Holms* and one *Joseph Cubits*, in behalf of the Royal *African* English Company, with two of the Kings Men of War, six Frigats, and some other Ships, and by them with no great difficulty won; but regained again the next Year on the fifteenth of *January*, by Admiral *De Ruyter*, being at that time onely mann'd by four or five in health, and about as many more sick English-men, and leaving in it seven Iron-Guns, six or eight Pounders.

Subdued by Captain *Holms*.Recovered by *De Ruyter*.

Immediately upon the retaking, the Guns being drawn off to the Ship, *De Ruyter* caus'd it, as not to be maintain'd without many people, and great Charges, with Twelve hundred pound of Powder, to be blown up into the Air and totally dissantl'd.

The *Negro's* of the *Myne* in the mean time Plunder'd *Takorari*, and laid it waste by Fire and Sword, out of malice which they had against the *Blacks* of *Takorari*; there came down thither about nine hundred in three hundred *Canoes*, who having as it were by surprize won the Victory, exercis'd great cruelty upon such Prisoners as they took, cutting off their heads, with which they went Dancing and Leaping up and down, and at last carri'd them home, in token of Victory.

The *Negros* of the *Myne* are sent to assist *De Ruyter*.

These *Negro's* of the *Myne* were well Arm'd, according to their Country fashion; some of them having Caps made like Helmets, adorn'd with Feathers and Horns of Beasts, and Swords hanging before upon their Belly, whereon, instead of Handles, they put Bones of Tygers, Lions, and other Beasts. Their Faces generally Painted with Red and Yellow, so also on their Bodies, which made a very strange and terrible sight.

Three miles lower stands a large Town, call'd *Sama*, containing about two hundred Houses, under the Government of one *Brasso*; nevertheless both he and his men own as their Superior Lord the King of *Gavi*, whom they serve in his Wars in time of need, and pay him Tribute.

The *Portuguese* had in this Village a Stone Bulwark, with a Store-house, but now decay'd, and deserted by them; but by reason of the great conveniency of the River for fresh water, and the adjacent Grounds for Fire-wood, the *Netherlanders* have Rebuilt and possess it, and have rais'd the middle four-square Battery fourteen Foot high, and a Store-house, whither those of *Adom* and *Waffen* come to Traffick with them.

Close under the Town runs a handsome River, whose Water is fresh and pleasant. Two, three or four miles upwards, but higher up, is full of Cliffs and Rocks, so that it is not passable, although for a while it was conceited otherwise, till experience manifested the contrary; for several of the Traders there hoping to have got some advantage by it in their Gold-trade, sent six persons in a Ketch, with three weeks Provision to search, who turn'd back the thirteenth day, relating that they had Row'd up eleven or twelve days, but were not able to get any further, because of the forcible fall of the Water six or seven Foot higher; and that above, they discover'd so many Cliffs and Rocks, that it was impossible to get through them.

Anten is a plentiful Country, producing great store of Fowl, and Poultry of several sorts; besides great variety of Fruits and Vegetables; especially *Injame's*, *Ananasse's*, and *Palmitor's*, from which so much Palm-wine is extracted, that the *Blacks* come ten or twenty miles to fetch it thence in *Canoes*, and carry it up the whole *Gold-Coast*.

The Condition of the Country.

O o

The

NEGRO-LAND.

The people along the Shore maintain themselves by Fishing, and in the Countrey by Handy-labor and Husbandry.

They have always held themselves in an indifferent neutrality towards all people, and formerly, were fought to sometimes by the English, sometimes by the Dutch to Trade with them; but they finding the Gold they had, was brought to them from *Igwira* and *Mempa*, in small quantities, signifying little, neither of them prosecuted it any further.

The best Conveniences to be had among them, are Water, Wood, and Ballast for Ships.

The Government is mixt, being constituted of a *Brasso* or Captain, and *Cabosero's*, or Chiefs of the People.



The Jurisdiction of GUAFFO, or GREAT-COMMENDO.

The Kingdom of Guaffo.

Guaffo or Great-Commendo, or *Commamy*, borders in the West on *Anten* and *Tabou*, having a small River for a Boundary, between both; in the North-West, on *Adom*; in the North, on *Abramboe*; in the East, on *Fetu*; and in the South, on the Sea.

Formerly *Commendo*, *Fetu*, and *Sabou*, were united under one Prince, and the Inhabitants then, as now by strangers, call'd *Adoffenie's*; as those of *Fantijn*, *Fantenie's*; but at present divided into three several Kingdoms.

On the Shore lie several Towns, as *Aitako*, or *Agitaki*, otherwise *Little-Commendo*, but by the *Portugal's* call'd *Aldea de Torres*, being the head Town on the Shore, situate on the Borders of *Fetu*, two miles and an half Eastward of *Sama*; then *Ampea*, or *Apene*, *Cotabry*, *Aborby*, *Terra Pekine*; and half a mile Eastward another *Commendo*.

Within the Countrey, stands a great City upon a Mountain, by the Inhabitants stil'd *Guaffo*; and by the *Europeans*, *Great-Commendo*, for a distinction from *Little-Commendo* before-mention'd, lying near the Sea.

Most of those Towns have suffered terrible devastations by those of the *Myne*, who use on a sudden to invade them by Water, burning and spoiling all before them, being not able to cope with the *Guaffin's* at Land: but they of *Abramboe* once made War against this Countrey by Land, got the Victory, and kill'd their King.

Guaffo.

All sorts of Fruit and Provision are daily brought to Market in abundance by those of *Guaffo*, and sold at a reasonable Price; so that several Ships in time of need may furnish themselves very commodiously.

The Fruitfulness of Commendo.

The Land about *Little Commendo* boasts exceeding Fertility, especially of Fruit, which is not to be had so cheap in any place thereabout; so that it may with good reason be term'd, *The Great Fruit-Market*.

Their Employment.

The Inhabitants are very expert Fisher-men, but prove bad Souldiers; therefore in the former generally employ themselves, having to that purpose exceeding many *Canoos*. They often go out to Sea with seventy or eighty of these

these Boats early in the Morning, and come home again about Noon laden; for which they have so good Vent, that several Hamlets maintain themselves by Fishing, without any other Manufacture or Trade.



THE K I N G D O M O F F E T U.

This Kingdom of *Fetu* bordereth in the West, on that of *Guaffo*; in the North, on *Atty*; in the East, on the Dominion of *Sabou*; and in the South, on the Sea.

The Metropolis of *Fetu* towards the Sea, the Inhabitants call *Igiva*, but the *Portugal's* *Cabo Curso*; because of a Prominent Point, a mile and half from *Myne*.

The Cape de Kori.

This is certainly the chiefest place of Trade next *Myne* and *Moure*, being much frequented: Yet the Inhabitants maintain themselves by Fishing, furnishing from their Stores and Labours all the Neighboring Countreys.

Adjoyning to this Town, the *Netherlanders* have a Fort, strengthen'd with a convenient number of great Guns, and mann'd with a strong Garrison of Slaves: But in the Year Sixteen hundred sixty four, together with the Forts *Takorari*, *Adia*, and *Anemabo*, taken by Captain *Holmes*, for the Royal African Company of *English*. But when *Michael de Ruyter*, with the Dutch Fleet, in the Year Sixteen hundred sixty five, on the eighth of February, had forc'd the *English* Fort *Kormantyn*, he spar'd neither Diligence nor Cost to regain *Cabo Kori*, then in the *English* Possession; and the rather, because *John Valkenburg* (the Dutch Commander in Chief there, judg'd it very dangerous, that any place in that Countrey should be left in the hands of the *English*; averring, that if during the Wars in *Europe* they were expell'd thence, by consequence they might easily be kept out; whereas by their holding of this Place, they had an opportunity to settle their Jurisdiction in the Countrey again, and in spite of their Power defend it against them: But seeing the *Fetuses* sided with the *English*, threatening nothing but Fire and Sword, having also possess'd themselves of a place, where a hundred men might beat off a thousand, it was judg'd not to be undertaken without the greatest danger in the world; and therefore at present the Design laid aside.

The Fort of Cape de Kori.

The Castle of the Myne, or St. George.

The Castle of the Myne.
Gold-Mines lying near.

The Castle of the Myne, generally so call'd because of the adjacent Gold-Mines; but by the *Portugals*, *St. George*; to whose Protection they dedicated the same: It stands upon the Borders of *Fetu*, near the Sea-shore, in a small Nook or Creek of the Salt River *Benja*, two miles from *Little Commenda*.

Its Antiquity.

This Castle was judg'd an ancient Building, from several marks of Antiquity about it; as first by a decay'd Battery, which the *Dutch* repaired some years ago, retaining the Name of *The French Battery*, because it seems to have been built by the *French*; who, as the Inhabitants say, before the coming of the *Portugals*, harbour'd there. The *Dutch*, when they won it, found the Numerical Figures of the Year Thirteen hundred, but were not able to make any thing of the two following Characters. In a small place within also may be seen a Writing Carved in Stone between two old Pillars, but so impair'd and worn out by the Weather, that it is not legible: The next is the Magazine, which seems first to have been built in the Year Fourteen hundred eighty four, in the Reign of *John* the Second, King of *Portugal*, as appears by Figures of the Year upon the Gate, standing yet so clear and plain, as if made but a few years before. The Building consists of hard Stone in double rows, between which the vacancies fill'd with Earth, situate for the most part upon a high Rock; against which on one side the Sea beats, so that it is difficult to be assaulted; on the other side inclosed with four strong Bulwarks, two on the Sea-Coast, which are the strongest, and other two on the Land-side. The Walls are but low towards the Sea, because the Flankers built about it are very high; but to the Landward the Walls are lofty and strong for defence. It is in the narrowest part fourteen Rods broad, and two and thirty Rods long, besides the Out-works reaching from the River to the Banks of the Sea.

Its Form.

The *Dutch* took it from the *Portuguese* in the Year Sixteen hundred thirty seven; at which time it had towards the Sea two Batteries, each strengthen'd with six good Pieces of Ordnance, whereas towards the Land, opposite to the Mountain *St. Jago*: where the greatest strength was required they had but one Battery, with six Mortar-Pieces; and toward the North-East but two small Pieces upon an old Barracado'd Gate.

The Mountain *St. Jago*.

Over against the Castle on the West, beyond the River, lieth the Mountain *St. Jago*, so call'd from a little Chappel, formerly erected there; upon which the *Dutch* made a Redoubt of Earth immediately after the taking it, to hinder the approaching and coming up of an Enemy to the Mountain. This new Sconce holds four and twenty Rods square, and twelve Foot in height, encompassed with a Stone Wall.

Beyond Mount *St. Jago* lieth another of the like height, from whence only *St. Jago* can receive damage, the rest lying at greater distance, and much lower.

Over against *St. Jago*, in the place where, in the time of the *Portugals*, stood two Lodges, is now raised a Battery, Planted with great Guns, the better to defend the Fort against *St. Jago's Hill*.

On this Quarter the Castle was very weak while the *Portugals* held it, being without Breast-works, and scarce Fenced with a Mud-Wall: onely there stood

a Battery with six Mortar-Pieces, and two small Pieces upon an old Gate, as we mention'd before: But on the Sea-quarter they made it strongest; and Planted their chiefest and best Guns: for they were of opinion, that no Cannon could be got up the Mountain *St. Jago*, and therefore took so little care thereof, that they had suffer'd the Mountain to be over-grown with Bushes, supposing that the Trees alone would be a sufficient hinderance to any Enemy; but they found themselves greatly mistaken therein; though indeed otherwise this Fort, by the strong Walls, and great height, hath sufficient Defence.

Fountains of Water.

In this Castle rises a fair Fountain of Water, and in the *French-Battery* another; in both which may be kept Provision of Water for two hundred men for six moneths. Besides those Fountains there is a Trench over against the Town *Myne*, by the Inhabitants call'd *Dana*, cut out of the Rocks, being enough to contain a thousand Pipes or more, whereinto all the waste water falling from the two beforemention'd places, and from the Souldiers Courts of Guard, gathereth together.

This Trench without doubt, cost the *Portugals* a very tedious and heavy labour.

By this water drawn from hence, the Inhabitants are furnish'd; as also the King of *Fetu* with his Army, when in War, supply'd, and now accommodates the *Dutch* with marvellous plenty.

The conveniencies for Merchandise, Provision of Food, necessary Ammunition for Wars, and other Commodities, are in great abundance within this Fort; for that the Ships coming out of the Countrey, readily unload, and go back again; there being a Key for Landing or Shipping of all sorts of Commodities at a Water-Gate made for that purpose.

The *Dutch* suffer'd great prejudice so long as the *Portugal's* possess'd this Fort, because they endeavour'd by all means to hinder their Trade with the *Blacks*; whereupon they consulted, and design'd to get it from them, yet always were frustrated in their attempts, till the year Sixteen hundred thirty and seven; at which time the Castle was in a mean condition, by reason of great disagreement among the *Portugal's*: Then the General of *Guinea* and *Angola* being acquainted by the *Kaboseroe's* or Chief people of the *Myne*, that the time was to undertake somewhat about it. This Intelligence he communicated by Letter to the Commissioners of the *West-India* Company, who provided nine Ships well Man'd, Arm'd, and Victual'd; which in the Year Sixteen hundred thirty seven, the Five and twentieth of July, under Collonel *Hans Koin*, went forth from *Farnambuck* to the *African* Coast, and soon arriv'd there in safety; whereof he sent notice to General *Iperen*, who resided in the Town *Moure* two miles lower, by Letter, to this effect: That he was there, by Command of *Grave Maurice*, and the Council, furnish'd with Souldiers to undertake the Enterprize. He desir'd therefore to know where was a fit place to Land upon the Enemies Quarters, and to advise with him in what manner the Enterprize might be prudently accomplish'd: That he would endeavour to win the *Blacks* with all possible Persuasions, great Promises, and Rewards, to assist the Company; and withal, would watch the *English*, who lay upon the Road, and labour to prevent all other Impediments; That they must keep all secret, that the Enterprize might not be disappointed: and in the interim, he would be upon the Road before *Albine*, or *Affine*, to expect an Answer.

While thus *Koin* ply'd upon the Coast, the *Negroes* come with eighteen.

teen *Canoo's* to his Fleet, and ask for *Netherlandish* Merchandise, to barter for Elephants-Teeth: But when 'twas answer'd they had no Wares, the *Blacks* began greatly to doubt; but the *Dutch* to assure them friendship, according to the custom of the Countrey, let some drops of Sea-water fall into their eyes, wherewith for the present satisfi'd, they departed. At length the Fleet appearing before *Albine* and *Afine*, the *Blacks* came again with their *Canoo's* to Trade, but our men put them off with delays for three or four days; whereupon the *Blacks* said, that these of *Fetiffon* had understood by their Guardian *God*, that seven bigger Ships were at hand, at whose coming their Wares would fall in Price. *Koin*, who little regarded that, and had somewhat else in his mind, wrote Letters again almost of the same Contents, whereto for answer he receiv'd Orders to remove with his Fleet before *Commendo*, which was speedily perform'd; and immediately inquiry made for the fittest place to Land; to this purpose they sent out a Scout, who returning, brought intelligence that there was no Landing between the *Myne* and *Cape de Kors*, but onely a Musquet-shot from the *Myne*, where the Salt-River at low Water was not knee deep, that the Mountain of *St. Jago* might be easily attempted with small Shot, and that the Line was unfit to be long defended: That the fresh River which lay about half a mile from the *Myne* had excellent Water, and that the way from *Cape de Kors* to the *Myne*, was very fit to March on in good order with the Souldiers.

After much courting, at length, and opening to them their whole design, they gat the Youths of *Commendo* with Gifts, and promises to furnish them with Water and other Provision; whereupon on the Four and twentieth of *August*, they went off to *Cape de Kors*, and there Landed with great *Canoo's*; and on the Twenty fifth day being Tuesday, drew in good order to the *Myne*, being about eight hundred Land-Souldiers, and Five hundred Mariners, drawn up in three Companies. Coming about Noon to the fresh River, the Souldiers rested and refresh'd themselves, some Scouts were sent for discovery, who brought intelligence, that they discern'd about a thousand *Blacks* lye at the hanging of a Hill; who having discover'd, pursu'd them with a great cry; upon this were sent out four Musquetters, who venturing too far were lost, and their heads by the *Blacks*, according to the manner of the Countrey cut off, and carried in triumph. But a greater force falling in, soon put them to flight, and possess'd the Hill whence the other were driven.

On Wednesday the six and twentieth, those of *Commendo* drew our Mariners to the Town of *Myne*, which they assaulted, and took all their Cattel.

The Commander in Chief bending his whole thoughts to take the Castle, caus'd in this interval two Passages to be made, by cutting up the Bushes on the Mountain *St. Jago*; the one leading towards the Shore, by which to bring the Ammunition for the Souldiers; and the other upon the top of the Mountain near the Fort. On Thursday were brought two Pieces of Ordnance with a Mortar-Piece to *Mount St. Jago*, with which they made eight or ten Shot, besides as many Granadoes, but they fell short; whereas by the shooting of the Enemy from the Castle, two Centinels were kill'd. Then the *Negroes* of *Commendo* approached towards the Town of *Myne*; but driven back by the Enemies great Shot, quickly retreated: Hereupon the Commander sent a Drummer to summon the besieg'd to surrender; to which the Governor return'd, That it was not in his power to consent, without conferring with the Commanders of the Army, and the Citizens, and requir'd three days time; but that was deni'd, granting onely to the next day; however nothing was

They land at *Cape de Kors*.

The Castle Summon'd.

then

then done; for the Governor of the Fort, the day being spent, held the Gates shut, and would not admit the Drummer: Then the Forces from *Mount St. Jago* making a fierce Attacque, though with little Success, and battering with their Cannon, a Messenger came forth, requiring the Letter sent before by the Drummer; but that was deni'd: Whereupon after a short Consultation, Messengers were sent to treat of an Agreement; during which Treaty, the *Blacks* of *Commendo* were requir'd to lay down Arms, and to use no force to the Husbandmen of the *Myne*.

The Articles offer'd by the Garrison, were refus'd; but those accepted that the Beleaguers propos'd; being to this effect: They shall all with their Wives and Children, without reproach or abuse, go forth safe with Life and Limb. Every one shall take their Apparel; but no Money either Gold or Silver. The Victor shall retain all the Merchandise, and Slaves, except twelve, which the owners may keep. All the Church-Ornaments and Utensils, except of Gold and Silver, they shall take away with them. The *Portugals*, *Mulattoes*, and all their Houfholds provided with necessary Sustainance, shall be carried to the Island *St. Thome*. The Governor of the Fort, and Souldiers, shall forthwith depart out of the Fort, and leave all the Ammunition for War, and the rest of the Merchandise to the Victor. The Souldiers shall depart without Colours or Sword, and neither have lighted Match nor Bullets. Thus was this renowned Castle won and lost in four days. The Booty of Ammunition and Arms found therein, were thirty Iron Pieces of Ordnance, nine thousand weight of Spice, eight hundred great Iron Balls, ten Fats of small Bullets, and three hundred Stone Bullets, six and thirty *Spanish* Swords, besides Bowes, Arrows, and other Utensils of War. As soon as the Garrison was drawn out, and come over to the Island *St. Thomas*, the *Dutch* took possession with an hundred and forty Men. A former attempt had been made against this Castle, but succeeded unluckily; the manner this:

The *Dutch* Admiral with his Fleet, on the six and twentieth of *August*, One thousand six hundred twenty five, came into *Serre-Lions* to refresh his Men, being most of them sick of the Bloody-Flux; where he found three other Ships, who had lay'n there two Moneths, undergoing great Misery, Sicknes, and other Calamities. The People of both the Parties being refreshed and cured, determined to win the Castle of *Myne*, being about fifteen Ships and Ketches, with which they set forth the five and twentieth of *September* from *Serre-Lions*, and were the ninth of *October* upon the *Grain-Coast*, between *Rio St. Paulo*, and *Rio Junk*, in five Degrees and an half North Latitude, where they sent a Ketch to the General for the *Netherlands West-India* Company at *Moure*, to acquaint him with their coming, and that they intended to come with their Fleet before *Kommony*, and to Land there.

Being come on the twentieth of the same Moneth before *Kommony*, they understood that the General was gone to *Akra*, the uttermost place of the *Gold-Coast*, and not expected back again for three or four days. This delay the Admiral and his Council of War thought would give too fair opportunity to the Enemy, and therefore resolv'd to Land the Soldiers: but this resolution was deferr'd by advice of those of the Fort of *Nassau*, till the coming of the General, because of his great Interest with the Kings of *Fetu*, *Sabou*, and *Kommony*, in whose Favour much did consist. But immediately after his arrival, which was on the four and twentieth, it was concluded the next day to go on with the Design. Four Ships therefore were order'd to lie close before the

Articles of Agreement.

The Booty.

The frigate attempt upon the Castle of *Myne*.

The coming to *Kommony*.

the

They Land at Terra Pekine.

Were fallen upon by the Enemy.

The number of the slain.

The General wounded.

The Town Myne at the Myne.

The River Utri.

The continuation of the Country.

the Castle of the Myne, to amuse the Enemy by continual Shooting for three days, till the other Soldiers might in the mean time draw up without interruption. The five and twentieth they Land in Terra Pekine about twelve hundred Soldiers and Mariners, with an hundred and fifteen Blacks brought from Maure with the General; who about Noon came within a mile of the Castle of Myne, and from thence, after two hours rest, drew within shot of it; where they were saluted presently with some great Guns, but without hurt: and so fate down before the Castle behind a Hill, with resolution that night to Entrench and make their Approaches. In the mean time, while the General went to the pitch of the Hill to view the Castle, the Soldiers being tir'd with heat and thirst, ran from their Arms, and gat themselves to rest, without suspicion of any Enemy; but as soon as the Commanders were come upon the top of the Mountain, they were unawares fall'n upon by about two hundred Blacks, who, like mad furious Men, fell in and made great slaughter and destruction amongst them; which bred such a terrour and consternation amongst them, that they threw away their Arms, and leaping into the Water were drown'd. There remained slain, together with those that were drown'd, three hundred seventy three Soldiers, sixty six Mariners, and most of the superior and inferior Officers; the General himself wounded, came to extrem distress, and carried out of the Fight, the rest fled to Kommany; whither also the Ships steered their course: and by this means was that Design utterly overthrown. But now we return to the remainder of the precedent success.

Presently after the taking of this Castle, the Victors sent a Canoe with Letters to the Portugal Governor of Atzin, thereby requiring him to surrender that Place: But he well knowing they could not come up to him in that season of the year, answer'd, *That he would keep the Fort for the King, and expect our Forces.* Then by advice of the whole Council of War, the Redoubt upon St. Jago was repair'd, as also a Battery that was fall'n, adjoining to the Works of the Castle; from whence they may scowre the Shore of the River, and relieve the Sea-Battery.

On the West-side of the Castle stands a pretty large Town, close built, by the Portugals call'd *Del Myne*; but by the Blacks, *Dana*, or *Dang*; extending far in length, but lieth so low, that at a Spring-Tide the Sea in some places runs through the Streets: And on the other side runs the Salt-River *Benja*; which not onely hinders the passage out of the Town, but makes the adjacent Countrey very Moorish. This River formerly was ten or eleven Foot deep at low Water, but now so shallow, that it is not passable for Ketches, which draw four Foot Water.

This Town is naturally very strong, being (as we said) shut up between the River and the Sea, so that the Enemy hath no other approach, than at the end of *Kommany*, where the Portugals, as a Security from the Blacks, had rais'd a Stone-wall from the Sea to the River, and made a Battery.

About half a mile from St. Jago, floweth the River *Utri*, but full of Cliffs, and altogether unpassable, yet affords this Commodity, that not onely the Blacks from the Town daily fetch thence their Water, but also the Ships; there being within two miles no Springs to be found.

The Countrey hereabout yields little Fruit; therefore most of their Food is Mille to make Bread of; *Sasoe* or Wine of Palms, Sugar, *Ananae's*, *Injame's*, *Potatoes's*, Wine of *Bordean*, are brought to them from *Fetu*, *Abrembe*, *Commendo*, *Akane*, and exchang'd in Barter for half Gold, half Fish.

This

This Town with the neighbouring Land, the Portugals boasted for the pleasantness and most fertile place on the whole Coast, and as an effectual proof thereof, would often bestow upon other Traders some gifts of Apples, Coco-Nuts, and such like things, which they (though without reason) thought grew there: but now the contrary is most evident, for *Moure*, *Kormantine*, and other Towns in that Tract, in pleasantness, Plants, and Provisions, far exceed it. 'Tis true however, this Town goes beyond the rest for number of Inhabitants, being able in time of War to raise two thousand men fit for service. They are a mixture of *Black's* and *Mulattoe's*, which last being *Portuguez* Christians, amount to the number of two hundred, or thereabouts.

The whole maintain themselves with Fishing, going out to Sea with four or five hundred Canoes, and in every Canoe two or three persons; they sell the Fish to them of *Fetu*, *Abrembe*, and *Commendo* for Mille, Wine of *Palm*, Sugar, and the like; as is before-mention'd.

The Jurisdiction of *Myne* was divided between the Kings of *Guaffo* and *Fetu*: but this burthen the *Portugal's* remov'd, so that it seems a kind of Corporation under the subjection of the Castle, and hath several superior Officers of their own; and in that state and condition they are at this day.

The constitution of which Government they have thus modell'd, every Quarter or Precinct, the whole Town being divided into three, is rul'd by a peculiar *Brasso* or Captain, and *Kaboseroe's* or Officers; but they all assemble upon any emergency, in the house of the chiefest Captain, where they first exhibit all complaints, and from thence remit them to the Commander in Chief of the Castle for redress, from whose sentence there is yet an appeal to the General, who concludes the whole matter, and all parties rest satisfi'd with his Determination, and by this means they live quietly and peaceably.

But if any difference arise between them and the *Commander's* or *Fetuan's*, for the more speedy decision thereof, the whole Commonalty taking the injury done to a particular person as to themselves, immediately complain to the General, with request, that the Rights and Priviledges of the Members prejudic'd may be ratifi'd, and to that end, that he would promise with power to obtain remedy. In such occasions the *Portugal's* always readily interpos'd, and accompany'd them to War against the adverse party; whereby at length they came to be of great repute for Valor among their Neighbours.

They are all (as hath been said) expert Fishers, being not onely their chief employment, but of such esteem, that they are priz'd beyond all Artificers.

Of what they catch, they pay to the Castle the fifth Fish for Custom. Some few get a living by Polishing of Coral which is brought thither.

Their Religion hath some tincture of Christianity, which they learnt from the *Portuguese*, with whom they Inter-marry'd; from which mixture have proceeded several *Mulattoe's* there resident.

T H E



THE
KINGDOM
OF
SABOU.

The Borders of the Kingdom of Sabou.

THIS Dominion borders in the West on the Kingdom of *Fetu*; in the North, on that of *Atty*; in the East, on *Fantyn*; and in the South, on the Sea. On the Sea-Coast thereof lie three Towns; the middlemost is call'd *Moure*, by others, *The Dutch Church-yard*, because many of them are there bury'd.

Another Town call'd by the name of the Kingdom, *Sabou*, where the King hath his Residence, a mile and half or two miles in to the Landward, and of a reasonable bigness.

Moure.

Moure, standing in five degrees and ten minutes North Latitude, upon a rising ground, near the Castle of *Nassau*, is a pretty large Town, almost as big as *Myna*, but not so rich or populous by a fourth part, being not able to raise above two hundred men; the largeness of the extent arising from the wide distances of the Houses one from another.

This Town was the first, with whom the *Hollanders* at the beginning, when they endeavour'd to Trade along this Coast, had friendship, and gave them License to come a Shore: whereupon the *Portugal's* for spight, came one night and brake all their *Canoe's* in pieces.

Formerly *Moure*, so long as the *Portugal's* held the Castle of *Myna*, was wont to be the most Eminent place of Trade on the whole Gold-Coast; for the *Dutch*, because of their Ships, came to Anchor there, and the *Blacks* came out of the Countrey thither along the Shore to Trade. The *Akaniff's* bring still much Gold thither, and as long as they stay there, hire dwellings of the *Moureams*. The Inhabitants maintain themselves chiefly by Fishing, which the people of *Sabou* come to buy of them for Food; though of late some of them are become Factors for other *Blacks*.

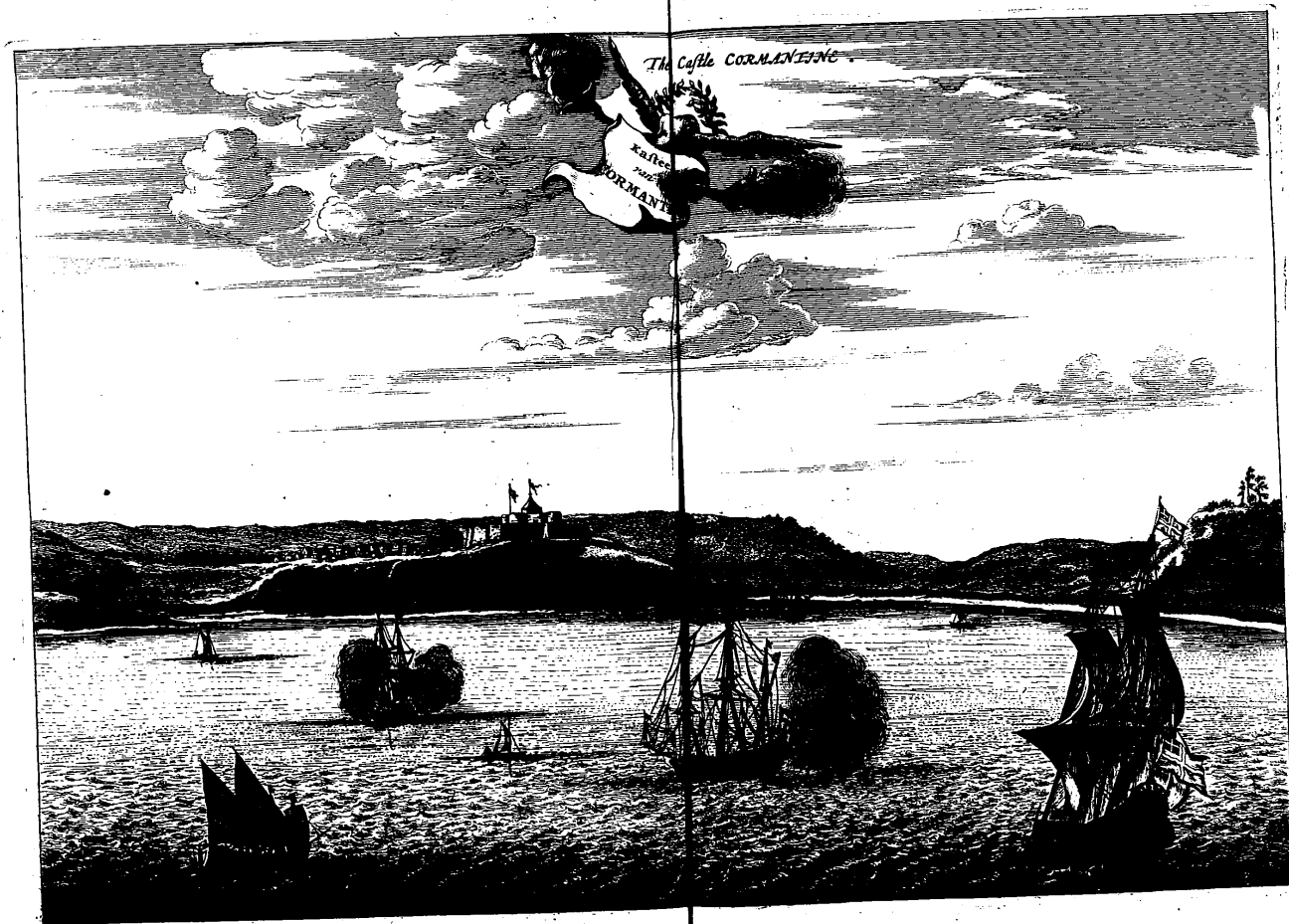
The People paying some Tribute are under the King of *Sabou*, yet are govern'd by a peculiar *Braffo* or Captain, and *Caboseroe's* of their own.

Sabou.

Sabou, the Residence of the Kings, is a pretty large Town, and close built with Houses.

The Countrey hereabouts is very Fruitful, yielding plentiful Provisions of Victual, as *Mille*, *Injames*, Fruit, Hens, and the like, which are in this Town of *Moure*, more easily and at a cheaper Rate to be had, than in any other places of this Coast, because those of *Sabou* use more diligence in Labouring and Sowing their Fields than their Neighbours.

Th:



The King of *Sabon*, whose Command reacheth about five miles round, can bring into the Field Fifteen hundred Arm'd Men, and held good correspondence with the *Dutch*, till upon complaint of the *Moureaux*'s too much oppress'd by him, they took up Arms against him in their behalf.

The Power of the King of *Sabon*.

In the time of the late deceas'd King, either by the *Black's* of *Atty*, their Neighbours, or the *Akanis's*, who hated him for his great fallhood, they were continually molested: But because his Successor was reported to be a good and upright Prince, the *Akanis's* and others ceas'd to molest them, and ever since have continu'd an amicable Commerce.

They of *Sabon* account themselves courageous Souldiers, as they are indeed; for where those of *Atty* Invaded him with many thousands, he stoutly oppos'd them, and cut off some hundreds of their Heads.

The Valour of the *Inhabitants*.

Near the Town of *Moure*, a mile Eastward from *Cape de Kors*, appeareth *Fort Nassau*, built some years since by the command of the General States, but now in the possession of the *West-India* Company. It was never any sure Defence against the *Blacks*; for the Round being made of sleight Earth, fell down every year; but now, since the taking of the Castle *Myne*, they have cut off one Half-Moon, and brought the Curtains in the four corners into one, and covered the remaining Line of Earth with Clay in stead of Stone, and made up with Corners, or Flankers of Clay, so that this Fort is defensible against the assaults of the *Blacks*.

The Fort *Nassau*.



THE KINGDOM OF FANTYN.

Fantyn, a populous Countrey, borders Westward on *Sabon*; Northward, on the Dominion of *Atty*, *Aqua*, and *Fonqua*; Eastward, upon *Aguana*; and Southward, on the Sea.

The Borders of the Kingdom of *Fantyn*.

The chief Town of the In-land is *Fantyn*, the Regal Seat of the King, being four miles into the Countrey.

Fantyn the Head-Town.

The chief Town upon the Shore is *Kormantyn*, the principal place of Trade for the *English*, situate two miles Eastward of *Moure*, upon a very high Mountain. It shews the fairest and most delightful prospect upon the whole Coast, inhabited by as many people as *Moure*, and appeareth coming by Sea out of the South, reddish: Near which the *English* have a Castle fortified with four Bulwarks.

Kormantyn the Head-Town on the Shore.

In the Year Sixteen hundred sixty and five, on the eighth of *February*, this *Kormantyn* was surreptitiously attaqued by the *Dutch*; the manner thus:

The

The fruitless Attempt of
the Castle *Kormantyn*.

It was re-attempted by
the *Netherlanders*.

They Land.

They find great opposi-
tion.

The subduing of the Cas-
tle.

Brasso of *Fantyn* gives
assistance for the subduing
it.

24000 Guilders.

The Town *Anemabo*.

The Town *Adja*,
A Fort

NEGRO-LAND.

The *Holland Fleet* coming to Anchor *February* the sixth, between the Fort of *Cape de Kors* and *Moure*, Westward of *Kormantyn*, the next day got four or five hundred *Canoes* with *Negro's* from the Castle *De Myne*; with which well Mann'd they departed from the Fleet, intending to Land at *Anemabo*; but were upon their approach near the Shore saluted by the *Negro's* of *Kormantyn*, who lay hid behind the Cliffs and Bushes, with *Musquets* and great Ordnance, playing from the Fort with such fury and violence, that they were beaten back, and forced to retreat without doing any thing.

The Enterprize was afterwards twice re-attempted, upon the hopes of having brought the *Negro's* to side with them; but neither time brought along with it any better success: however, resolving not to quit the Enterprize, they came to a more close agreement with the *Blacks*; who, as an assurance to perform their Undertaking, deliver'd into their hands several Hostages: the Design they laid to be put in execution with the first opportunity. At last having pitched upon a time, at night came a *Negro* call'd *Antonio*, with a *Canoe*, sent by the *Fantyns*, declaring, that the People about *Anemabo* and *Adja* could not be ready at the appointed hour, but in the morning they would not fail them with their promised help and assistance; adding moreover, that early in the morning, at the new cast-up Fort of *Adja*, the Princes Flag should be set up; at which sign the *Dutch* might go with their whole Power, and Land. Affairs thus concluded, the chief Commanders of the Fleet resolved the following morning to re-attempt the Onset; yet beforehand sent a Letter to the *English* Commander in chief, thereby requiring the surrender of the Fort without any opposition. Accordingly at eight of the Clock in the morning the Princes Flag being rais'd upon the new-erected Fort of *Adja*, they Landed through with much hazard near the same new Fort, and thence marched in good order along the Shore with the *Negro's*, to the number of three thousand, every one with a Linnen Cloth about their Necks, to distinguish them from the Enemies *Negro's*: they came about noon to *Anemabo*, and drew forth about *Musquet-shot* Westward of *Kormantyn*, to a Hill planted with three Pieces of Ordnance; where they found stout opposition: but at length over-power'd they fled, and then the *Hollanders* entered the Town and set it on Fire; which by the flame and smoke made the Garrison in the Castle suddenly amazed: for as soon as they saw the Soldiers with Scaling-Ladders, Hand-Granado's, and other Utensils of War under their Walls, they took down the red Flag from the Tower, and immediately, as it were without a stroke, deliver'd it up.

Into this Castle were instantly some Soldiers out of the Garrison of the Castle of *Myne* and *Moure*, put to guard and defend it.

To the subduing of this Fort, the *Hollanders* were not a little animated, by the promise of help and assistance from the *Brasso*, and his *Kabo Seras* of *Fantyn*; which they purchased of them, as we hinted before, for two and fifty Bars of Gold, amounting to about two thousand five hundred pounds *English* Money.

Half a mile Westward off *Kormantyn*, and a mile and half Eastward from *Moure*, stands *Anemabo*, divided into two sorts, whereof one half is inhabited by the Fishermen of the *Myne*, and the other by the Fishermen of *Fantyn*; both which, for all that they take, pay to the *Brasso* once a week a small Custom. The Road here is very commodious and safe for Shipping.

At Canon-shot distance Westward of *Anemabo*, lieth another Town call'd *Adja*, where the *Dutch* had a small Fort taken by the *English*, in the Year Six-

teen

NEGRO-LAND.

teen hundred sixty four, and by them kept till the Attempt upon *Kormantyn*, where they blew it up with Gunpowder, not without using a subtle Stratagem: for they had laid a heap of Earth at the *Mnye*, whereon when any came with hopes of Plunder, they intended by Springing the *Myne* to have Blown them up likewise: But little harm was done, however the *English* in the mean time left the place, and Retreated to *Kormantyn*.

Between the Town *Adja* and *Anemabo*, lieth a Town call'd *Janasia*, where the *English* have a Fort.

The chiefest Places of Trade lying near the Sea, and frequented by the *Whites*, are *Kormantyn* and *Ademabo*.

The former having been the chief Place of the *English* upon this Coast for some years, where they got the best sort of Goods, and enjoy'd most Friendships: For the support whereof, they built that Fort, Planted with two and forty Pieces of Ordnance, and Fortifi'd with four Bulwarks.

The principal Goods Traded for at *Kormantyn* and *Moure*, are, *Sleisie-Linens*, *Copper*, *Iron*, *Searges*, and old *Linnen-Sheets*; which bring very advantageous returns: And these places are the more frequented, because of the convenient going in and out to Sea.

The King keeps his Residence in the Town of *Fantyn*, and extends his Jurisdiction about ten or twelve Miles round, being able in time of War, to bring eight or ten thousand men into the Field.

His Revenue consists in Tributes, brought to him by the Inhabitants, and in Customs of all Goods, which the *Akarists* come to buy there, especially of Salt.

The Government is mixt, and made up of many Inferior *Brasso's*, yet all submit to one Supream, the King of *Fantyn*, in which respect 'tis an absolute Monarchy.

THE TERRITORY of AGWANA. OR The COUNTRY of KONKOMO.

THIS Territory, taking the latter name from its last deceas'd King, a Valiant Souldier, borders in the West, at the Kingdom of *Fantyn*, and *Sonquay*; in the North, by the Kingdom of *Aquumboe*; and the Country of *Abonce*; in the East, at *Great-Akara*; and in the South, spreads along the Sea-shore.

P P

Agwana

Agwana hath divers Villages and Mountains near the Sea, as the *Rough-Point*, a Village of Fisher-men, *Souldiers-Bay*, and, *The Devils-Hill*, *New-Abrem-bee*, *Old-Abrem-bee*, *Great-Berku*, situate on a Mountain, four Miles from *Akara*, *Jako-Kox-broot*, and *Little-Berku*, where Water'd by a small River. All these places have Stony Cliffs before their Havens.

The Spreading of the Coast.

From *Cormantin* the Coast reacheth East and by South, to *The Devils-Mountain*, about six Miles; from thence to *Berku*, a Tract of five Miles, East and by North; from *Berku* one Mile Westward to *Akara*, a Tract of five Miles, East North-East. Beyond *Kox-broot* lieth low Land, replenish'd with small Trees, but the Country within is high and Mountainous.

The Nature and Maintenance of the Inhabitants.

In *Berku* breed many Hens, sufficient to eat among themselves, and to sell cheap to strangers; and their Drink call'd *Piton*, is like our small Beer.

The Inhabitants have the repute of Stout and Warlike People, but in Peaceable times maintain themselves by Husbandry and Fishing: Yet some of them are good Artists, both in Iron and Gold; of the first, making good Arms, and of the second, curious Gold-Chains, and other neat Pieces of Workmanship.

There is little Trade.

In this Territory is but a small Trade for *European* Wares, and therefore little frequented: the best dealing is for Slaves of *Berku* with the *Akerasche* Merchants which come thither, who exchange them for Serges, viz. a Piece of Serge for a Slave, or else two ounces of Gold.



THE K I N G D O M O F A K A R A.

The Borders of the Kingdom of Akara.

THis Kingdom contains in Circuit, ten or twelve miles, having on the West, *Agwana*, and the Country of *Abonce*; on the North, the Dominion of *Aboua* and *Bonoe*; on the East, that of *Labbeda* and *Ningo*; and on the South, the Sea.

Near whose Shore are three Villages, viz. *Soko*, *Little Akara*, fifteen miles Eastward of *Kormantyn*, and *Orfaky*; Having gone four miles into the Country, you come to *Great Akara*, where the King keeps his Residence.

Provision here is very scarce, especially Fruits and Bread-Corn; so that whatever *Whites* put into this Place to Trade, must upon necessity provide themselves well with all necessary Provision.

The Kings Power.

The King hath (and not without cause) the repute of a Potent Prince, being able in time of War to bring fifteen or sixteen thousand Men into the Field. He hath a more absolute Sovereignty over his Subjects than any of his Neighbors, so that he is an unlimited Monarch: and for the more sure confirming his

his Jurisdiction, keeps good Correspondency with all *Whites*, without shewing more favour to one than another.

The *Little Akara* has been many years the chiefest place of Trade upon the *Gold-Coast*, next *Moure* and *Kormantyn*; where Foreign Merchants carry Iron and Linnen, which they exchange in Barter for Gold, with much greater gain than on the other places of the *Gold-Coast*: but the Linnen must be finer than ordinary, otherwise the *Blacks* will not meddle with it.

While Trading here was free to all, that is, till the *Hollanders West-India Company* had ingross'd it to themselves, the Haven of *Akara* produced a third part of the Gold that was to be had on all the *Gold-Coast*; which was brought thither to sell from the Countreys of *Abonce* and *Akamen*.

All the Wares which the Inhabitants buy, they sell again at the Market of *Abonce*, two hours Journey beyond *Great Akara*, which they hold three times a Week, with great resort of People out of all the neighboring Territories.

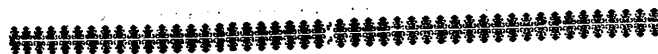
The King of *Akara* suffers none out of *Aquemboe* and *Aquimera* to come through his Country and Trade with the *Whites*, but reserves that freedom to his own Subjects only; who carry the Wares brought from the *Europeans* to *Abonce*, and exchange them there with great profit. Neither would this King suffer the *Whites* to set up a Store-house on Shore for Trade, but forc'd to ride with their Ships, Ketches, and Sloops before the Haven: yet some few years since he sold to the *Dutch* a piece of Ground, whereon he hath permitted them to build a Store-house.

The Store-house of Akara.

Adjoining to this they have so far incroached, as to raise a little Fort of Stones sixty two Foot long, four and twenty broad, and flat above, overlaid with thick Planks, strongly mortis'd together, and strengthened round about with high Breast-works, Port-holes, and defensive Points for keeping off an Enemy.

At *Great Akara* the King hath appointed a Captain over the Merchants, with full power to set a Tax or Price for Selling, to prevent all Quarrels, Differences, and Controversies, which might otherwise arise, of whom the Merchants stand in greater awe, than of the King himself; for he not only punishes Offenders according to his pleasure, but in case that any Diffentions happen, he stops up all the Ways, if they do not pay him according to his Amercement.

Overseer of the Trade.



THE K I N G D O M O F L A B B E D E.

Labbede, a small Territory, hath on the West, *Great Akara*; on the North and the East, the Kingdom of *Ningo*; on the Sea-Coast, two miles Easterly from *Little Akara*, lies one, and the only Village call'd *Labbede*; a delightful place, Wall'd, and fortifi'd with Cliffs by the Sea-shore.

The Borders of the Country Labbede.

The Country hereabouts has plain, and many well-water'd Meadows, convenient for Pasturage of Cattel.

NEGROLAND.

The Trade of the Inhabitants consists chiefly in Cows; whereof they breed some up themselves, and others they fetch over-Land from *Ley*, a Place eight or ten miles lower, which they then sometimes sell again to the *Akraman Blacks*, and to those of the uppermost Places.

The Government of this Countrey belongs to a petty, yet absolute, Prince.

THE
TERRITORY
OF
NINGO,
OR
NIMGO.

Borders of the Kingdom
of Ningo.

THE Countrey *Ningo* hath on the West, *Great Akara*; on the North, *Equa* and *Little Akara*.

On the Sea-Coast in this Territory are four places; *Ningo*, three or four miles from *Akara*, and two from *Labbede*; *Temina*, one mile from *Ningo*; *Sinko*, a mile from *Temina* and *Pissy*, all with Cliffs before the Walls in the Sea.

Ningo abounds with Cattel, which the *Akarians* buy and carry to sell with *Canoos* to *Moure*.

Within the Countrey stands another fair City call'd *Spicei*, where grow many good Oranges.

Maintenance.

The Inhabitants generally support themselves by Fishing; which they do in a strange manner, and with as uncouth Implements, being like Baskets, or Coops, such as they put Chickens under, with which, going along the Shore in the Night with Lights, they throw them over those Fishes which they get sight of.

Ningo, *Sinko*, *Pissy*, some years since Places of good Trade; but having now for a long time given out no Gold, they are not visited by the Merchants; who for that cause go no lower than *Akara*, where, as it is before related, the *Gold-Coast* is reckon'd to end.

Thus much we have thought fit to speak of the Maritime parts of the *Gold-Coast*, want of knowledge not affording farther Discoveries. We now go to the In-land Countreys, beginning with *Igwira*, lying on the West of the *Gold-Coast*.

THE

NEGROLAND.



THE
KINGDOM
OF
IGWIRA.

THE Kingdom of *Igwira* borders on the South, on *Atzin* and *Small Inkassia*; on the North, upon *Great Inkassia*; and on the East, on that of *Mompa*.

The Kingdom of *Igwira*.

It is reported to yield great quantities of Gold; for the *Blacks* say, that the Gold which comes from *Afine* and *Albine*, fifteen miles Westward of *Cape de tres Puntas*, is all *Igwira's* Gold. At *Little Commendo* liv'd for some years two Citizens, which had with a small stock of Merchandise so manag'd their affaris, that they return'd back very Rich; but the Ways are somewhat dangerous by reason of Thieves.

It is full of Gold.

In this place the *Portugals* had a Fortification, wherein they Traded, and brought their Merchandise in *Canoos* up the River, which flows through *Igwira*; but after the *Netherlanders* began to frequent it, the *Portuguese* soon deserted the place.



THE
KINGDOM
OF
GREATINKASSIA,
OR
INKASSAN.

Great-Inkassia, or *Inkassan*, hath on the South *Igwira*; in the East, *Wassa* and *Wangny*.

Great Inkassia.

These People are little esteem'd for Trade; but they come sometimes and take their way throw the Kingdom of *Adom*, and bring some small quantity of Gold, especially if there be no Shipping before *Afine* and *Albine*.

There is little Trade.

THE DOMINION of

INKASSANIGGYMA.

Inkassan-Iggoma.

THis Territory hath on the South great *Inkassan*; and on the East, *Wassa* and *Wanqui*.

Little Commerce have the *Whites* in matter of Trade with these People.

The LORDSHIP of

TABEU.

Tabou.

TAbou a small Tract, borders on the South at the Kingdom of *Anten*, lying at the Sea; on the West and North, on that of *Adom*; and on the East, on *Guaffa*; where a small River makes a Boundary to both.

Men, Women, and Children drive altogether a Trade with Hens, Mille and other Wares to *Sama*, where the *Hollanders* have a Fort; formerly all this used to be brought up by the *Portuguese*, and sent to the *Myne*.

THE

KINGDOM

OF

ADOM.

Adom.

ADom lies Eastward of *Tabou* and *Guaffo*, to the North of *Wassa*, on the East North-East of *Abramboe*.

The Inhabitants come sometimes and bring Gold on the Shore by *Small-Commendo*, to the Merchants there Dealing; but this onely, if the ways of *Ante* be not obstructed by Wars.

Momp.

Momp.

Momp hath on the West *Igwira*, on the North *Great-Inkassia*, *Wassa*, and *Adom*, and on the East *Anten* towards the Shore.

Wassa

VVassa.

THe Countrey of *Wassa* hath for Borders on the North *Wanque*, in the East *Abramboe* and *Kuiforo*, on the West *Great-Inkassia*, on the North-West *Inkassia-Iggoma*. It hath the repute to yield great quantity of Gold, insomuch that the Inhabitants are always at Work upon it, neither caring to Till or Ear their Land; that single Commodity bringing from their Neighbours store of Provision.

Most of these People come with those of *Adom* to Traffick there for Gold, at the Sea-shore, with the *Whites* for *European Wares*.

VVanquy.

Wanquy hath on the West *Kassa*, *Iggoma*, on the South *Wassa*, and on the North *Bonoe*.

It hath Gold, and good Cloth, which the Inhabitants, who drive a Trade with the *Akanists* in the Countrey, know how to make very Artificially.

Abramboe.

THis Territory borders on the West, at *Adom* and *Wassa*, in the South at the Kingdom of *Guaffa* or *Commendo*, lying at the Sea, in the North at *Kuiforo*; in the North-East at *Akany*; in the East at *Atti*; and in the South-East on *Fetu*.

It is a very populous Countrey, and most of the Inhabitants maintain themselves by Husbandry, yet many come also every Week to *Moure* to the *Whites*, to barter Gold for Cloth, and Linnen, but especially Iron.

They are a Warlike People, and no great friends of the *Akanists*, because long since in the Wars with them, many of them were Slain, and most of their Towns Burnt, yet they were afterwards united again in a new League of Friendship.

Kuyforo.

It hath for Borders on the West, *Wassa*; on the South, *Abramboe*; on the North, *Bonoe*; and in the East, *Akany*: The Land wholly without Wood, and the People mean and simple, with whom Forreigners have little Commerce.

Bonoe

Bonoe.

Bono.

Bonoe lies encompass'd on the West with *Wanquy*; on the South with *Kyforo*; on the East with *Akany*, and *Inta*: A Place little known, and of small Trading.

Atty.

Atty.

The Territory of *Atty* is circumscribed in the West by *Abramboe*; on the South, by *Fetu*, *Sabou*, and *Fantyn*; and in the North, by *Daboe*.

The Inhabitants maintain themselves most by Tillage; but us'd before the Wars with those of *Sabou*, to trade with Foreign Merchants, which the *Akanists* have taken from thence.

Here is held a great Market or Fair, extraordinarily crowded with a full concourse of People, from far distant places; who come thither to Purchase Iron, and other Wares bought of the *Whites*.

Akanien.

Akanien.

This Kingdom, whose Inhabitants are known to Traders, by the name of *Akanists*; hath for Boundaries, in the West *Kyforo*, and *Bonoe*; in the South, *Daboe*, *Atty*, and *Abramboe*; on the North, *Inta*; and in the East *Akim*, or *Great-Akany*.

The Custom and Nature of the Inhabitants.

The *Akanists* are a plain-dealing people, just and honest in point of Trade; and to defend their Privileges, stout in the Wars, knowing well how to use both Shields, *Azagians*, and Swords.

Language.

Their Language holds great affinity with that of *Fetu*, *Atty*, *Sabou*, *Commendo*, *Abramboe*, and *Atty*; but more pleasant, and consequently more acceptable: Such as Trade on the Sea-shore, besides their own, usually speak *Portugals*.

They are rich, and great Traders.

They are Rich in Gold, and Slaves, and so great Traders, that two Thirds of the Gold which the *Whites* fetch yearly from the *Gold-Coast*, comes from their hands: For they come to the Sea-shore to *Little-Commendo*, *Kormantyn*, and *Moure*, where many of them dwell with their Wives and Children.

They shew great Industry and Diligence, Travelling with the Goods they Buy from the *Whites*, carry'd by their Slaves to divers Markets up in the Countrey; and passing through the Countreys of *Atty*, *Sabou*, and other Neighbouring Regions without hindrance; enjoying every where much Freedom, and for their Merchandise are courteously entertain'd by the People.

Inta

Inta, and Ahim.

Inta hath in the South, *Akany*; in the West and North, Unknown Land; in the East, *Abim*, and *Akam*.

Little can be said of this Place, as to matter of Trade.

Abim, otherwise call'd *Great-Akany*, hath on the West for Limits *Akany*; on the South, *Aqua*, and *Sonqua*; on the North, *Inta*, *Akam*, *Kuaboe*; and in the East, *Aqumboe*.

Their Nature.

The Inhabitants are naturally Stately and Proud, which proceeds from their Wealth, consisting chiefly in Slaves.

These come very seldom to the Sea-shore to Trade with the *Whites*, but wholly deal in the Countrey with their Neighbours; giving Gold for Clothes, and other Wares, which most frequently they have from the Countrey of *Abonce*, or else from the *Akanists* their next Neighbours.

Akam.

Akam.

Akam touches in the West upon *Inta*, as the South on *Abim*; in the North, an unknown Land; and in the East, on *Kuaboe*, and *Taffo*: little known, and as little taken notice of, because they have nothing fit for Commerce.

Aqua.

Aqua.

Aqua hath on the West *Atty*, and *Daboe*; in the South the Territory of *Fantyn*, lying at the Sea; and on the North, *Abim*. A place of little consequence, belonging to *Fantyn*.

The TERRITORY of

S A N Q U A Y.

Sanguay.

Sanguay lieth in the South, on *Fantyn*; in the North, on *Akim*; and in the East, on *Agwana*. The People live hardly, being forc'd for supply of Provision to come to the *Rough Point* to buy Fish; which by reason of their remote distance, seldom comes home other than stinking. It yields obedience to the King of *Agwana*.

The

THE TERRITORY OF

AQUUMBOE.

AQUUMBOE

AQUUMBOE hath in the West, *Abim*; in the North, *Quahoe*; in the South, *Agwana*; in East, the Country *Abonce* and *Aboera*; of little farther note or value than onely to be named.

ABONCE.

ABONCE

THIS small Country borders on the West, at *Aquumboe*; on the South, at *Agwana*; on the North, at *Amboera*; on the East, upon *Great Akara*, and part of *Aboera*.

Here is held the Market of *Great Akara*, though about two hours Journey behind it; whither resort out of divers Countreys several sorts of People.

QUAHOE.

QUAHOE

KUAHOE hath on the West, *Akam*; on the South, *Aquumboe* and *Abim*; on the North, *Tafoe*; on the East, *Aboera* and *Kammana*.
The Inhabitants are deceitful and false, and therefore little esteemed by their Neighbors.

TAFOE.

TAFOE

THE Country of *Tafoe* lies bounded on the West, by *Aka*; on the South, by *Quahoe*; on the East, by *Kammana* and *Quahoe*. 'Tis reported to yield great store of Gold; which the Natives bring chiefly to *Abonce*, but some small quantities to *Moure*.

ABOERA.

ABOERA

THE Territory of *Aboera* hath on the West, *Aquumboe*; on the North, *Quahoe* and *Kammana*; on the South, *Abonce* and *Great Akara*; on the East, *Bonce*. It possesses much Gold; which the Inhabitants of *Abonce* bring to the Market of *Great Akara*, and there Truck for foreign Commodities.

Quahoe.

QUAHOE.

QUAHOE hath on the South, *Kammana* and *Small Akara*; and on the West, *Tafoe*. From hence also they bring Gold to accommodate and enrich the Market of *Great Akara*.

KAMMANA.

KAMMANA hath on the West, *Quahoe*; on the North, *Quahoe*; on the South, *Aboera* and *Bonce*; on the East, *Equea*, *Lataby*, and *Small Akara*.
The Inhabitants follow Husbandry, and not onely get their own Living thereby, but furnish and feed many of their Neighbors.

BONOE.

BONOE touches on the West upon *Aboera*; on the North, upon *Kammana*; on the South, hath *Great Akara*; and on the East, the Territory of *Equea* and *Ningo*.
The People drive a Trade, and carry their Merchandise to sell onely among their Neighbors.

EQUEA.

THE Territory of *Equea* hath on the West, *Bonce*; on the North, *Kammana*; on the South, *Ningo*; and *Lataby* on the North.
The Inhabitants maintain themselves by Traffick.

LATABY.

LATABY borders on the West upon *Equea* and *Kammana*; on the North and East, on *Small Akara*; on the South, upon *Ningo* and *Latibo*.
The Natives hold here also a great Fair or Market, whither all sorts of Wares are brought; but much exceeded by that at *Abonce*.

Akarady.

Akarady.

Akarady.

AKarady hath for Limits in the West, *Kammana*; on the North, *Quaboe*; on the South, *Lataby* and *Ningo*.

This Countrey abounds with Gold, which (as likewise all that which comes to *Akara*) is as well cleared of Dross, as that brought by the *Akarists*; which the Inhabitants bring for Vent to all the adjoining Markets and Factories.

The Land hereabouts hath few Trees, and those also yielding little profit, whereas *Kormantyn* and other places lying upward, have many, to be admired for their fertility and usefulness.

Infoko.

Infoko.

Infoko lieth, according to the report of the *Akarists*, four or five days Journey from the Sea-shore; but that the Countreys between are for the most part unknown to them, because they very seldom go to *Infoko*, by reason of the great numbers of Thieves that haunt the Ways.

Their Cloathes.

The Inhabitants make very fine Cloathes, whereby those, which making a safe Voyage return from thence home again, may gain vast Riches: they are bought for Royals of Eight, or other Pieces of Silver, and sometimes for fine Linnen: but as the same *Akarists* say, know nothing either of Gold, or Copper, neither have they any Concern in it.

Thus much as to the Countrey in general; we will now proceed to declare a more particular Relation of its Nature, Air, Plants, Beasts, Customs, and Religions, and what else obviously we meet with concerning the same.

The Nature of the Countrey.

The whole *Gold-Coast*, especially about *Myna*, appears Wild, Desolate, Mountainous, and full of Woods, having such narrow Ways, that two cannot go together, and those so incumbered and over-grown with Brambles and Trees, that the Sun can hardly through their density be discern'd: in short, they are fit hiding-places for Thieves, and yet few such found there.

From *Cape de Tres Puntas* to *Akara*, it lies high; and higher up into the Land the Soil is fruitful, intermingled with good Pasturage, very convenient for the Feeding of Cattel in; as also for Planting of *Mille* and other Corn, the Shore extending East North-East.

There is no Frost.

The People here know not what a Frost means, so that indeed we may justly say, they have no Winter, but one continual Summer, covered by the continual Heats of the Air and Sun: yet notwithstanding this certain warm temperature of the Clime, hath distinguish'd the Seasons of the Year, attributing some Moneths to Summer, others to Winter, by peculiar observing the difference of the Weather: and accordingly they reckon it Winter when the Sun shines in a Perpendicular Line from the Vertical Point of the Heavens upon their Heads, which happens in *April* and *June*; and they judge it Summer when the Sun is farthest from them, which is in *October*, *Novem-*

ber,

ber, *December*, and *February*; the reasons whereof we will endeavour briefly to give you.

In *January* blow along this Coast out of the South-West hard Sea-Storms, but harder in *February*, which sometimes bring with them a Hericane, and sometimes Rain. In the latter end of *March*, and beginning of *April*, great Tempests arise both at Sea and Land, by the *Portuguese* call'd *Ternados*; and by the Inhabitants, *Agombretton*; attended with great Rains, mixt with Thunder, Lightning, and Earthquakes, which continue to the end of *May*: They foresee the coming of this strange Weather by the clouding of the Skie in the South-East; yet then is the Sowing-time for *Mille*.

The *Ternados* past, the long Rains begin and continue in a manner without ceasing to the beginning of *August*.

These Rains bringing a sudden chilness upon the Air, which newly before was as it were parching hot, occasions oftentimes in the Bodies of Foreigners there resident, strange Sickneses, because they know not how to preserve themselves from the Cold and Wet so well as the *Blacks*: and moreover, the Skins of the *Blacks* are so hardned by the heat, that, as if naturaliz'd, they are little offended thereby; whereas the *English* and *Hollanders*, living in colder Climates, when they feel those violent scorplings, to them unaccustom'd, fall into violent Sweats, which by an insensible transpiration exhales even the radical Moisture, and so leaving the Vitals without assistance, subject the Body to all casual Infirmities.

The alteration of the Weather occasions Sickneses.

During the Season of Rain, viz, *May* and *July*, little or no Land-Winds stir; but from the Sea; they blow out of the South-West, and West South-West, causing the Waves to rowl very high.

In *August* the Rainy Season begins to cease; and yet then the Sea hath a rowling motion, with tumultuous Billows.

In *September* the Weather grows fair, and the Air clear, with gentle South-Winds.

In *October*, *November*, *December*, *January*, and *February*, they reckon the Summer; for then is the fairest Weather of the whole Year, especially in *December* and *January*, which have the hottest days. In *February* stiff Land-Winds begin to blow; one especially, among the *Blacks* call'd from one of their Moneths *Hermanta*, coming out of the East South-East, and continues sometimes not above three or four days, and sometimes almost a fortnight; otherwhiles a whole moneth, though very seldom: Then is the Air cold, foggy, and moist, with some sharpness; whereby many, especially Forreigners, get sore Eyes.

The Wind Hermanta.

There are also every day two several Winds, (as we said before) the Land-wind, beginning in the Morning, which they call *Bosoe*; and towards Noon, the Sea-wind, and by them call'd *Agan-Bretton*.

The Plants and Fruits.

Of Fruits this Countrey is reasonably provided, which they feed upon the whole year.

First, there grows Rice, also *Turkish* Wheat call'd by the *Indians*, *Mays*; which the *Portuguese* brought out of the *West-Indies*, to the Island *St. Thomas*, and from thence carry'd over to the *Gold-Coast* to supply their necessities: For before the coming of the *Portuguese*, this Plant was unknown to the Inhabitants. But at this day the Countrey is fill'd therewith, whereof they chiefly make Bread.

The *Mille* by the Inhabitants call'd *Mieuw*, the usual Bread-Corn of the *Blacks*, grows there in abundance, which the Inhabitants have had from all ages.

Mille, or Mieuw.

The Seed bears a resemblance of our Tares, but sweeter of Taste, and white, and grows with long Ears like Bearded-Wheat, or Rye. It attains perfect growth and maturity in three Moneths; then being cut down, it lies in the Field a Moneth to dry: And lastly, the Ears cut off and bound in Bundles, and brought into their Huts, the Straw serves for a Cover to the Habitations. Of this (as we said) being a Juicy and excellent Grain, they make Bread with little labour, considering it must not be Ground.

They have also Potatoes, *Jams* or *In-Jams*, which grow like Turnips, under the Ground, and boil'd afford as good Food: So the *Bananaesses*, and *Bakoves* they use with equal advantage, as we Apples or Pears.

Ananasses not much eaten, because of their tartness; yet remarkable in this, that the longer they are kept, the more they Grow.

Of Lemmons and Oranges they have great plenty; yet the Inhabitants make little use of them, for the before-mention'd reason: But the Lemmons are by the *European* Merchants bought up, who Press out the Juyce into Vessels to Transport.

Palmeto-Trees grow in every place, from whence they daily get so much Wine, that seldom any in the evening can be found Sober: In like manner also, they get Tow to make Ropes from the Rind, and extract Oyl of Palm from the Nuts.

Living Creatures breed here of several kinds, both Beasts and Fowls, Wild and Tame; particularly Elephants, white Tygers, Leopards, and other Beasts of Prey, frequenting the Woods.

An Elephant is in the *Minish* Tongue call'd *Offon*; A *Tyger*, *Bohen*: Hares also, and Harts, Staggs, Hinds, and Dear, like those in our Parks, onely their Horns like Goats.

There are many Dogs, call'd by them *Ekia*, or *Kua*; and Cats as in *Europe*: but the Dogs are sharp Snouted, and of more various Colours; as Black, Red, Yellow, White, and Spotted; otherwise not much differing from ours in Shape, but much in Nature; for they will run away when men strike them, without making any kind of Noise, but not without Biting, though they cannot Bark.

These Dogs they so frequently Eat, that in many places they are brought to Market, and driven Coupled with Cords one to another. The first Gift that a man gives when he Buys his Nobility, is a Dog. The *Blacks* keep many of them, and have them in great esteem.

Cats, which they term *Ambaio*, are much cherish'd, for their killing Mice, wherewith the Inhabitants of the Cities and Towns are much pester'd; and their Flesh serves them for Food.

Bulls call'd in the *Minish* Tongues, *Nanne Bainin*; Cows, *Nanne Boewesja*; Oxen, *Ennan* or *Nanna*; and Sheep, *Cabriettes*; of which last there are very few found, and those seldom kill'd. The Cows and Oxen are small body'd like Yearling Calves, having Horns standing cross; but the Females never give any Milk. The young Calves call'd *Nanne Bay*, very bad Food, caus'd by the dryness of the Pasture, and heat of the Countrey.

Hens were brought hither by the *Portuguese*, from *St. Thomas Isle*, and have wonderfully increas'd, to the great refreshing of Merchants, and Strangers, when they come on Shore: They grow fat as Capons by the feeding on *Mille*, but are small Body'd, and lay Eggs, not much greater than Pigeons.

The

The Pigeons, brought thither also by the *Portuguese*, are in the Countrey Phrase call'd *Abronama*, that is, *The White men's Fowl*. They differ little from those among us, onely smaller Headed.

Swine, which they name *Ebbio*, were Transported thither first from *Portugal*; but their Flesh by the change of the Climate becomes unfavoury, so that they run wild as a prey fit onely for ravenous Beasts.

The *Dutch* carry'd thither some Geese, which the *Blacks* call *Apatta*, and make a choice Dainty at their chiefest Festivals.

They have no Horses; and if one be presented to them, they kill, and eat it.

But Apes, or Monkies, are almost innumerable.

Catamountains breed here of two sorts; one with white Beards, black Faces, and a speckled Skin, white under their Bellies, with a broad black List on their Backs, and black Tails; the other, with white Noses, all which are catcht by the *Blacks* with Snares, hang'd on the Trees.

There are also some Civet-Cats, call'd *Kankan*.

The Fowl here are not onely numerous, but bold, by reason they are seldom shot or catcht; some bearing the same shape with those of *Europe*; other differing, and strange: As first, blew Parrots, which taken young out of their Nest, learn much better to speak, than such as have flown Wild; but they never learn to speak so plain as the green *Brazilian* Parrots.

There are also a kind of Green Birds, with Orange Spots on their Bills, and long Tails, which the *Blacks* call *Aburont*, and we, *Paraketo's*: and another like the former, somewhat bigger, and of a Blood-red Colour, with a black Spot on their Bills, and a black Tail.

A kind of Gold-Finch, yellow Body'd, Breeds here likewise, but for fear of the Serpents and other venomous Beasts, build their Nests on slender Boughs of high Trees. In the Fields, amongst the *Mille*, Nest a sort of Bull-Finches, which the *Blacks* put alive in their Mouths, and eat with the Skin and Feathers on: so Sparrows also, and many other small Birds.

There are other Birds like Cranes, with a head like a Turkey-Cock, but so mischievously devouring, that the *Blacks* to prevent their coming down, carry them Food to the Mountains: they continually dabble in the Dirt, and all manner of noisome Filth, that they stink, even at a distance, as bad as the most loathsome Carrion.

Also Water-Snipes, Turtle-Doves, with a black Ring on their Necks; Pheasants, Spotted with white, but the Flesh unfavoury; and Peacocks, in shape like ours, but with some difference of Feathers.

The Bird *Pettoir* the *Blacks* look upon as a great Prefager of good or ill Fortune, and therefore esteem it much.

The Cranes, Hearons, Storks, Crows, and Lapwings, differ not much from those with us; onely the Crows are Parti-colour'd, such as we have in *England* about *Royston*, and therefore styl'd, *Royston-Crows*.

Owls, Batts, Gnats, and great black Pismires, that make holes in the earth like Field-Mice, and do much hurt to Bees, which they rob both of Honey and Wax.

Land-Crabbs, or Tortoises, by them call'd *Bonzeronzes*, of a Purple Colour, which keep under ground like Moles, they eat with delight, as a most desirable Dainty.

Serpents and Adders, of an extraordinary magnitude, are found here, using both

Living Creatures.
Elephants.

Hares.

Dogs.

They are eaten.

Cats.

Cabriettes,
Sheep.

Hens.

Pigeons.

Swine.

Apes.

Catamountains.

Fowls.

Paraketo's.

Land-Crabbs, or Lobsters.

Serpents.

both the Land and Water; having a Belly and Mouth so big, that they can swallow Hens, and Geefe whole: Some of the *Negro's* think their flesh fit to be eaten; but how it nourishes, their Diseases caus'd by such foul Feeding, give the best account.

Locusts; or Grasshoppers.

They spoil the Fruits of the Field.

Salt.

How it is made.

The Country is full of Gold.

From whence the Gold comes.

How the Gold is taken up in the River.

In what manner the Gold is found.

In what Tract of Land the Gold is found.

Sometimes these Countries are plagu'd with Locusts, which come flying out of *Arabia* in such numerous Shoals, as cloud the Sun; and where they fall, eat up all they find, whether Corn, Grass, or Fruits; which certain hazard, makes the People so careless and unconcern'd for the future, that they never lay up any Store of Corn, but Sow and Plant onely so much, as they guess they may spend in the whole Year.

Divers Villages lying near the Sea, have Salt-Pans; as *Antin*, *Labbede*, *Sinko*, and others; but the best are at *Antin*, and *Sinko*: from whence carry'd thorow the whole Countrey to be sold.

They make their Salt very Fine and White, and with little trouble, by reason it needs to be but once boyl'd. When made ready in manner aforesaid, they put it into small Rush Baskets, like Loaf-Sugar, covering it over with green Leaves, that it may not grow brown by the heat of the Sun.

The whole Countrey produces Gold, which the *Blacks* call *Chilea*; some found on the Shore, and at Low-water, fought for by the Women, and found by Pieces, to the valew of a Noble.

But that which chiefly comes to *Europe*, is Digged out of the Rivers, or Mynes by the *Blacks*, far up within Land, and by them brought, and sold to those of *Fantyn*, *Akanian*, *Adom*, *Akara*, and other places, in Barter for *European* Wares; for few which live in these places, know the Mynes, nor hath any *Whites* ever been by, or near the same: For every particular King sets secure Guards upon the Mynes within his Dominion, wherein he employs his Slaves to work; and when he hath gotten a quantity together, he Trafficks for it with others, lying nearer the Shore; till by the passing through many hands, it at last arrives in the Trading Ships of the *European* Merchants.

In some places, especially at the plentiful Gold-River *Atzine*, under the Cliffs and Water-falls, shooting down from the Mountains, Gold is taken up, in this manner: They Dive with a hollow Wooden Tray to the bottom, and rake there among the Earth, Stones, and all that they can come at; with which having filled their Dishes, they come up above Water, and washing the Mass, find the Gold; for sometimes whole pieces are wash'd down by force of the Water, through the Gold-Veins; whereof the King of *Egwira* hath a great many, which he keeps for his Fancy, ascribing a secret Power and Vertue to it.

Sometimes they get by this Diving good store of Gold, but otherwhiles in whole days make no advantage.

Besides this Diving, Gold is found in divers other manners, viz. in pieces like Beans, or in Dust as small as Sand, or Filings of Copper; yet being very ragged, like broken Coral, or Stone, and intermingled with Grit, Clay, or Earth, which they cleanse in the running Streams; yet not so, but that much Dross remains among it.

Many hold opinion, that all the Gold found and had near the Coast of *Guinee*, is gotten within twenty miles of the Sea-shore, in a Tract of Land from *Cape de Tres Puntas*, till they come beyond *Pichy* and *Sinko*; so concluding, for that they of *Soko*, lying onely three or four days Journey from the Shore, know of no Gold, neither have they any Trade in it; and beyond *Pichy* and *Sinko* they have scarcely heard how they dig it.

Adjoin-



Adjoining to the Village *Little Commendo*, near the Sea, lies a Hill, which appearing to contain in its bowels much Gold, in the Year Sixteen hundred twenty two, the Inhabitants begun to dig for it, but because they were ignorant in the method of Myning, the hollowed Earth fell in, smothering divers of the Workmen: wherefore the King of *Guaffo* by advice Issued out an Edict, that none might dig any more therein; and so that Work remain'd ever since unattempted.

The Natives make strange reports of unusual Apparitions within the Mynes, as that sometimes there is such a noise and tumult heard, that none dares stay there; and that otherwhiles the Laborers are driven thence by force and violence, without seeing any thing; and that sometimes a Golden Dog, or such like Beast appears to them on a sudden, and straightway vanishes again. Things that to lighter Judgments may seem fabulous, yet credited by Antiquity, and, as we may suppose, not without reason; for they making *Pluto* the God of Riches, 'tis no marvel if he defend his Possession, thus violently, and without his leave, invaded and ransacked. But whether those related Fancies of the *Blacks* be true or not, signifies little; however, this we may be infallibly assur'd of, that this Gold is gotten with great labor and trouble: for if any can find two or three * *Englisses* in Gold in a whole Day, he hath labor'd very hard, and hath gotten a good days Wages for his pains.

The Air, to all but its Natives, proves very unwholsom, as experience teacheth: for all Strangers which lie on Shore, whether in Forts or Store-houses, are afflicted with grievous and mortal Sickneses; whereas on the contrary, the *Indigene* look fresh, live healthy, and attain to a great Age.

Some of the most Ingenious *Blacks* attribute the cause thereof to the multiplicity of Lightning and Thunder; whose frequency diffuseth the Infection, as the two sorts of Winds from Sea and Land, dissipate unhealthy Fogs and Vapors.

Q 9 3

Foreign-

A Gold-Mountain near Little-Commendo.

Concepts of the Blacks of the Gold-Mynes.

Elmy.

* An *Engliss* is one Penny-weight in Gold, that is four Shillings in Money.

The Air unhealthy in the Gold-Coast to Strangers.

NEGRO-LAND.

Foreigners which come to *Guinee*, especially this *Gold-Coast*, are very much tormented with Worms breeding in their Bodies; so also are the *Blacks* about *Myna*; whereas those that live four and twenty miles lower Easterly, are always free from that trouble.

These Worms call'd *Ikkon*, do not affect every one equally that hath been there, but some sooner, others later: some get them while they are yet upon the Coast; others in their Voyages; a third after the ending of their Voyage, nay, four, five, six, yea, twelve Moneths after their coming home; and others have been two or three times there, and never had any touch of them.

Their Original.

From whence they have their original and breed, hath been much disputed: some lay the cause upon their excessive use of *Venus*, some upon their eating of Fish which have Worms in their Bodies, or upon much Swimming and running into the cold Water; others, that they proceed from the over-much Drinking of *Palmito-Wine*, eating of *Kankatens*; that is, their Bread made of *Mille*: but all these seem meer Fancies, without a shew of reason; for divers in all those particulars most temperate, have nevertheless this Distemper; whereas on the contrary, others the most loose and debauched have never had any of them. But those speak with most probability, who say that these Vermine proceed either from a peculiar Malignity in the Air, or from drinking of the Water which the *Negro's* draw out of Wells in some places, and sell to the *Whites*: for most true it is, that several have drank much Water, and yet not been afflicted with Worms, but then they resided at *Akara*, and other adjacent places; but those which lie before *Moure*, and drink of that Water, shall be tormented with that *Elminthick* Evil.

By what accident they come.

These Worms breed in several manners; in some they bring Fevers, or shaking Agues; in others, fainting Fits, with great pain: in some they cause Frensie; some can neither go nor stand, or lie, or sit, while others scarce feel a Distemper. They shew themselves with a little Pimple or red Spot, hard in the Flesh; wherein sometimes may be seen the Worms between that and the Skin: at last they cause Ulcers upon the Ball of the Foot, on the Arms, Knees, Thighes, or Hips, and indeed in all fleshy places, continuing with some near three Moneths, whereas others have scarce any pain three Weeks, yet perhaps have ten Worms hanging out of the Flesh and Skin at once.

Their Form.

The Worms are of several lengths and bigness; some a Yard, others a Yard and a half long, and some shorter; but generally as thick or big as the Bass-String of a Theorboe.

The Curing.

The Cure cannot be perfected till the Worm breaks through the Skin, and thrusts out his Head; then they tie it, that it may not creep in again, and at length draw it quite out; which they do by winding the end hanging out about a Spoon: if in the extracting it happens to break, there commonly ensueth a renewing of the Wound. The *Blacks* never use any means, but only wash the affected part with salt Water. But the best Cure is to cleanse the Body of putrid humors, and to anoint the place with fresh Butter. In the performing which Cure, the Place where the Worm appears must be defended against Cold, to prevent swelling and exulceration.

The Venereal Pox.

The *Negro's*, among other Sicknesses, are very subject to the Venereal Pox; which they cure by drinking *Sarsaparilla*.

Wounds, by them call'd *Mapira*, growing from Blows, they cleanse little, without using any Medicine; because they have none, nor any Chirurgeons to apply them.

Swel-

NEGRO-LAND.

Swellings which will not ripen, or come to Suppuration, they cut with three or four long flashes, then let it heal of it self; whence it comes that they have so many Cuts and Scars in their Bodies.

Swellings.

How they let Blood.

They use no artificial *Phlebotomy*, but only cut the Flesh till the Blood comes out.

All the help they give the Sick, is to Shave them, if Parents or Children, otherwise they will not offer them one drop of Water or Oyl, but let them perish with hunger and perplexity. The Sick are call'd *Mjarri*, and mortal Diseases *Jarbakkasi*, and a dead Body *Ou*.

The Constitution of the Inhabitants.

The Men are of a middle Stature, free and airy of disposition, well made, strong Limm'd, and swift of Foot, with round Faces, midling Lips, but flat or Camos'd Noses, (with them a beauty) little Ears, white Eyes, with great Eyebrows, and great Teeth, that shine, and are as white as Ivory, caused by rubbing them with hard Wood, wherewith they keep them always very neat and clean. Their Visages seem to shine with Sweat, or else foul'd with Dirt, Scurf and Nastiness; continuing Beardless till thirty years old: their Shoulders broad, Arms brawny, with great Hands and long Fingers, whereupon they let their Nails grow like Claws, sometimes to the length of a Joynt, and as a great ornament, is especially used among the Nobility. Lastly, they have little Bellies, broad Feet, long Toes, and furnish'd, as most of the *Blacks* upon the *Guinee Coast*, with large Propagators.

Their Kind.

They have quick and ready Wits, to help in any sudden emergency, and shew themselves withall very considerate, whereunto they adde great craft and subtlety. Covetousness they learn from their Cradles, which makes them always craving, and with such petulancy, as not to receive a denial. Courteous enough in outward appearance to Strangers, but envious, and given to revenge amongst one another; and where they can play the Masters, fear not to manifest their Ambition, Treachery, domineering and supercilious Tyranny.

Expert in Swimming.

The People neighboring the Shore, both Men and Women, have great skill in Swimming; but the Men within Land use it so little, that they seem afraid at the sight of any great River. They can keep long under Water, and Dive exceeding deep; wherefore the *Portugals* bring of the expertest from hence to the *West-Indies*, to use them in the Pearl-fishing in the Island *Margaretta*. Children not exceeding two years of Age betake themselves instantly to the Water, and learn to Swim, because unskilfulness therein is counted a great shame.

The Women are slender-Body'd, and cheerful of disposition, but have such great Breasts, that they can fling them over their Shoulders, and give their Children Suck that hang at their backs.

The Women are inclin'd to Dancing.

They have great inclinations to Dancing; so that when they hear a Drum or other Instrument, they cannot stand quiet, but must shew their Skill. They meet usually in the Evenings to Revel; while some Dance, others Play upon Instruments, as Copper Panns, struck with Buttons, or Drums made of a hollow Tree, and cover'd over with a Goats Skin, or such like barbarous Musick. They Dance commonly two and two together, Leaping and Stamping with their Feet, Snapping with their Fingers, and Bowing their Heads one to another; some have Horses Tails in their Hands, which they cast one while upon one Shoulder, and one while upon the other; others with Wisps of Straw in their hands, which they let fall, then again suddenly reaching it, they cast

The use of Callistoe's came from Africa.

cast it up aloft, and catch it in their hands. This Dancing having continu'd an hour, or an hour and a half, every one returns home. Besides these Evening-Pastimes, they have a sort of Dancing-Schools, wherein the younger Breed are taught.

The Blacks are Lewd,
though Clean.

These People are seldom free from Lice, and Fleas, although they keep themselves clean in their Bodies, for they Wash every Morning and Evening from Head to Foot, and anoint themselves with Oyl of Palm, or Suet, to make them look Smooth, and that the Flies may not bite their Naked Body. The Women moreover anoint themselves with Civet, and fine smelling Herbs, to be the more acceptable to their Husbands. They count it a great shame to Break Wind in the presence of any: they never do their Easement upon the ground, but make a Hut, whereinto they retire, and when full, burn them to Ashes. They cannot Evacuate their Water in a continu'd Current, as usual in humane Creatures, but rather like Hogs, by intermissive girdings.

Their Salutation.

When they meet any of their Friends or Acquaintance in the Morning, they Salute them with great Courtesie, Imbracing one the other in their Arms, and closing the two first Fingers of the Right Hand, snap two or three times together, each time bowing their Heads, and saying, *Anzy, Anzy*, that is, *Good Morrow, Good Morrow*.

Exquisite in Stealing.

Another (as it were) innate quality they have to Steal any thing they lay hands of, especially from Foreigners, and among themselves make boast thereof, as an ingenious piece of Subtilty; and so generally runs this vicious humor through the whole Race of Blacks, that great and rich Merchants do sometimes practise small Filching; for being come to the Trading Ships, they are not at rest till they have taken away something, though but Nails, or Lead, that is Nail'd to the outside of the Ships to prevent Worm-eating: which no sooner done, then with a singular sleight of hand, they convey from one to another; but if they chance to be trapp'd, they all leap instantly over-Board for fear of Beating; but if caught, and soundly Bastingado'd, then as past doubt of other punishment, they never avoid the Ship, but come again the next day to Trade.

They keep little of their
Promises.

They little esteem any Promises made to Foreigners, but break them if they can see any advantage in it; in brief, they are a treacherous, perjurd, subtle, and false People, onely shewing Friendship to those they have most need of. When they make a Promise or Oath to the Whites, they cast their Face to the Ground; then bowing, speak these words thrice, *Jau, Jau, Jau*, every time striking their hands together, and stamping upon the ground with their feet, and lastly kiss their Fetisy, or *Sants*, which they wear upon their Legs, and Arms.

Most of their Food is
Bread.

How it is made ready.

Most of their Food is Bread, by them call'd *Kankaiens*, Bak'd or Boil'd of *Mille*, mix'd with Oyl of Palm, and sometimes with green Herbs; the *Mille* they prepare by Pounding in a Stone-Mortar, afterwards cleanse it in a Wooden Shovel; then the Women Grinde it every day twice upon a flat Stone, which stands a mans height from the Earth, with another Stone a Foot long, just as the Painters usually Grind their Colours, which is no small labour, though little regarded by the men: Thus made into Meal, they mingle it with water, and make Cakes or Balls as big as both ones Fists, which they Boil or Bake upon a hot Hearth, bound up in Cloth. Others add thereto *Maizy*.

Other Food.

They seldom eat Fleish, but all sorts of Fish; Potatoes also, and *Injames*, which they Boil; as also *Bananaesses*, *Bakovens*, *Rice*, and several other sorts of Fruit which the Countrey affords.

Their

Their daily Drink is Water and Palm-Wine; yet they make another Li-
quor of Mace, which they call *Poitou*. Drink.

The Men Drink stoutly, especially hot Liqueurs, such as Palm-Wine, Bran-
dy, and other Wine, so that the Evening seldom sees them Sober: In Drink-
ing they use strange Customs; for the first Drinker must lay his Hands upon
his Head, and with a loud voyce cry out *Tautosi, Tautosi*: After Drinking they
poure a little as an Oblation to their *Fetisy* upon the Earth, crying aloud
I. O. U. which if they omit, they are perswaded it will do them no good, but
vomit it up presently.

The Men are inclin'd to
Drinking.

Nor have they a less Voracity in Eating, being scarcely satisf'd with Food;
their *Caninus Appetitus* being so insatiate, that when they have as it were but
newly swallow'd the last, they will fall to afresh, as if pin'd for hunger: nor
do they chew it like us, but take it in broken Gobbets with the three middle-
Fingers, and throw them into their Mouthes down their Throat, without
ever casting it beside.

Gluttony in Eating.

Unmanly.

Walled Cities they have none, nor good Towns near the Sea, onely
upon the Shore some Villages appear, of no great consequence, be-
ing ill-favoredly built, and worse order'd; for they so stink of Dirt and Filthi-
ness, that sometimes when the Land-Wind blows, the Stench may be smell'd
a mile and a half in the Sea. The Towns more within the Land are much
bigger, and fuller of Trade, and People who live more at ease; for such as
live at the Sea, are Interpreters, Brokers, Rowers, Skippers, or Seamen, Ser-
vants, Fishers, and Slaves of the other. But although, as we said, the Towns
lie open round about, and not inclosed; yet they are commonly built in pla-
ces of Defence: for they stand on high Hills, encompassed with Woods, and
have no other comings to them, but through small Paths, which are easily to
be defended.

Towns or Villages what
they are.

Their Houses are very sleight, and little better than Hog-Styes, or at the
best like the Tents in Forts, or Bulwarks, being erected in the following form:
Four Trees, or Posts, to a Man's height, are set in a Square in the Earth, and
next those other Posts laid and bound fast; round about this Draft are ma-
ny small Sticks placed one by the other, and bound so close together that they
cannot put a hand between them, and Plaister'd from the top to the bottom
with Loam of yellow Earth, to the thickness of almost half a Foot, which the
heat of the Sun dries so hard as a Stone; within the House, in stead of Paint-
ing or Whitening, they lay another Stuff of red, white, or black Earth, which
made thin with Water, they daub over with a Straw-wisp, and is the chiefest
Pride, and greatest ornament of their Habitations. The Roof consists of two
four-square pieces, made of Palm-Tree Leaves, standing sloaping aloft, and
bound close together when it rains; but ordinarily set open with two sticks
in fair Weather, that the Sun may shine into their Houses: The Entrance or
Door is a square hole, made at one side with a Shutter of Rushes before it,
which can be open'd and shut, being made fast with a cord or rope of *Mille*-
straw: The Floor compacted of Red-earth, laid very flat and even with a
round hole in the middle, to set the Pot with Wine *de Palm* in, when they drink
with one another. Commonly such a House is built in eight or ten days, and
one may buy it for twenty Shillings, or little more. Three or four of these Huts
always stand together in a square, with a Yard in the middle, where the Wo-
men boyl their Meat, hedg'd about with Straw of *Mille* to the height of a Man.

Houses.

How they are made.

The Roof.

The Going in.

The Floor.

In this manner the Houses stand all in a heap, only parted by the aforementioned Straw of *Mille*, and no farther distant from one another, than that one man can go between; so that the Passages are merely narrow Alleys, and very slippery in the time of Rain, by reason of the fatness of the earth; but they dry up again in Sun-shiny Weather as hard as stone.

The Houses of the
Brassos.

The Mansions of the *Brasso*, or Governor, stand commonly by the Marker, and hath none other adjoining thereto, but only those of his Wives and Children; they are somewhat larger and bigger than those of the common people, and cover'd with Straw of *Mille*. His People and Guards have every one a particular Chamber. In the middle of his Court stands a square Hut, open round about, but cover'd on the top, wherein he sits in the day-time with his Nobility that come to speak with him. Before the Court-Gate stands always two Pots in the Ground with fresh Water, for their *Fetifo* to drink out of.

Their Household-stuff.

The best of their Household-stuff is commonly one or two wooden Chests, bought of the *Whites*, wherein they Lock all they possess; so that little can be seen in their Houses. They have some *Kalabasses*, which they call *Akoffo*, made of the Straw of *Mille*, wherein they commonly carry their Wares and other Goods to sell. Their Arms, such as Shields, Assagays, or Launces, hang on the Wall for Ornament. The remaining part of their Goods consists in a Mat to sleep on, two or three stumps of wood for Stools, a Pot or two to boyl in, two or three *Kalabasses* to drink Palm-Wine out of, and a great Kettle to wash themselves in.

Canoes.

Along the whole Coast the Inhabitants use light and nimble Boats, or Sloops; by them call'd, *Ehem*; by the *Portuguese*, *Almades*; and by the *English* and others, *Canoes*: with which they go some Leagues to Sea, and row up the Rivers from one place to another: They are made of one entire piece of Wood, or the body of a Tree cut long-ways with Cutting-Knives; then made hollow on the sides, and narrow above, with a flat bottom, and without any covering over head; the Ends before and behind narrow, and close together as a Hand-bow, and almost in the same fashion; the Head somewhat lower, the Sides a finger thick, and the Bottom two: And after the hollowing, they burn the Wood with Straw, to prevent Worms, and cleaving by the Sun.

The Shape.

At each End the *Canoo* hath a Bowe like a Galley, a foot long, and a Knob a hand thick, whereby the *Blacks* carry them in and out of the Water upon their shoulders; for they suffer them not to lie soaking in the water, but set them upon Props to dry; by which means they both preserve them from rotting, and make them more pliable and swift in the using. Behind they have a Rudder like an Oar, being a long Stick with a round leaf at it: The common ones, wherewith they go out a Fishing, are generally sixteen foot long, and one and a half, or two foot broad. Those made for the Wars, and to carry Beasts or other Wares, are five and thirty and forty foot long, five broad, and three foot high; some so large, that fifty or sixty men may stand in them with their Arms; which sort are made about *Cape de tres Puntas*, because there grows mighty large Trees, being seventeen or eighteen fathom in thickness.

The Bigness.

They lie not high with their Sides above water, but oftentimes he that steers the Helm, sits with his body most in the water: The small ones will hold only one man in the Breadth, but seven or eight in the Length; which are rowed with Oars made of hard wood, in shape of a Spade, with an ex-

traor.



traordinary dexterity Galley-fashion; and make such swift way in Still-water, that they seem to flye; but in Rough-water they will not go forward so fast: The smaller fort, by reason of their narrowness, overset very easily which the *Negro's* with great facility turn and leap into again.

Furthermore, for the prevention of Mishaps, and as good *Omens* of a happy Voyage, they deck them with several Fancies and Conceits; as the Ears of *Mille*, and other painted Emblems and Devices. Some when they go a long Journey, kill (to the Honour of their *Fetifs*) a Sheep or Buck, and hang the same open'd at the head of their *Canoo* for a show.

The Inhabitants of *Mongoba*, *Konda-Quia*, *Ruono-Monou*, and some others in *Gessymonou*, use no *Canoos*; but the *Korredebo's*, near *Rio de Galbinas* or *Maqualbary*, and such as have many Lakes in their Countrey, pass over in *Canoos*. All others make Bridges, which they fasten on the other side of the River to Trees, and bind them fast with small Ropes, which serve in stead of Railes to hold by, that by the swinging they may not fall off. These Bridges they make, how wide soever the Rivers be, and go with heavy burthens over them, and by reason of their shaking, call them *Jenge*, *Jenge*, and extraordinarily necessary, by reason of the fierce Cataracts of Water falling from the high Cliffs, sufficient to bear down fixed Bridges, and altogether unpassable by *Canoos*.

The men of all degrees go habited, either in Linnen, or Cotton Cloth girt round about their middle, and hanging down to their Knees.

They have a great fancy in Shaving their Hair, wherein they observe no particular fashion; for one cuts it like a half-Moon, another Crossways, the third with three or four Tufts; so that amongst fifteen men, hardly two are alike.

They wear as an Ornament on their Arms, Rings of Ivory, strip'd and streak'd with Crosses, three or four on one Arm, and about their Necks a String of *Venetian* Crystal, or Coral, which they break into pieces; but persons of Eminency wear them commonly of Gold: As also on their Legs, Strings of small Chrystal, mix'd with Golden Studs, and other Ornaments of Gold. At their Feet they have commonly some Wispes, or other stuff hanging, kept for their *Sants* which they call *Fetisses*. On their Heads some wear Caps made of the Peeling of Trees, with a long Tail ty'd to it, in stead of a Hat-band, dy'd and drawn with several Colours. Others have Caps or Hats of Sedge or Reeds, a third, Hats with broad Brims, Woven of green Bulrushes; a fourth, made of Dogs-skins, and *Cabriets* or Sheep-skins.

The Women go Apparell'd in Linnen for the most part, fasten'd or ty'd close under their Breasts, somewhat above the middle, and reaching to the Knees with a Girdle of a hand-breadth, Red, Blew, or Yellow, to which hang their Knives, Purfes, and Keys for an Ornament; besides many Tassels of their *Sants* or *Fetisses*.

Thus they go Cloth'd in the house, but when they walk abroad, they lay off this Garment, and washing their Bodies from top to Toe, put on a longer, coming down to their Feet like a Petticoat, over which, as the former, girt close, being Mantlewise, they throw another of Say, or other such thin Stuff.

Their Heads are finely drest, and their Hair neatly Plaited, in the midst with a Tuft, trim'd round about with Strings, anointed with Oyl of Palm; in their Hair they have usually long slender *Kammeties* or Bodkins, with two Teeth, about the length of a Finger, with which they thrust in their Hair, when any thing troubles them; also in Salutation they draw these Bodkins out of their Heads, and

Places where no *Canoos* are used.

The Cloathing of the Men.

How their Hair is drest.

The Head-gear of the Women.

and stick them in again. Upon their Foreheads they have three or four Cuts, about the length of the first Joynt of a Finger; so also on their Cheeks, which being swell'd up, they Paint with several Colours: Beneath their Brows, they make white Strokes, and stick their Faces full of white Spots, which at a distance seem like Pearls. They hang in their Ears Brafs and Tin Rings, and put on their Arms, Copper and Ivory Armlers; and on their Legs Rings of Copper. Young unmarri'd Maids wear many small Iron wreath'd Rings on one Arm.

But the chiefest Pride consists in their Shining Teeth, which they pick and rub with a certain piece of Wood, till they become as smooth, clean, and white, as polish'd Ivory.

Their Employment.

The People lying near the Shore, maintain themselves either by Fishing, Boiling of Salt, Tilling of Land, or Merchandize; as also, by being Factors and Interpreters to those which come out of the Countrey with Gold, to Trade upon the Coasts with the Whites; but the Inland, some by Husbandry, others by Trading, many by Plaiting Caps of Bulrushes, or Dogs or *Kabriten* skins. Others Weave Caps, Purfes, and Garments of the Peeling of Trees, Painted with all sorts of Colours, and very Artificially made, as though Woven of Flax or Hemp.

The Inhabitants of *Atzyn*, *Ante*, *Guaſſo*, *Terra Pekine*, and *Cabo Cors*, maintain themselves by Fishing: Those of *Little-Inkassia*, by Husbandry and Burning of Lime.

They of *Labbede*, though lying near the Sea, make their best livelihood by keeping of Cattel, and making of Salt.

The Blacks of the Town *Moure*, use the Fishing Trade, but the chiefest help they have is Merchandize, and to entertain the *Akanists*, which come to them with Gold.

The People of *Sabon*, as most of the Inlanders, bestow their whole time and labour in Tilling and Manuring their Fields, whereby in the Town *Moure*, lying on the Sea-Coast, in the Kingdom of *Sabon*, Provision of *Mille*, *Injam's*, Fruit, Hens and other things, may be had cheaper than in any other place of the Gold-Coast.

How the Lands are Till'd.

Their manner of Tillage proves very laborious, being done by the hand, without help either of Horses or Oxen; and besides, they are forc'd to clear the Land of Wood, which cut down to ground, the Stumps and Roots they burn to Ashes, which serve them in stead of Marl, or Dunging.

Seed-time.

The Seed-time, with them begins commonly on the twentieth of *April*, in the Rainy-Season, when the Soyl is moistned and become soft; then every man with his whole Family goes into the Field, and takes his best Cloathes and Jewels with him, wherewith he adorns his Wife, Children, and Slaves; giving them also plenty of Victuals, with Wine of Palm; in the Evening returning home, follow'd by his Retinue, Singing and Dancing.

The King's Land first Till'd.

The next day they begin to Sow the Land of their King and *Brass*, or Captain of the Town under whom they live: for which they are entertain'd with Wine of Palm, boyl'd Mutton, and other Food: afterwards every Man takes care for himself. In the midst of the Field, so soon as the *Mille* springs up, and comes to Blossom, they erect a little wooden Hut, Thatcht with Straw, where they set their Children to keep little Birds out of the Corn.

Their Laziness in Tilling Land.

These People are so Lazy, that seldom any of them will sow more than he shall have need of that Year for his Family; whereupon oftentimes, by ill-thriving

thriving of the Grain, caus'd by excessive Drowth, or the multitude of Locusts, there ariseth a great Famine: yet these in certain hazards prevail not to make them more industrious; one reason whereof among other may be, for that none have any propriety in Land, but the King holds all Woods, Fields, and Lands, so that none without his leave may Sowe, or Cultivate to his best advantage for improvement.

None possesseth any Land of his own.

Every man may take as many Wives as he pleaseth, or can maintain: and besides, if he enjoy other women, his Wives may not hinder him from so doing; but he must give every one of them the worth of five or six Shillings to satisfie and quiet them; whereas on the other side, if the Woman flies out to another man, the Husband may put her away and sell her.

Marriage.

When a young Man hath intention to Marry, and hath seen a Maid he likes, he requests the Parents to have her to his Wife (which if she be not a Slave) they will easily consent to, especially if the Bride-Gift be offer'd, that is, about a Mark, for the Parents, and as much in two little Cloathes for the Bride, who then is brought to the House with her Companions, who stay there with her for eight days, that the Bridegroom may settle his Affections, and make himself acquainted with the Maid.

Woeing before Marriage.

And notwithstanding that the Blacks along this Coast have so many Wives, yet in *Atzyn*, and in all the adjoining Countreys, by Custom, at every Town they keep two or three others, which they call *Abakrees*; concerning whom the *Cabofero's* have a great Ceremony perform'd in this manner: First they set these Curtizans there with much Laughter and Sport upon a Straw-Mat to show; whereupon one of the eldest among them takes a young Hen, and opens the Bill of it with a Knife, letting some drops of Blood fall upon her Head, Shoulders, and Arms. In the mean time denouncing Death to any of them that shall take for the Hire of their Prostitution above three or four *Kakravens*; all that she gets she must give to the *Cabo-Sero*; for which she hath the liberty to go into any House, and eat without reproof or denial; so may she in the Market, and not be refused upon a great Penalty. When this is done, one of the Company is sent aside with her, who having searched her, and returning testifies her to be a sound Woman: then with the rest of her fellow-Strumpets being washed, and sitting down upon a Mat, a Basket of Bread is put into their hands, and Chalk or Sand strowed upon the Shoulders, Arms and Breasts. Lastly, they run into the Town with great mirth and clamor, Dancing; and drinking Wine of Palm, or *Bordon*. The following day they sit upon their settled place, where all that go by must give two or three *Kakravens*.

Every Town keeps two or three Whites.

English Money.

Their Liberty.

IN Burying the Dead they make great Lamentations and Mournings, People of all sorts attending it to the Grave. Persons of Quality are laid in a Chest, others bound in a Mat with their best Garments, and some Ornaments of Gold, but they take them away as soon as the Corps is laid in the Ground, and lay another Garment or two in the place, with some Goats-Flesh for Food in their Journey to the other World.

The Funeral.

When a King, or other great Lord dies, the Funeral concludes with the death of some Slaves, and is done onely to show the Power of the Deceased.

The Funeral of their King.

The Women after their Husbands Death are not endow'd of their Estates, but have merely his Cloathes and Jewels; which also are many times lessen'd by the Man's Bequests in his Life-time.

In the Inheritance of the Crown the Brother succeeds; or for want of Brothers,

Their Inheritance.

Their Language.

thers, the eldest of the Family, without any consideration of the Children: so also private Estates goes to the Brothers, or for want of Brothers, to the Sisters Children; only at Akara the Children Inherit as well the Fathers, as the Mothers Goods.

The Language of this People differs in several places; for between Kormantyn and Akara, being but fifteen leagues, they have no less than four: but the Akarists, Kormantyns, Fantyns, Moureans, Minaers, Commendants, as also those of Sama, or Agitaki, or Akitaki, Aquaffo, Fetu, Igwa, Anemabo, Adja, Sabou, Abramboe, use all one Dialect.

Merchandise.

The People of Akara, Ningo, and Sinko, though near Neighbors, yet understand not one another's Tongue; but all that dwell upon the Shore, or Trade with the Whites, speak most of them a mixture of broken Portuguese, Dutch, and French: yet in all this variety of Tongues, they all are ignorant of Writing, not knowing indeed what a Letter means.

The English, Netherlanders, and French, drive great Trade with the Blacks upon the Gold-Coast, exchanging their European Commodities for Gold, and to that purpose in several places near the richest Trading-Towns, Ledger-Ships, Factories, and Forts for the keeping of their Wares, conveniency of Dealing, and against the Intrusion of Enemies. The chiefest Places where Settlements are made, are Atzyn in the Kingdom of Atzyn, the Town on Cabo tres Puntas in Little Inkafia, Botrow, Takarary, Samo in the Kingdom of Anten, Agitahi, or Little Commendo, Daan, or Del Myne in Guaffo, Moure in the Kingdom of Sabou, Anemabo, Adja, Kormantyn, Fantyn, and Akara.

Commodities brought by the Netherlanders to the Gold-Coast.

The Wares brought thither, and commonly barter'd for Gold, are these following, and the like:

Sleazy, half White, and course Hessen Linen.
Half worn Sheets.
Ticking for Beds.
Cyprus Clothes.
Red, Blew, Yellow, and Green Cloth.
Turkish Tapistry.
Gray Says.
Frize, White, Red, and Green Blankets, or Ruggs.
Turkish Carpetts.
Red, and Yellow Says.
Stew-Pans.
Barbers Basons.
Great Scotch Pans, two Fathom in circumference.
Brown Kettles.
Beating Banns.
Painted Dishes, with mens Pictures in them.
Copper Pots.
Round Copper Stewing-Pans, Tin'd in the inside.

Copper Locks.
Trumpets.
Copper Armlets.
Tin Baking Pans.
Dishes, and broad Pans.
Large Combes.
Great and small Fishhooks.
Flat and thin Lead.
Spanish Wine.
Sarsaparilla.
Bars of Iron, of two, or three and thirty Bars, to a thousand weight.
Handles for Cutting-Knives.
Great Seamens Knives.
Looking-Glasses.
Fine Coral, or Venetian red Beads; and all sorts of Venetian Beads.
Another sort of Blewish Beads.
Great Sheepskins.
Sheeps Tallow.
Some East-India Stript, and Wrought Cloth; and such like.

The

The Clothes which are made at Cape de Verde, and along the Quaua-Coast, and at Arder, are also vented on the Gold-Coast; for the best and most desired Wares, are Linnen, Cloth, Copperwork, Basons, Kettles, Knives, Ironwork, and Brandy.

The most Vendable Commodities.

Here is generally a certain Rate or Price set upon every Merchandise, in relation to the Gold: as for example, an Hundred twenty and eight Ells of Sleazy Linnen, is oftentimes Appriz'd at a Bandy of Gold; by the Blacks call'd Ta, and is as much as two Ounces and a half English, which reduc'd to Coyn, at four Shillings the Penny Weight, comes to Eight Pounds Sterling.

The Sleazy Linnen the Blacks use for Clothes; the small Cruises to put Oyl in, with which they anoint themselves; but the great ones are set on the Graves and cover'd up; the Barbers Basons to Wash, and Shave themselves withal; the great Scotch Pans to kill Pigs or Sheep in, and Dress them in stead of a Trough or Tub; of Iron they make Arms, as Assagays, or Launces, Swords, Hewing-Knives, to open the Ground, and cut Wood with. The Yellow, Blew, and Green Cloth, when cut into long Pieces, about a hand broad, make Girdles, wherein they stick their Knives, Poniards, Benfesen, and such like; the Venetian Beads, they wear strung on the Peelings of Trees, about their Necks, Hands, and Feet.

To what use the Blacks put the Wares they buy.

The Maritime Blacks, serve the Merchants, Strangers, and other Blacks which come with Gold out of the Inland Countreys, for Brokers and Interpreters, for which they receive a Reward, by them call'd Dache, that is, a Gift, or Present.

The time of making a Voyage to this Gold-Coast, out of Europe for Trade, asks no particular season; but may be done all the Year; for where-ever the Ships Arrive, they may Ride at Anchor safe, for which the Ground is very convenient, being Sand and Clay mix'd together.

Navigation.

For the Weighing of Gold, they have small Scales made of Copper, with very long Strings, and round, and hollow Weights, like an Orange-Peel.

Gold-Weights.

The People far Upland have Wooden Weights in some, and in other places Red, and Black Beans, of which they know exactly how many make such and such Weights of the Whites.

At Akara they use divers sorts, both of small and great Weights. A great Bandy, their heaviest holds out two Ounces and eight Penny Weight, and is by them call'd Ta; a small Bandy weighs one Ounce and fourteen Penny Weight; according to the Custom on the whole Gold-Coast, sixteen Penny Weight make Ounce of Gold, such an Ounce they call Ossuachican; one Ounce and four Penny Weight Ossuanon; ten Penny Weight Offerou; five Penny Weight Exykbas; four, Serou; three, Samma; two, Jarruka; and a Penny Weight Matabbe, or Medratabbe.

A Bandy is 2. Ounces; 8. English, or 12. weight.

A small Bandy is 1 Ounce; 14. English, 60. Guiderons; 16. Penny Weight in Gold is an Ounce; 1. Penny Weight in Gold, is, 4. Shillings English.

The Linnen which they Buy they Measure by two Fathom together, which cut asunder they call, Jektam.

The Measure.

They of Atzyn have but little Trade, by reason the Merchants in their Travel are often Robb'd and Murder'd on the ways, by the confining People which are under no King nor Government, but each follows his own wicked Inclination, having amongst them neither Law nor Justice: And therefore the Trading Inhabitants Travel thorow the Territories of Igwya, and Jamou, both which have settled States, whose Kings, for the benefit of the Custom, keep the Ways free and clear.

The Blacks of Takorari, carry themselves very rudely to all Whites; they were formerly visited with Sloops and Ketches by the English, and Hollanders for Trade,

Trade; but finding that their Gold come but in small quantities, it hath been discontinued.

The *Akanists* have Commerce with the Inhabitants of *Soko*, and bring from thence Clothes, which they Exchange for Ryals of Eight, or other Pieces of Silver; but this very seldom, by reason of the great danger of the Ways, as we mention'd but lately: however such as do venture, and make a safe Journey, gain great Riches by the aforementioned Clothes.

In *Sama* the *Portugals* and *Dutch* have a Factory, and Trade with the People of *Adom* and *Wassa* for the same Wares that were wont to be Vented at *Ante*, viz. Iron, Says, Course Linnen, Seamens Knives, Beads, old Sheets, and such like.

Those of *Ante* have some Gold brought to them from *Egwyra* and *Mompa*, but are hindred from improving their Trade by the Wars of the *Antinars* against those of *Adom*.

Before *Little Commendo*, formerly on the Sea, was a great Trade driven by the *English*, but since the *Dutch* won the Castle *De Myne*, 'tis remov'd thither, only at *Commendo*, upon the Kings intreaty, a Store-house is built, and furnish'd with all sorts of Goods, but cannot draw thither much Trade.

Cabo Cors for some years had repute for the chiefest Place of Trade on the Gold-Coast, but of late so decay'd, that scarce any shew of it remains: yet still the Merchants keep a Store-house there to furnish the Inhabitants, and those that come daily from *Fetu* thither to Market.

These *Blacks*, as they have good Judgment, and can quickly see if the Gold be good or not, so they know by a peculiar Art, to falsifie and embase that which they intend to give to the *Whites*, in divers manners.

Most of their Cheats they practice in their Gilded Arm-Rings, which they mix with Copper, as likewise among other pieces of Gold, and cannot be distinguish'd from the Gold, when newly Clipt, but grow commonly Rusty and Pale, having lay'n some time amongst the Gold: the best proof they make by Strong-Waters.

Their melted Gold (which Art of Melting they have learn'd from the *Portuguese*) they falsifie with two much red Copper, or Silver mixt amongst it; for without one of these two the Gold will not Run. This is a Cheat very common and usual among those of *Fantyn*.

They have yet another Trick, to cover Silver and red Copper over with Gold, so as not to be discover'd unless you cut it.

Formerly the *Portuguese* us'd to punish the *Blacks* very severely, if they brought but one Penny-weight of falsifi'd Gold to sell, without any respect of Persons.

The Gold as it comes out of the Myne, without Melting or Refining, is taken for the best, that is, when the Sand, or Dust is merely Sifted out: Besides, one Myne affords much better Gold than another; for the deeper they fetch up the Gold, the worse it proves, being spoil'd by too much Quick-Silver.

Amongst the Gold brought from the upper Places of this Coast, that of *Atzyn* and *Adom* bears the Credit as the best, because 'tis observ'd, that the People Melt it without falsifying.

The *Akanists* bring most melted Gold, which is taken for good; but they must be narrowly inspected, for they are ingenious at Gilding.

The *Akaras* Gold hath a good repute for Purity, if the Dust be quite blown from it.

They

The *Blacks* are cunning in falsifying their Gold.

The *Akaras* Gold is the best.

They have no Coyn amongst them; but the Subjects pay Tribute in weighed Gold; but if it be a small Parcel under any Weight, then they pay one another with Pieces of melted Gold, as big as Pins-heads cut four-square, which they call *Kakraven*; and the *Portuguese*, *Denier* and *Pai*, being about a Grain, or less. This invention the *Portuguese* taught them first; for before their arrival the *Blacks* knew nothing of them: but they finding neither Coyn, nor any small Weight of Gold for to pay, when they bought Fruit, or any other Provision, thought on this way of Payment in stead of single Money: since which time, all along the Coast, an infinite number of these Pieces may had; when the other *Blacks*, where the *Whites* are not known, use no such, but sell their Gold as it comes from the Earth: for in stead of Coyn or Money to pay one another in small Sums, the People of *Akara* have little Iron Spikes, or Crosses of a Finger long, with a Half-Moon on the top.

When they go to the Wars they Paint their Faces, Breasts, and whole Bodies, with yellow, white, and red Colours, and make upon it Crosses, Snakes, and such like, hanging a round Ring, made of the Branches of Trees, as thick as an Arm, about their Neck in stead of a Corslet, to keep off the blows of their Cutting-Knives, and set on their Heads Caps like a Helmet, made of Crocodiles, or Leopards-Skins, adorn'd with red Parrots Feathers, and before with two or four Horns. The *Grandeers* wear a Garland of Elephants, or Seahorses Teeth: About their Bodies they have a Leathern Girdle, that comes betwixt their Legs, with a small Cloth before their Privacies; and in the Girdle they stick a Knife, or Ponyard, whose Sheaths are made of Dogs, or Buckskins, adorn'd with a great red Shell of a Hand breadth on the top. The common Soldiers use great Chopping-Knives, broad at the ends, and small; and in stead of a Handle they adorn it with a Bone of an Ape or Tyger, which they stick at one side of their Girdle.

Their other Arms are Darts, Shields, *Affagays*, or Lances, and two-edged Swords, with Handles of the Bones of Lions, Tygers, and other dangerous Beasts, Knobb'd at the ends, and cover'd with a Plate of Gold, or with Skins of Fish. Their *Affagays*, or Lances, Darts, Arrows, and Bowes, have several other fashions; but mostare Tipt at both ends, with Iron of an equal weight, that in the throwing, they may flie level.

Their Shields are commonly six Foot long, and four broad, made of Mat-work, or Wood, in manner of a four square Tray, bow'd inward, having in the midst a Wooden, Iron, or Copper Cross, which they hold by. Some persons of State, cover their Shields with Tygers Skins, and put an Iron or Copper Plate above that, two Foot long, and one broad. The Bowes are of streight, hard, and tough Wood, and the Strings made of the Peeling of Trees; the Arrows, at one end, in stead of Feathers, have a rough Dogs Skin drawn half over them; and at the other, a small Head Poyson'd: but they may not carry such Poyson'd Arrows, except in the Wars against their Enemies.

Their Drums are of two sorts, one made of hollow Trees, drawn over with a Goats Skin, being very deep; whereupon with Drum-Sticks, like Pestels, they Beat when the King keeps a Feast, for they lie commonly before the Kings, or Captains house. The others made also of hollow Trees, but smaller, round above, and sharp beneath like a Top, which they hang about their Necks; and therewith, after their attendance is ended, they go about Drumming; which they use to none but the Nobility.

Their Trumpets, or Horns, cut out of Elephants Teeth, finely Striped, with

There is no Coyn.

Kakraven.

Arms.

Drums.

Their Trumpets, or Horns.

with a square Hole in the middle or end, wherein they blow; but none may have these but the King, or Captain.

Most of the Blacks, lying near the Sea, know also pretty well how to use Guns dexterously, which they learnt from the Portuguese.

Those of the Town *Myne*, use now for the most part Musquets: In casting of Lances, or *Assagays*, they have such a sleight, that they will hit the White, though no bigger than a Sixpence, standing some Paces distant. They never fight but with continual Drumming, and Sounding the Horn. The Prisoners on both sides they make Slaves, and Feast in some places upon the Slain, making Drinking-Cups of their Skulls.

They fight without order.

In Drawing out to Fight they keep no Order, but all run together, falling on furiously, with great Cries and Shreekings; in which Service all are bound to follow the King, saving onely, very old Men, and Youths under eighteen or twenty years of Age.

The Victor uses great Cruelty against the other, cutting off their Heads, sparing neither Women, or Children, and triumphing therewith two or three weeks together, continually Chanting forth their own Praises, and whatever may tend to the dishonor of the Enemy; and this Custom hath been practised not onely here, but too frequently in other parts of *Africa*.

The Command and Dominion of the King.

The Kings have here absolute Command, and Govern according to their own wills, their little Territories: and although in outward appearance, the Subjects seem not to give that Honor and Respect as befits them, nor themselves to take such State as is proper for them; yet they do (as we said) what they please, Burning, and Destroying, Placing, and Displacing, as Fancy, Humor, or Anger moves them. They alone make War, and Peace, nor dare the justest or most bold Magistrates punish the Villanies of their Retainers.

All the Towns lying near the Sea, are every one Govern'd by a Captain, or *Braffo*, and *Kaberos*, or Chief Officers, appointed in the Kings Name.

There are many of the Nobility.

Fidalgo's, or Noble Persons, the King makes in too great abundance, considering the smallness of their Ability, and Means to live on, which are diminish'd also by the Purchase of their Honour. Now it is to be observ'd, that by three Gifts, any man may attain to the degree of Nobility; that is, of a Dog, a Sheep, and a Cow, together with some other things of less consequence; as Wine of Palm, and Brandy Wine: so that this Honour, *vis & modis*, costs them near a Hundred Markes, and distributed in this manner: First he buys for those that undertake to recommend his cause to the *Braffo*, or Captain of the Town, a Cow, whereto all the Nobility are invited, and without fail appear at the set-time, Drest in the best Attire, to help to order the Feast, and to shew Feats of Activity and Mirth. In the mean time, the new Nobleman having made all ready to entertain his Guests, sends to another *Fidalgo*, a Hen, and a Pot of *Palmito*-Wine to his house. On the Feast-day, all the Inhabitants of the Town come together, and go to the upper end of the Market, provided with all sorts of playing Instruments for their Sports; as Drums, Horns, Bells, and other devices, to whom the *Braffo* joyns, accompany'd with many Youths Arm'd with Shields and Spears, or Lances; and their Faces Painted with Red and Yellow Oker.

At last comes the new made *Fidalgo*, into the company of the other Noblemen, with a young Man Attendant, carrying a Stool after him, upon which he seats himself; when presently his Fellows wish him good luck, pulling a handful of Straw out of the Roof, and lay under his Feet; then address themselves

selves to tender their Civilities to his Wife, tying up her Hair with many Golden *Fetisies*, and Crosses, having about her Neck a Gold Chain; and putting in one of her hands a Horses Tail, and on the right Arm a Gold Ring, with a broad *Pendulum* of Gold, like a Potlid: thus Attir'd and Attended with many other Women, they follow the beforemention'd Cow through the Market, Singing and Dancing, till return'd into the same place; the Men make strange Sport, Drumming, Dancing, Fencing, Singing and Leaping about them: At last they carry them through the Town upon a Stool, casting Meal in their Faces; thus their exorbitant Pastimes continue till Evening, and then the other Nobles conduct them to their usual Habitations.

The next day, (for this Solemnity continues three) they spend as the former.

On the third, the Executioner Slaughters the Cow, and cuts it into four Quarters, of which every one has a piece given; but the Instituters of the Feast may not Eat thereof, as conceited, that if they did, they should die within the Year.

During the Feast a white Flag stands upon his House in token of Joy, and an open Court; and after the Solemnity ended, the Head of the Cow is brought to his House, Painted with many Colours, and hang'd about with Wisps of Straw, and Devices, in token or confirmation of his Nobility; whereby he hath gain'd great Freedom and Priviledges: for now he may buy Slaves, and Trade for other things, which before he had no permission to do. They take great care therefore about it, although perhaps the acquiring cost them all they are worth, and thereby are much poorer than before: but he soon gets it up again by Presents brought him from others, each according to his ability. And now as soon as he hath gain'd an Estate again, he bestows it upon Slaves, wherein their Riches and Reputation consists.

These keep one among another a yearly time of Feasting; where they make good Cheer, new Paint the Cows Head, and hang it about with Ears of *Mille*. Besides this, the Nobility in general keep one Feast upon the sixth day of *July*; where they Paint their Bodies with Stripes of red Earth, and wear on their Necks a Garland of green Boughs and Straw, as a Badge of their Nobility. In the Evening they all come as Guests to the House of the *Braffo*; where they are entertain'd with exceeding Mirth and Feasting, even to Excess and Drunkenness.

Religion, or Worship.

These People are so conceited of their old Idolatrous Customs, that they deride, as it were, the Religion of the *Whites*, under what Name or Notion soever. Several times have the *Portuguese* and *French*, by Jesuits sent thither, endeavour'd to convert them to the Christian Faith, yet never have been able hitherto to effect any thing worth relating. And thus have we travell'd through the *Gold-Coast*.

The

The Coast from Rio, Volta to Arder.

The River Rio da Volta.

SEVEN Miles Eastward from Akara, on the Shore, lieth a Town call'd *Sinko*; twelve Miles from that, the River *Rio da Volta* falls into the Sea. Coming with Ships before this River, the Entrance seems very little, because of a Shelf which lies before it, and closeth it up: yet more within Land it may be discern'd to run with an open and wide Channel.

Between *Sinko* and *Rio Volta* standeth a Town call'd *Ley*, whose Inhabitants maintain themselves by selling Cows; wherewith, though at a dear Rate, they furnish themselves with Meat.

Three Miles from *Rio Volta* lieth a Point, call'd in Portuguese, *Cabo Montego*, a low Country, having little Wood, and the Shore spreading East South-East.

Observe, Spanish Miles or Leagues, (as we said before) such as twenty five make a Degree.

From *Cabo Montego* Eastwards, the Coast shoots out with a great Belly, so that from one Corner to the other, it is ten Miles Sailing. The Country seems Craggy, yet water'd with a small River, whose Mouth is stopp'd with Sand, and hath Trees on the East Quarter. Beyond all the Land lies flat as far as *Popou*, or *Popou*, and shadow'd with good Boscage.

THE

K I N G D O M

OF

A R D E R.

The Kingdom of Arder.

The Town Foulaen.

Little Arder.

Jakkein.

THIS Kingdom of *Arder* contains about twelve Miles in length, beginning four Miles Eastward of *Popou*, and ending at *Aqua*.

Three Miles Eastward of *Popou* on the Shore, appears a Town named *Foulaen*; five Miles Eastward of which, on the same Coast you come to *Little Arder*, three hundred Rods in length; beyond which, about fifty Rods from the Shore, runs a River of brackish Water. From *Popou* the Coast reacheth East and by South to *Arda*; and for eight Miles low Land, spotted here and there with Trees. Two Miles Westward of *Arder* stand four Woods. A Mile to the North North-East of *Arder*, you may see *Jakkein*, a Town so call'd from the Governor thereof.

The City is encompass'd fifteen hundred Rod about, with an Earthen Wall, and includes a stately Palace, the Residence of the Governor, and water'd with a small Rivulet.

Three

Three days Journey from *Jakkein* lieth the *Tojo*; and a quarter of a Mile farther a Town call'd *Ba*, surrounded with a Mud Wall, over which a *Fidalgo* Commands in the King's Name. On the Sea-Coast stand two Gates, and on the Land-side runs a fresh River, which reacheth to *Benny*.

About twelve Miles to the North North-East up in the Country, lieth *Great Arder*, an open Village, and straglingly built, but containing in circuit, as the Natives report, above three Miles. They may conveniently Ride to *Arder* on Horseback, or be carri'd in a Litter or Waggon, there runneth so straight a Way thither from the Shore. In the mid-way stands a Retiring place for Travellers, where they brew Beer of *Mille*. The King hath his Residence in this Village, and two Palaces; but he dwells only in one, the other being reserved as a Retirement upon casualty of Five. Both these Palaces are covered with an Earthen Wall of four or five Foot thick, with Coverings of Reeds, and have several Chambers and Apartments within.

Here are no Wall'd Cities, but open Villages in abundance, only secure for Merchandise, and defensible for the Inhabitants.

The Air proves unhealthy to the Whites: for the greatest number of them that go to Land are quickly seiz'd by a Sickness, which for the most part kills; whereas the Natives are very fresh and sound, and attain a great Age.

This Tract of Land is every where plain and fruitful, thin of Woods, but full of fine Villages, the Ways very convenient to Travel in, and several full-stream'd Rivers, that irrigate, and with their Waters fertilize the Ground.

The Valleys are enrich'd with divers Fruits throughout the whole year, as Injames, Potato's, Oranges, Lemons, Coco-Nuts, Palm-Wine, and such like. The Injames are eaten either boyl'd, broil'd or roasted, with Butter for Sauce.

In the Marshes of *Arder* they make much Salt; which those of *Kuramo* buy and carry away with great Canoes.

Here breed many Horses.

The Houses are meer Mud-walls, two or three Foot thick, and cover'd with Straw.

Their Household-stuff no other than that before described on the *Gold-Coast*; and as there also, for Ornament, hang on the Walls their Arms, viz. Shields, Assagays, or Lances, Bowes and Arrows.

In Places of retirement, or, as we may call them, Inns, between the Shore and *Great Arder*, and in the Town *Offer*, they brew Beer of *Mille* in this manner: First they steep the *Mille* in Water till it shoots, afterwards dry it in the Sun, then stamp it to Meal in great Mortars, and poure upon it boyling hot Water. They know also to make this Mash Work with-Yeast; and to make it thick or thin, as they please. But this Beer, by the heat of the *Mille*, will soon sowre, and drinking of it causeth the Scurvey, but mixed with Water makes a good wholsom Drink.

Their Bread made of *Mille* they call *Kanties*, and their other Victuals *Kade*; being green Herbs, Rice, Beef, Pork, *Cabrietes* or Mutton, Dogs, and Hens.

The Men have three, sometimes four Garments hanging about their middles, one shorter than another, so that part of them all may be seen; but the upper part of the Body, and Feet up to the Knees, remain naked. The better sort have very sumptuous Cloathing of Silk, wrought all over with Gold; upon which they wear fine white and thin Cotton Cloathes; so that the glance of the Gold shines through it.

The



The kind of the Inhabitants.

The Women are so addicted to Dancing, that they cannot forbear upon the hearing of any Instrument, though they be loaden with one Child in their Belly, and another at their Backs, where they commonly carry them.

Both Men and Women keep their Bodies very clean, washing every morning and evening; the Women anoint themselves usually with Civet, and other sweet smelling Herbs and Plants, to seem the more acceptable to their Husbands.

When a young Man intends to put himself into a Marry'd condition, and hath observ'd a Maid that pleases his eye, instantly he seeks to make acquaintance with her, which hath no difficulty, because of the great freedom they have; by which means it happens often, that a mean young Man, gets a Nobleman's Daughter; and if they agree between themselves, the Marriage is concluded, without need of acquainting the Parents on either side.

A Nobleman may Marry as many Wives as he pleases, and every year, over and above, gets two or three of his Companions Daughters, eight or ten years old, who serve him as Naked as they came from their Mothers Womb, till he enjoys them, and then they obtain a little Garment on, and are esteem'd for Women.

The confirmation of the Marriage, is, by giving two or three little Clothes by the Bride-groom to the Bride, and seven or eight Pots of Drink, to the Friends and Neighbours to make merry with.

A Common Man, as before is declar'd, may Marry as many Wives as he can keep; yet for all that they run a Whoring, and must not be found fault with; but if a Woman go Astray, the Man may reject or sell her; so that hereby it seems, that they are much subjected to their Husbands, yet they are inclin'd to Wantonness, wherein they neglect no opportunities to satiate their Lusts; and this causes in many, an absolute sterility; in others, a seldom pregnancy, so that they have but few Children; perhaps, two or three in their whole lives: if some happen to have eight, or ten, they win infinite respect, both

The Conditions of the Women.

both from the Husband and other Friends; whereas the Barren are despis'd by all: and although they love multiplicity of Children by one Woman, yet they question that Womans honesty, that has more than one at a Birth.

At Funerals they have many solemn Ceremonies, for all the Neighborhood attend; and the Nobleman, in whose Precinct the Deceas'd formerly liv'd, gives Clothes to wind up the Corps in, which is then laid in a Vault of his own Dwelling-house, bravely Hang'd with Mats.

Their own Mother-Tongue is with them little esteem'd, which they seldom speak; but most of all the *Alkomys*, which in that Countrey is held to be a noble Language.

The Europeans drive here a great Trade, especially in *Little Arder*, whither they bring several Commodities, to exchange for Slaves, Cotton Clothes, and *Akari*: but the readiest Merchandise which the Blacks Barter for here, are little Horns, call'd *Bousfers*, found under the Islands of *Maldivi's*, and brought over out of *Goa*, and *Kochin* in stead of Ballast: but it happens sometimes, that the *Bousfers* are hard to be gotten, and dear, every Pound worth Four Shillings; and then, in stead of them, other Wares are brought thither, especially fine Red Beads: but when the Trade is manag'd with *Bousfers*, they Barter usually one third part of *Bousfers*, and two third parts of other Merchandise.

The other Commodities fit for Dealing, and to Purchase Slaves; are,

Javan, White and Red Damasks.
Gold Leather.
Cypres Cloth.
Red Cloth, and broad Lifts.
Staves of Iron.
Red Copper Pieces.
Fine Linen.
Copper Armlets.
Red Beads.
White Horse Tails, with the Dock.
Black Hats, with flat Crowns, and broad Brims.
Cambrick.
Gilded Looking-Glasses.

Brandy.
Gold, and Silver.
Red Cloth.
Mariners Knives.
Italian Tape, but no other Colours besides red and white.
Strip'd *Armosines*, or Doublets with white Stripes for the Ground.
Light Damasks.
Flowers wrought with Gold and Silk.
White Flower'd *East-India* Damasks.
Indian Armosines, or Habits, and the like.

But all these Wares or Commodities are not onely esteem'd in the Coast of *Arder*, but also at *Benyn* and *Kio Lagos*.

The Inhabitants of *Little Arder*, and of all the other Towns lying near the Sea, maintain themselves partly by Filhing and making of Salt, and partly by Merchandise, but within the Countrey by Tillage onely.

The Method of their Husbandry and Solemnity of their Seed-time, is the same with that we described of the *Gold-Coast*.

In the Village *Ba*, every four days they have a free Market of Salt, brought from *Jojo* in great quantities by *Canoos*, and from thence carri'd to the Territory of *Ulkuma*, where 'tis ready Barter.

Four or five Miles from *Ba*, by a great Tree, a free Market is kept every day, where the Inhabitants, sometimes to the number of three or four thousand, come with all sorts of Commodities.

When

The Funeral.

Their Merchandise.

Their Maintenance.

Tillage.

Merchandise.

When the Merchants Land at *Arder*, they are brought to the King, where they must give an account of their Trading to him in the *Portugal* Tongue: for none may Trade there before he hath first offer'd his Goods to the King, that, as he says, his Subjects might not have the best Merchandise, and he the course; besides this, they must give to the King for a Present, a Lump of fine Coral, six Pieces of Cypress Cloathes, three of *Mauiffes*, and one of Diaper: yet nevertheless the *Whites* must seem to set out the best Wares, as Silk, and the like, uppermost; though generally they conceal better, because then the Subjects must have the worst only; which would not be for the Merchants profit: however, as we said, they must seem to correspond.

After the delivery of the Silk Wares, and some other sleighter, yet in the King's Court several Presents must be given to his Son; to the *Foella*, or Captain of the *Whites*; to the Porters, or Door-keepers; and to divers other of the Courtiers.

After leave obtain'd from the King to Trade, all the Nobility conduct the *Whites* off to the Stock-fish Town, lying a Mile from the South-West Shore, where a convenient place is appointed for them to Truck for Slaves.

But for liberty to Trade for *Akory* they must pay more, forty Pieces of yellow Armlets, twenty Hens; a *Cabriet*, or Sheep, besides other things to those that make Proclamation, that every one that will Trade with the *Whites*, may now do it freely.

The Wages for carrying the Merchandise to the King, is two yellow Rings, for a Chest or Pack carri'd by two Men; and four, for what four Men carry.

As soon as they come to Land, there must be something given to the *Honga*, or Captain of the Boat; for which he must be ready at all times with his Boat on the Shore for fear of any mishap, to preserve Goods and People; because by the beating of the Sea against the Shore, the Landing proves very dangerous.

When the Merchants have done, and are ready to depart, they must pay to the King two Musquets, and five and twenty Pound of Gun-Powder, or for want of that, in Silk-Worms, the worth of nine Slaves; to the *Carte*, to the *Foella*, or Captain of the *Whites*, and to *Honga* the Captain of the Boat, to each of them a like Present.

Provisions for the *Whites* may be had here for a reasonable Price, that is, a Cask of fresh Water, and a Sag of Wood, for two yellow Armlets; a Kof, or Chest of Salt, for three; five Hens, for four; a Pot of Beer, for one.

In time of Wars none are exempted from Service, but very old Men and Children; their disorderly manner of Fight you have before describ'd, as also their Barbarism to the Slain and Prisoners, and Method of Triumphant with their Heads; and therefore we will not here repeat, and cloy you with the same things again.

The King of *Arder* hath absolute and Sovereign Power over his Subjects, and according as they reckon State, carries a Majestick Splendor, both in Clothes and Servants, his Subjects tending him great respect: He Creates Noblemen and Courtiers at his pleasure, and punishes Offenders, not any daring to contradict.

Every Town, as *Jakkijn* and *Ba*, hath their *Fidalgos* or Noblemen to preside in, in the King's Name, who exacts a great Revenue from the Inhabitants, by Order from the King.

When the King dies, for two or three moneths after, two sit waiting by him,

The Wars.

Dominion.

Funeral.

him, and some Servants are Strangled, as an ostentation of Power, not in expectation of Service in the other world.

The Crown descends to the Eldest or Youngest Son, after their Fathers Decease, and takes all his Father left, but his Wives, whom all but his own Mother, to whom extraordinary respect is shown, he employs in his works of several kinds.

The Goods of the meanest sort, after their decease, falls to the Noblemen, whose Vassals they were.

Their Religion consists in no appointed Meetings, or settled Form, though they have *Fetiferos* or Priests; for every Person of Quality hath his own Chaplain, and if any be sick in their Family, the *Fetifero* comes, and taking Oxen, Sheep, and Hens for a Sacrifice, cuts their Throats, and with the Blood besprinkles their *Fetifi* or *Sant*, that is, sometimes no more than an old Earthen Pot, or Basket.

Every Family hath a Meeting once in six moneths, at which, their Priest offers Sacrifice to their *Fetifi* or *Sant*, put under a Pot with Holes; and then they enquire of what they desire to know: If the *Fetifi* be unsatisfied, the Priest can get no words from him; if otherwise, he hath an answer by a gracile, or small-piped voice, (as if it came from the *Fetifi*, whereas, indeed it is a counterfeited sound by their Priests:) Then the Inquirer takes a Bason, fill'd with Beer and Meal, and gives to the Priest; then suddenly, somewhat in the Pot, under which the *Fetifi* sits, leaps; whereupon all promising obedience to the answer, and drinking a draught out of the Bason, depart.

They believe another life after this, but not for all; for they say, that a man after death, perisheth, and his blood congeals; so that none must expect any Resurrection, saving those that are slain in the Wars, which they averre to have found by experience; and that the Bodies slain in the Wars, lie not two days in the Graves. But more probably, this seems a cheat of their *Fetiferos*, who in the night, steal the bodies from their resting-places, to make the people believe they were risen, and gone to another life; and to this end, to make them the more stout and valiant in the Wars.

Sixteen miles Eastward of *Little Arder*, *Rio de Lagas* empties his Waters into the Sea, before which a Shelf lyeth, that choaks the whole River, except at the East-side, where they may Row in with a Boat, but not without danger to overset in a rowling Sea. This Flood goeth in at North or North-west, and so passes to a Town call'd *Curamo*, lying on the South: from which Cotton-Cloathes are brought to the *Gold-Coast*, and with good Profit Traded for by the Europeans there.

Rio Lago.

Curamo.

The Kingdom of ULKAMI, or ULKUMA.

Ulkami, or *Ulkuma*, a mighty Countrey, spreads Eastward of *Arder* between that and *Benyn*, to the North-East.

From hence they send many Slaves, partly taken in the Wars, and partly made such as a punishment for their offences, to *Little Arder*, and there sold to the Portuguese to be transported to the *West-Indies*.

The Kingdom of Ulkami

Their Trade.

S f

The

NEGRO-LAND.

The Boys in this Region are, according to the *Mahumetan* manner, Circumcised; but the Girls, when they attain the Age of ten or twelve years, they put a Stick up their Privacies, whereon Pismires, taken out of the Fields, are set to eat out the Flesh.

The Monarchy of BENY N.

Borders of the Kingdom
of Benyn.

THE Kingdom of *Benyn*, or *Benin*, so call'd, from its chief City *Great Benyn*; borders in the Northwest, on the Kingdom of *Ulkami*, *Jaboc*, *Jejago*, and *Oedobo*; in the North, on that of *Jaboc*, eight days journey above the City *Benyn*; in the East, on the Kingdom of *Istanna*, and *Forkado*; and in the South, on the Sea.

Signifi.

How far this Principality of *Benyn* spreads, from South to North, is as yet unknown, by reason several places continue so full of great Woods, that they cannot be Travell'd; but it hath from East to West about a hundred Spanish Miles.

Leib.

This Kingdom boasts many good Towns, though little at present known, as lying eight or nine days journey beyond the City of *Benyn*; besides an innumerable number of Villages and Hamlets, sprinkled as Beauty-Spots on the Verge of the River; but the rest of the Countrey, not Inhabited, so overgrown with Brambles, and Bushes, as makes it unpassable, save onely where some narrow Paths lead from Town to Town.

Gotten.

The City of Benyn.

Twenty miles or thereabouts, up the same River, near its Head-Spring, stands a Town call'd *Gotton*, considerable for its length and extent.

Nine or ten miles from which, but more into the Countrey Northward, *Benyn* shews its self; a City of that largeness, as cannot be equall'd in those Parts, and of greater civility than to be expected among such Barbarous People; to whom better known by the name of *Ordor*.

Signifi.

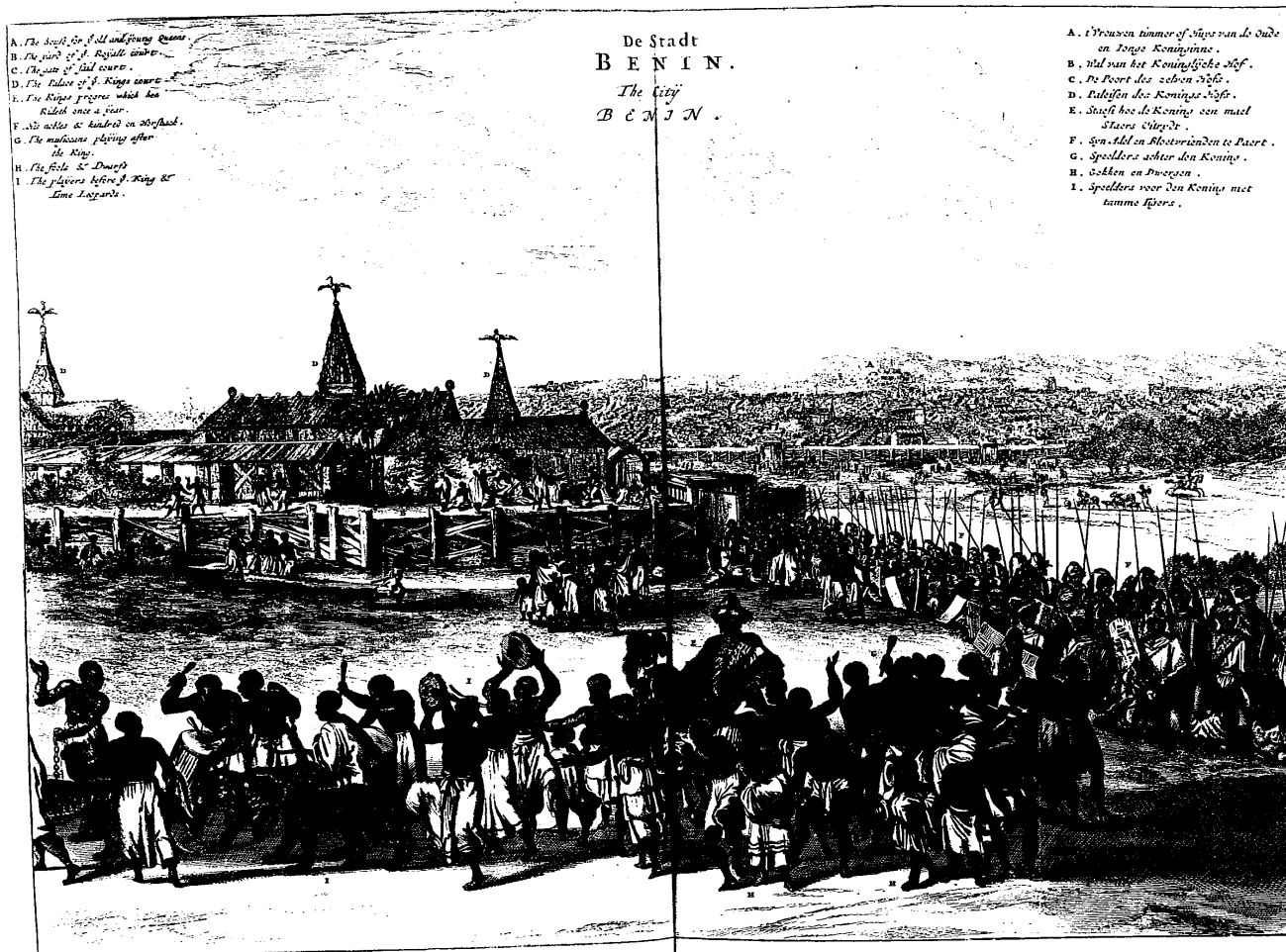
It confines within the proper Limits of its own Walls three miles; but taking in the Court makes as much more. The Wall upon one side rises to the height of ten Feet, double Pallad'd with great and thick Trees, with Spars of five or six Foot, laid Crossways, fasten'd together, and Plaster'd over with Red Clay, so that the whole is cemented into one intirely; but this surrounds hardly one side; the other side having onely a great Trench, or Ditch, and Hedge of Brambles, unpassable, with little less difficulty than a Wall, and consequently a good Defence.

Strength.

The Gates, being eight or nine Foot high, and five broad, and made of one whole Piece of Wood, hang, or rather turns on a Pin, in the middle, being the fashion of that Countrey.

The King's Court.

The King's Palace is *Quadrangular*, standing on the right hand of the City, as you enter at the Gate from *Gotton*, of no less compass than it, and in like manner surrounded; sub-divided into several stately Courts, Houses, and Apartments in the Countries; containing within fair and long Galleries, one larger than the other, but all supported on Pillars of Wood, cover'd from the top to the bottom with melted Copper, whereon are Ingraven their Warlike Deeds and Battels, and are kept with exceeding Curiosity. Most of the Roofs of this Palace are cover'd with Palm Canes, and every corner adorn'd with a Turret, rising high with a Spire, on whose tops, as we do here, place
Fanes;



De Stadt
BENIN.
The City
BENIN.

- A. The house for ball and young women.
B. The part of the Royal court.
C. The gate of the court.
D. The Palace of the King's court.
E. The Kings grove, which has
Ruled since a year.
F. An altar or kindred on the road.
G. The musicians playing often
to the King.
H. The field & Dances
I. The players before the King &
Lime Lizards.

- A. L'Oronon tinner of, vinge van de oude
en Jonge Koninginne.
B. Het van het Koninglijke Hof.
C. De Poort des zebon Hofte.
D. Paleis des Koning's Hofte.
E. Sticht hoe de Koning een maet
Staen vlegde.
F. Syn Hof en Bloetvrienden te Paert.
G. Spelsters achter den Koning.
H. Gokken en Dances.
I. Spelsters voor den Koning met
tanne hjoers.

Fanes; so they see Birds with outstretched Wings very Artificially.

The City hath thirty very Strait and Broad Streets, each a hundred and twenty Foot wide, from one side of the Houses to the other; from which, by several smaller cross Lanes or Passages, you may go to any part within the Walls.

The Houses stand built in Rows, in good order close by one another, as here in Europe, having slop'd Roofs, cover'd with Palm Canes; they seldom exceed one Story, but of great capaciousness, with long Galleries, and many Chambers, Traverses, and Apartments, especially the Houses of the Nobility; and all the Partitions made of red Earth, with great Art and Beauty, which by washing and rubbing they keep Smooth, Bright, and Shining as a Looking-Glass, of the same matters are the Cielings made: In short, the Houses are nearly Built here, beyond those of all other places in this Countrey, and every one furnish'd with a convenient Well of pure and fresh Water.

A days journey Eastward of Benyn, lieth the Village Koffo.

The Countrey appears low and full of Wood, in some places beautif'd by Rivers and great Lakes; but between Gotton and great Benyn, the King hath appointed certain Officers to supply the necessities of all Travellers in what they want; for whose more fitting Accommodation, great Pots full of cool and pleasant Water, clear as Crystal, with Drinking-Horns near them, are set by the way side; yet none dares take it without paying the appointed Price.

Among other Rivers that run through this Territory, by the Inhabitants call'd Arbo; and by the Whites, Rio de Benyn, seems the best: It lieth eighteen miles Eastwardly from Rio Lagos, and with a broad and wide Mouth, enters the Sea: It hath a pretty convenient coming for Ketches and Slopes, but upward, grows more narrow and crooked, dividing into many lesser Branches.

Here grow exceeding variety of Plants, and Fruits; as Oranges, Lemmons, and the like.

There grows also Pepper, call'd Benyn Pepper, but not in any quantity, and very often it grows like that of the East-Indies, but smaller; and Cotton in great abundance, whereof the Inhabitants make very fine Clothes.

Here breed divers sorts of Wild and Tame Beasts; as Tygers, Leopards, wild Boars, Harts, Civet and wild Cats, Elephants, Horses, Asses, Goats, and Sheep, which have no Wooll, but Hair, onely long Legs, and well tasted flesh; besides many sorts of Squirrels, Land-Tortoises, Serpents, and the like; and of Fowls, Parrets, Pigeons, Pheasants, Storks, Turtle-Doves, and other great Birds; as Ostriches, and many others.

The Rivers feed Crocodiles, and very large Sea-Horses; also divers kinds of Fish, among the rest, a certain small one, which if touch'd by any, causes a quaking and trembling in the Arm, and therefore call'd, The Quaking-Fish, perhaps the Torpedo of Pliny.

The Inhabitants are all fashionable people, excelling other Blacks of this Coast, living together under good Laws and Justice; and shewing to all Foreigners which Trade upon their Coast, great courtesie.

Their Cloathing, much like those of Arder; for persons of Ability wear two, three, or four Garments, one shorter than another, so pink'd, that the undermost appeareth through the upper; but the Common People have scarce one to cover their naked Bodies.

The Women have a blue Cloth from the middle, reaching below the Knee, and some small covering over their Breasts; their Hair neatly ty'd up, and Pleited

Houses.

Koffo.

Rio Benyn.

Fruits.

Beasts.

Fishes.

The condition of the Inhabitants.

Their constitution.

Clothing.

Pleited on the Crown of the Head like a Garland, the one half of a black, the other of a red colour, with Brafs Rings on their Arms.

No man may go Clothed to, or in the Court, unless the King appoint him his Habit; infomuch that there are Men in the Palace of twenty, or twenty four years of Age, who go stark naked, without any sign of shame, onely with a Chain of fine Coral or Jasper about their Necks. But when the King gives them Garments, and together with them a Wife, ever after they always go Cloathed, and wash their Hair, which never grows to such length as to need cutting. Neither may the Women put on any Cloathes, till given by her Husband; so that Women of twenty, and five and twenty years old run along the Streets stark naked without shame or rebuke: but when the Husband hath once Suited her, he causes a House to be made for her, and sleeps by her, as by his other Wives.

Marriage.

Every Man Marries as many Women as he desires, yet keeps besides a great number of Concubines: But a *White* or a *Christian* may not be permitted to keep a Girl, because forbidden on pain of Death.

A Widow is a Woman-Servant to her Son.

The Woman that hath had a Son by her deceased Husband, may not Marry again, but must be a Slave to her Son. Now if it happen, that any Man have a mind to such a Widow, he sues to the Son for her, promising to give him another young Maid in her stead, which must continue his Slaves as long as he please.

If the Parents bestow not their Daughter in Marriage before twelve or fourteen years of Age, after that time they have nothing more to do with her.

All the Women that after the death of the Husband admit another into their private Embraces, fall to the King, whom he bestows in Marriage; but such as keep themselves more reserv'd, the Son claims, and bestows upon request, as we have said already.

Sometimes the King doth not bestow these Women in Marriage again, but makes *Regetairs*, or Nurseries of them. These, considering they need not stand in fear of a Husband, chuse as many single Men as they like, to whom they prostitute themselves at pleasure: and when any of them prove with Child, and bear a Son, they are free from paying of Tribute; but if they have a Girl, it becomes the King's due to dispose of.

There are great *Regetairs*, to whom the inferior give a yearly account, as they again to the great *Fiadores*, or Treasurers of the Empire, who declare the same to the King onely.

No Man may sleep with his Wife when she hath lay'n in Childbed, before the Child is a year and a half old: but she knows well enough how to play her Game in the mean time with others; of which if the Husband get any knowledge, he complains to the *Fiadores*.

Why there are no Twins.

There are no Twins found, though likely enough that some are born; yet conceal'd with all care possible by the Midwife, because they count the bearing of two Children at a Birth, a great shame to a Woman.

Funeral.

They bury their Dead with all their Cloathes, and kill certain Slaves to serve them in the other World; after which they spend some days with Dancing and Playing about the Grave: nay they sometimes dig the Corps up again, to honour him with new Sacrifices both of Men and Beasts. When a Woman dies, her Friends take Pots, Pans, Chests, and Boxes, and go with them upon their Heads along the Streets, with the sound of Drums and other Instruments,

ments, Singing to the honour of the Deceased. And according to her Degree and State, kill at the Grave some Slaves, and set near the Corps; so that no person of ability dies there, but the Funeral is attended with much expence of humane Blood.

Concerning Inheritance, the Husband takes all the Goods the Wife leaves behind her, except what she hath given her Children, while living; whereas the Woman may not, after the decease of her Husband, take the least part, because they all, as well Wives, Slaves, as other Goods, fall to the King; who for the most part, if there be a Son, bestows them on him.

Inheritance.

No Foreigners can Trade up the River of *Benyn* without Order of the King; who chuses one *Fiadoor*, or Councillor of the Kingdom to Treat and Trade with them: Neither may those appointed for the Trade, so much as converse with the *Whites*, or come into their Store-houses, much less buy any *European* Wares, but are constrain'd to take them at the dearest rate of the *Fiadoors*. On the other side, no *Fiadoor*, or Steward, may deal for any thing that belongeth to the Wars; so that every one must keep himself within the bounds of his Office.

Merchandise.

When a Ship with its Lading Toweth along the Shore, a Messenger, or *Passadoor*, is sent to acquaint the King with it; who immediately dispatches two or three *Fiadoors*, accompani'd with twenty or thirty *Veelies* that are Merchants, to go down and Trade with the *Whites*: These with great diligence go over-Land from *Benyn* to *Gotton*, where they Press as many *Canoos* as they want. Being thus arriv'd and provided of Boats, they chuse the best Houses and Dwellings, and without asking the Owner's leave, bring in all their Goods, turning him to shift for his Family; and yet he is bound the first day to Cook their Meat for them, without having any recompence for his pains.

When a new Ship Lading comes, *Fiadoors* are sent to *Gotton*.

When the *Fiadoors* come the first time into the Store-houses, they have near Habits, with a Chain of Jasper about their Necks, and so kneeling, present the Salutation from their King and his Mother, and the greatest *Fiadoors*, in whose Name they bring somewhat to eat, ceremoniously enquiring of the state of their Countrey, Wars against their Enemies, and such like: so after a small Repast and Entertainment they take their leave, without speaking of Merchandise; and the next day they return, asking to see the new-come Merchandise, which is shew'd them. Such Goods as they have brought of before, continue at the set Price; but new Goods have a Price set upon them: and when they have beat down Commodities as low as they can, and the Market set, they go on to Trade.

How the *Fiadoors* welcome the *Whites*.

The Commodities, which the *Europeans* and other *Whites* Trade for in the River of *Benyn*, are Cotton-Cloathes, Jasper-Stone, and Women-Slaves, Leopard-Skins, some Pepper and *Akori*, which is a certain bluish Coral, growing like a Tree in the Water. This *Akori*, carried to the *Gold-Coast*, the Women wear for an Ornament in their Hair.

Benyish-Wares.

The Inhabitants call the before-mention'd Cloathes *Mouponoqua*, being made of Cotton-Yarn, either all blue, or Strip'd with white and blue, two Ells and a half, and two Ells three quarters long, and scarce two Ells broad. And the other smaller, three of which make a Garment *Ambasis*.

Akori is a kind of blue Coral.

The *Whites* give in Exchange for these Cloathes, such and the like Wares following:

S f 3

Cloth

Cloth of Gold and Silver.

Red Cloth.

Canvas, strip'd with red at one end.

All sorts of fine Cotton.

Linnen.

Confection of Oranges and Lemons,
and other green Fruits.

Crimson Velvet.

Brafs Armlets, each of five ounces
and a half.

Lavender, and Violet Cotton-Seed.
Course Kerfies.

Fine Coral.

Flower'd Stuffs, and stiff Gum'm'd.

Red Glas's Pendants for the Ears.

Iron Staves.

Gilt Looking-Glasses.

Cryftals.

East-India little Horns, or Shells, which
they use in stead of Money.

The greater Strip'd Cloathes, transported to the *Gold-Coast*, have a good and quick Vent; but those that are all blue, are sold for most advantage in the River of *Gabon* in *Angola*.

Every three or four days, in the Town of *Gotton*, a Market is kept, to which those of *Great Benyn*, *Arbon*, and other Towns round about, repair; where not onely the aforesaid Cloathes, but all sorts of Provisions may be had.

The Inhabitants of *Benyn* have for their own use other Cloathes, made in *Coffo*, a Town lying a days Journey Eastward from thence; but no *Whites* may come there.

Between *Gotton* and *Benyn* great Plains spread themselves, wherein on *Ser-Days* rich and plentiful Markets are found, extraordinarily crowded by all sorts of Dealers.

All Differences arising about Trade, the Nobility decide; for the Judges of the Place meddle not, so long as any remain there that belong to the King.

Arms, or Weapons.

Their Arms are Shields, Spears, Bowes, Lances, or *Assagays*, and empoys'd Arrows, which the *Fetifero's*, or *Devil-Hunters*, prepare very artificially. The Nobility, when they go to the Wars, cloathe themselves in Scarlet, as a Badge of Eminency; others have Gorgets of Elephants and Leopard-Teeth, and high red Caps, Wrought and Quilted with Leopards and Civer-Cat Skins; unto which hangs a long Horse Tail for Ornament.

The common Soldiers usually go with the upper part of their Body naked, but on the lower wear a Cloth as fine as Silk.

In Fighting they keep a good Discipline and Order, for none may stir from his Place, though he see Death inevitable before his Eyes. None participate of the Booty but the General, or Field-Martial, by them call'd *Ome-Aferry*, or *Siaffeere*: and yet every one thanks the King, that he will account them worthy of Employment, and deign to send them to the Wars for him. What Arrows remain after the Battel unhot, they lay up in several Chambers in the King's Armory, and presently make as many new again; which poyson'd by the *Fetifero's*, become useful for further Service.

The Potency of the King.

The King of *Benyn* can raise (as they say) in one day twenty thousand Men in Arms, and in time of need, eighty, or a hundred thousand: so becomes dreadful to all his Neighbors. The care and charge of his Militia he reposes in a Field-Martial, or Generalissimo, who Commands over all the Forces, and in all things acts according to his own pleasure.

Government.

The King ruleth with an unlimited Power, and so absolute a Sovereignty, that all his Subjects, how great soever, be no better than Slaves: And that accounted no small Privilege, that Parents present to him their Children, to receive a peculiar Mark to authorize them to be reckon'd in that number.

His



His Jurisdiction extends over many Cities, Towns and Villages, wherein none of his Neighbors can equal him. Besides, he holds as Tributaries the Kingdom of *Istama*, *Forkado*, *Jabot*, *Ifago*, and *Oedobo*.

For the more orderly Government of the Kingdom, he makes three chief Counsellors in *Great Benyn*, call'd by the *Portuguese*, *Figdares*; who manage the Affairs of the whole Countrey under the King, (besides whom none superior to them but the Field-Martial, and the King's Mother:) These have Command over every Corner and Quarter of the City, and draw great Profit from thence: their Names of Office being *Ongogue*, *Ossade*, and *Arribo*.

These send into every City or Town, a certain number of Noble-men, call'd also *Fiadoors*, who decide all Causes, except such as relate to Life and Limb, and may condemn the guilty Person according to the greatness of his Offence, in a Mulct or Penalty; but those greater Trials are sent to *Benyn*, to be decided where the Courts of Justice sit. But the Judges oftentimes, though unknown to the King, yet not without the connivance of some of the greatest *Fiadoors*, are Brib'd to partiality.

The present King keeps a thousand Wives; for by the Death of his Father *Kambadie*, such Women as had been taken up for his use, but never known by him, became his Sons by Inheritance: the rest, with whom the Father had familiarly conversed, may never Marry again, but are shut up together in a Cloyster, and kept by *Eunuchs*.

This Prince makes great Wars against his Neighbors towards the East and North, winning from them many Cities and Towns, and thereby enriching his Treasury, with great Booty of Jasper-Stones, and other things.

He keeps such a reserv'd State, that he appears but once a year at the chief Festival out of his Court, before the Commons, and then on Horseback, adorn'd with all sorts of Royal Ornaments, and attended with three or four hundred Noble-men, both on Horseback and on Foot, and many Musicians before and after, in that manner as is mention'd in the foregoing Description of

The King of Benyn keeps many Wives.

He makes great Wars.

Comes but once a year out of his Court.

of the City of *Benyu*. But he rides not far, onely fetching a little compass, soon returns. As an Ornament to this short Cavalcade, he exposes to sight some tame Leopards Chain'd, which he keeps for his Recreation, many Dwarfs and Fools, to shew-mimick Tricks, and antick Postures, and make Pastime for the People.

At this Festival, ten, twelve, thirteen, or more Slaves, for the honour of the King, are put to death; which they believe, after they have been a while dead, are going to another Countrey, and there reviving, enjoy the greatest felicity imaginable.

Upon another Day the King sheweth his Riches, consisting in Jasper-Stone, Coral, and other Commodities, before all Men, hanging out to publick view; and then he bestows many Presents of Slaves, Women, and other things, on the well-deserving: And also confers on his Favorites many Offices, which concern the Government of Cities and Towns.

The King's Mother is in great Honour.

The King's Mother, for her greater honour, hath a particular Palace without the City, rich and stately built; where she keeps Court, with many Women and Maids Attendants; and so highly esteem'd, that her Counsel is us'd in all Causes of the Land: yet nevertheless, by a particular Custom, which they term Law, the King and his Mother may not see one another as long as they live.

The Funeral of the King.

When a King dies, a great Cave is digg'd in his Court, broad below, and narrow above, and so deep, that the Diggers must be drown'd in the Water.

In this Cave they put the Corps, and then all his Favorites and Servants appear to accompany and serve him in the other Life; and when they are gone down to the Corps in the Cave, they set a great Stone over the Mouth, the People that day and night standing round about it.

The next day some go to the Cave, and removing the Stone, ask them within, *What they do?* and, *If none be gone to serve the King?* To which then perhaps nothing else is answer'd but *No*.

The third day they ask the same Question, and then sometimes receive answer, *That such are the first, and those and those are the second*, whom they highly praise, and esteem happy.

At length, after four or five, or more days, the Men dead, and none left to give answer, they give account thereof to the new establish'd King; who presently makes a great Fire over the Cave, whereat spending a great quantity of Fleish to give away to the Common-People, so solemnizeth his Inauguration.

After the Cave stopp'd, many Men, as they pass along the Streets, and some in their own Houses, are struck down dead; whose Heads cover'd with a Cloth none dare remove, but so let it lie to be devour'd by Carnivorous Fowl; which are of these two sorts, one call'd *Goere*, and the other *Akalles*.

Some hold opinion, that into the foremention'd Cave, no living, but onely the Trunks of beheaded Men are put; as also that they throw in great part of his Royal Vesture, Household-stuff, and other Wealth.

The Festival time of the deceased King.

By the King's Order yearly Festivals are kept, in Commemoration of the deceased Kings; wherein they make horrible Sacrifices of Men and Beasts, to the number of four or five hundred; but never more than three and twenty in a day: most of them Malefactors, who have deserv'd Death, and reserv'd in the Trunk of a Tree for this Time. But if it happen that there be not Malefactors enough, then the King, to compleat the number, sends for some of his

Servants

Servants in the Evening into the Streets, to take all those that go without Lights, and bring them into the Prison. If the surpris'd be a poor, or idle person, he must expect no favor, but hurri'd to Prison, soon receives his doom; but a rich Man may redeem himself. The greatest *Fiadoors* cannot excuse their Slaves from this duty but by another. And in this manner, the *Fetifera's* intending to make a humane Sacrifice to the Devil, gets a Man by order from the Court, which they may dispose of as they please.

The Crown descends to the Sons, and for want of Sons, to the Brothers.

The Inheritance.

When the King lieth upon his Death-bed, he sends for one of his Nobility, whom they call *Onegwa*; to whom he declares the right of Succession, and who shall be his Heir; which this Noble-man does reveal to none, till a competent time after the King's Death; but then takes upon him the oversight of the deceased King's Goods and Children, who come with great humility and Salute him, not as yet knowing who shall Inherit the Crown. Every one makes address to this *Onegwa* with great respect, in hopes of future advantage, but he continues silent till the appointed time; when sending for the *Owe-Asserry*, that is, the General, tells him which Son the deceased King appointed to Inherit the Crown: whereupon the General, without speaking a word, withdraws to his House; and the *Onegwa* sets up that Son to be King; whereof the retir'd General receiving notice, after five or six days, he comes again to the Court, and calling for the *Onegwa*, demands if that were the old King's will; wherein receiving an affirmative satisfaction, immediately they present the deposited Inheritance of the Crown, and he receives the Dominion; whereupon, after thanks return'd, he puts on Royal Robes, and sits down. Then come all the Vassals, from the highest to the lowest, and do homage upon their Knees.

This Solemnity ended, the King retires to another Town, call'd *Goseboe*, to keep his Court; for till a set time he may not come to *Benyn*, unless to make a wicked Sacrifice of Men and Beasts: But when the *Siaffeere* thinks time enough to have been spent, and that the Lessons and Life of his Ancestors be enough inculcated, the same *Siaffeere*, or General, invites him to, and entertains him in *Benyn*; where thence-forward he keeps his Court, and Rules according to his own pleasure.

The new King may not as first dwell in *Benyn*.

The King once settled upon the Throne, endeavours to cut off all his Brothers, to secure himself against Competitors: of late some of them have been spared; but they made such ill use of that favor, by confederating with the Friends of some condemn'd and banish'd *Fiadoors*, that this present King smother'd, and other ways put to death all his Brethren, not clandestinely, but upon publick notice: though some stick not to report, that he forc'd them to hang themselves, because none may lay hands on the Royal Bloud to kill them; yet after their Death he order'd them to be hang'd with great Magnificence and State.

The new King kills all his Brethren.

Their Religion, if any, consisteth in honouring the Devil, to whom, as we said before, they sacrifice Men and Beasts: for though they well know and believe, that there is a God, who hath created Heaven and Earth, and still Rules, yet they esteem it unnecessary to Pray to, or Serve him, because he is not evil, but good; but they seek to appease the Devil with Sacrifices, for that he always prosecutes them with evil. They call God, *Orisa*; and the Whites, *Owiorisa*, that is, *God's Child*. They have wooden *Fetifiers*, or Idols, which they Worship; and *Fetifera's*, or Priests, who enquire of, and receive answers from the Devil.

Religion.

The

The *Fetisi* also foretels what shall befall them, either in the Wars, or otherwise, by a contriv'd sound, proceeding out of a Pot with three holes, as is related before. They offer yearly great Sacrifices to the Sea, that it may be favorable; and swear no greater Oath, than by the Sea and their King. They observe many high and solemn Times, with Dancing, Leaping, Playing, offering both Men and Cattel.

In the Village *Lebo*, lying before the River *Arbon*, or *Bonya*, liveth a Conjuror, all whose Ancestors practis'd the same Art: for they could, by report of the Inhabitants, Charm the Sea in divers manners, now raising Tempests, anon causing a Calm; sometimes foretel Wracks and Losses, otherwhiles the safe arrival of Ships from strange Countreys; for which, or rather for fear, the King gave him this Hamlet, with all the Slaves; which he yet possesses. He hath such strange fancies and behaviour, as if possess'd, that none dare take him by the Hand.

The *Bonyan* Agents, when they come thither, stand in great awe of him; and he himself dare not come to *Bonya*, nor near it, by command of the former Kings: yet the Prince hath many of those Necromancers about him, and holds them in great esteem.

The Kingdom of ISAGO, JABOE, and ODOBO.

The Kingdom of *Isago*.

The fruitless Invention of the *Isago's* on those of *Bonyan*.

THE Tributary Dominion of *Isago* borders in the West, on the Dominion of *Bonya*, being a Country full of Horses, which the Inhabitants use only for Wars; whereof having gotten together a very considerable Body some years ago, they intended to set upon the *Bonyans*; who being preacquainted with their Design, underhand digg'd many Pits in the Fields, and covering the same with Earth, went to meet the advancing Enemy; but soon retreated, as if surpris'd with fear, till they had drawn the Foe within their danger: The *Isago's* supposing they had fled indeed, betook them to a speedy pursuit; but in stead of their hop'd Victory, they fell into the prepared Pits: out of which the *Bonyans* fetch'd and kill'd most of them, making the Countrey Tributary: Since which they never have dar'd to act against the King of *Bonya*.

Jaboe, *Odobo*.

At the same West-side lie the Kingdoms of *Jaboe* and *Odobo*, but of smaller Power, and less considerable then the *Isago*; whose King, though subjected as before related, yet in Power and Ability falls little short of the *Bonyan* himself.

The

The Jurisdiction of Istanna.

ISTANNA, lying to the East of *Bonyan*, hath been formerly very powerful, but divers years since reduced and brought under the subjection of that King, to whom they pay an annual Tribute.

The Kingdom of *Istanna*.

The Territory of Gaboe.

GABOE lieth at the River *Bonyan*, eight days Journey above the great City of the same Name.

The Kingdom of *Gaboe*.

The *Europeans* get in this Countrey much *Akori*, which they carry to the *Gold-Coast*, and many Jasper-Stones: but most of the Trade is for Slaves: The People seem to be good natur'd, and their Custom little differing from those of *Bonyan*.

Biafar, or Biafra.

MORE on to the East lieth the Kingdom of *Biafar*, or *Biafra*, according to *Anamin* and *Linschet*, having on the West certain Mountains, which divide it from that of *Medra*, and spreads Southward to the fourth Degree of North Latitude. The chief City also call'd *Biafra*, and according to *Hues*, situate in six Degrees and ten Minutes.

The Borders of the Kingdom of *Biafar*.

The Inhabitants are generally inclin'd to Conjuraton and Witchcraft; so that they believe by that Art they can do all things, viz. procure or cause Rain, Lightning and Thunder, or any other Weather, foretell Events to succeed, and what not? for which knowledge they honour the Devil so much, that they sacrifice, not onely Beasts and Herbs to him, but also their own Children.

The Inhabitants inclin'd to Witchcraft.

The Principality of Owerre, or Forkado.

ABOUT four and twenty miles Eastward of *Bonya*, *Rio Forkado* intermingles with the Sea; near or by whose Banks the Territory of *Owerre*, otherwise call'd the Kingdom of *Forkado*, claims a situation.

The Kingdom of *Owerre*.

The Edges of this River are pleasantly shaded on both sides by neighboring Trees, and the Stream very commodious for Ketches of a reasonable Burden, being in breadth half a Mile, and in depth twelve Foot, or more.

A Mile inwardly upon a small Outlet, stands a Fishers Village, call'd *Bolma*.

About seven and twenty Miles upward appears the chief Town *Owerre*, where the King keeps his Court, containing half a Mile in circumference, and surrounded

The City *Owerre*.

surrounded on the Land-side with Woods. The Buildings not contemptible, especially the Houses of the Gentry, yet cover'd with Palm-Leaves, and made up of gray Earth.

The King's Palace is built after the method of that in *Benyn*, but much less.

Unwholsom Air.

The Air proves very unhealthful, not only by reason of the great Heat, but also from bad and unwholsom Mists; whereof Strangers Trading in the River being ignorant, and carelessly lying and sleeping in the Evening, or in Moon-shine, oftentimes die suddenly.

Plants.

The Soyl is so barren, that Grass and Corn are strangers to it; but it yields many fruitful Trees, as those bearing Coco-Nuts, sowre and sweet Grapes, with divers others; also a little Pepper. *Baranasses* in great numbers, and *Mandiboka*; of which they make *Farinba*, or Bread.

By reason of the barrenness of the Fields, there are neither Horses nor Cows; but Poultry they have in abundance, and very large; being roasted eat well. Fish also, and Sea-Calves, whose Flesh dress'd yields a pleasing relish.

Both Men and Women are of comely Stature, and fair Countenances, according to the account of Beauty in that Countrey, and all marked with three Cuts, each something more than an Inch long, that is, one in the Forehead above the Nose; and one on each side of their Head by the Temples; and may wear their Hair long or short as they please.

Habit.

Their Habit resembles those of *Benyn*, as to Fashion, but commonly made of Silk, which the other may not wear, fastned under their Arm-pits with a curious Girdle.

Marriage.

Every one here, as in other parts of *Africa*, may take as many Wives as he will, or as he can get; and sometimes the King bestows some Widows, as a mark of his Favor.

Trade.

The Whites come and Trade in the River *Forkado*, with the same sort of Wares as in *Benyn*, which they exchange for Slaves, Jasper-Stone, and *Akori*; but they hold them in great esteem, and will not sell them but above the value. They are no quick nor expert Dealers, but cheapen a Commodity a whole Moneth, onely to beat down the Price; but to little purpose, because the Merchant rates his Goods according to the value set by the Natives upon their Commodities, which he never recedes from.

The Portuguese us'd in former times to trust them always, which the present Traders never do; so that they now bring the Slaves when they fetch their Goods.

Government.

The King of *Owerre*, though Tributary to *Benyn*, Governs notwithstanding his People with full Power, as an absolute Prince; and hath a Council consisting of three great Noble-men, whose Power and Command none dare oppose.

The King which Govern'd in the Year Sixteen hundred forty four, was a *Mulato*, by the Portuguese and other Europeans, call'd *Don Antonio de Mingo*; whose Father, by Name *De Mingo*, was Married to a Portuguese Maid, which he brought with him out of *Portugal*, where he had been himself in Person, and had this Son born by her. He goes like a Portuguese, wearing always a Sword or Ponyard by his Side.

Religion.

Their Religion comes near that of *Benyn*, onely they do not sacrifice so many Men, but esteem it a great abomination and delusion of the Devil; so that by a little instruction they might be brought to the Christian Faith. They allow neither Conjurers nor Witches among them. In brief, both

the Inhabitants and the King himself maintain in some measure the Roman Religion.

There is a Church with an Altar in the City *Owerre*, and on it stands a Crucifix with the Pictures of the Virgin *Mary* and the Apostles, and two Candlesticks besides them, into which the Blacks come with Beads like the Portuguese, and Read their Prayers. They are in general very zealous, and can Write and Read, and are desirous of Books, Pens, Ink, and Paper.



The Coast of the Cape of Formosa, to the Highland of Amboifes.

At the East-end of the Kingdom of *Owerre*, shoots a prominent Point into the Sea, by the Whites call'd *Cabo Formosa*, that is, *The Fair Cape*, perhaps for its fair and pleasant appearance at Sea. It lieth in the heighth of four Degrees and eight Minutes North Latitude; so low and plain, that they can discern no Land at five and twenty Fathom Water.

Cape of Formosa.

The Countrey between the River *Benyn* and *Cape Formosa*, appears a very low Land, but full of Trees.

About a Mile to the Westward a small River takes its course; and upon the Banks of the Sea stands a Village call'd *Sangma*; and a sandy Bank, dry at Low-water.

Sangma.

Between this *Cape* and *Rio Real*, or *Calabare*, lie seven small Rivers, with broken Land.

The first little and narrow, call'd *Rio Non*, about half a Mile Eastward of *Cabo Formosa*.

Rio Non.

The second *Rio Odo*, in the heighth of four Degrees and ten Minutes, four miles from *Formosa*, and three and a half from *Rio Non*.

Rio Odo.

The third and fourth of a like bigness, and not far distant from each other.

The fifth *Rio St. Nicholas*.

Rio St. Nicholas.

The sixth *Rio de tres Jermans*.

Rio de tres Jermans.

The seventh *Sambreiro*, the next to *Calabare*, and spreads North-West.

Rio Sambreiro.

All these Rivers are passable onely with Boats, and that in the Good Time, as they call it, viz. from *October* to *June*; yet enter the Sea such force, that they discernably penetrate it above half a mile.

Are not Navigable.

In divers Maps and Sea-Cards some others are named, as *Rio di Tilana*, *Rio de St. Barbara*, and *Rio de St. Bartholomew*.



The Territories of Calabare, Krike, Moko, Bani, &c.

The Countrey of *Calabare* lieth near the River of the same Name, and the next Westward to *Sambreiro*, or *Sombreiro*, being about sixteen miles from *Cape Formosa*.

The Countrey of Calabare.

This River in some places very shoal, and therefore onely Navigable for small

The River of Calabare.

T t

Wine-Village.

small Ketches; spreading Northerly, and hath within its second Point, at the Western-shore a Hamlet, call'd by the Whites, *The Wine-Village*, from the abundance of Wine there, but by the Inhabitants, *Fokke*. Then dividing into two Branches, one at the Westerly-end, the other at the Easterly-shore: In the Eastern you find a Road, or Haven for Ketches, which put into this River for Trade, of about two miles and a half in bigness.

The Village Calabare.

At the North-side of the aforementioned Branch appears the Village *Calabare*, the chiefest Place of Trade, surrounded after the Countrey manner for Defence with Pallisado's; and on the North having a Moorish Ground. Southward of this you discover a long, low Island, full of Trees, separated from the Continent onely by a small Pool. Eight miles Westward hereof lieth a Hamlet named *Belli*, Govern'd by a Captain. Fourteen miles Westward runs the Easterly Branch, whose Banks are garnish'd with divers Villages.

Krike.

Moko.

Bani.

Northward of *Calabare*, a Territory call'd *Krike* shews it self, bordering upon another named *Moko*.

Southward of which last, at the Sea-Coast, comes the Lordship of *Bani*; wherein is seated a pretty large Town, by Name *Kuleba*, the Residence of a Deputy-Lieutenant, who Commands over eight or ten adjacent Townships.

Those of Calabare are Cannibals.

All the Blacks inhabiting the Easterly-shore of the greater *Calabare*, towards the North, are Cannibals; for they eat up whatever Enemies they kill, but their Prisoners they sell for Slaves. The Number One they call *Burre*; Two, *Ma*; Three, *Terre*; Four, *Ni*; Five, *Sonny*, &c.

The Women here have a peculiar way of Circumcision with Pismires, as before related in *Arder*, and therefore we shall not repeat it.

In *Moko* they have Coin'd Money, made of Iron in form of a Roach, the Rundle as big as the Palm of a Hand, with a Handle about an Inch long.

Trade.

The Whites give here in Barter for Slaves, great Copper Armlets, long-fashion'd, and with a round Bowe very neatly made, else the Blacks, who are very curious therein, will not buy them: also red and smooth Copper Bars, (the smother the better) every Piece of a Pound and a quarter weight, and about an Ell long: for fourteen of those they purchase a good Slave. The Blacks fashion these Bars longer and thinner; which they divide into three parts, and then bray'd, or twist them together like a Rope made of three Strings; which they fashion into great and small Armlets and Collers, or Neck-bands: for the Armlets, term'd *Boetu*, brought thither by the Whites, they use onely in stead of Money.

Canoos.

The Blacks in this River use great *Canoos*, wherein twenty Row on each side, can carry sixty or eighty Men, and are cut out of the entire Body of a Tree, by burning and cutting it hollow, and some near sixty, nay seventy Foot long, sharp before and behind, but wide in the middle, having Planks laid cross from side to side, and fastned, which lie a hand-breadth over: on which Planks, and on the edges of them, such as manage the Boat, sit; which they drive forward, not with Rowing, but with Padling.

How they are Arm'd.

On each side hang two great Shields, with some Bowes and Wooden *Affagays*, or Launces, to defend themselves against the Assaults of their Enemies. Every *Canoo* hath also a Hearth; near which the chiefest of the Boat have their Sleeping-places.

How they make Tents over their Canoos.

When they stay out a Nights with their *Canoos*, they make a Tent over them, with Mats hang'd upon Polls, set up in holes of the sitting-Planks: under this

this covert they lay small flat Sticks, bound together with Rushes, whereupon they lie down to rest and sleep; but the Slaves lie dispers'd about the bottom of the Boat.

The Slaves brought by the Blacks to sell, at the River *Calabare*, come most from the East, and are the same which they take Prisoners alive in the Wars; for those that are kill'd, they eat, as we said before.

From whence the Slaves come, which the Whites buy.

Eastward of *Great Calabare*, about two miles from its East Point, glides the River *Loitomba*, otherwife, *Rio Sante Domingo*, whose East corner a petty Town shews it self, large and full of Merchants, who Travel into the Countrey to buy Slaves, which they sell again to the Whites.

The River Loitomba.

After *Loitomba*, follows *Old Calabare*, by some stil'd *Old Kalborgb*, passing through a Plain, but Woody Countrey; from the East Point of *Rio Reael*, to this, the Coast spreads East South East sixteen miles.

The River of old Calabare.

Next you come to *Rio del Key*, a very great and wide River, with three Fathom Water, and a Muddy Ground, neither troubled with Sandy Shoales, nor Rocks.

Rio del Key.

At the Northerly Shore thereof, lieth a Township, over which (some years since) one *Samson* had the Command; but driven out by those of *Ambo*, he hath ever since maintain'd himself by Robbing; for his Village was so wasted by Fire, that very few Houses remain'd, and those all made of Palm Canes, from the top to the bottom, as well the Sides as the Roof.

The Countrey far and near, is all low and marshy Ground, so that there is no fresh Water, but that which runs from the Village, or gathered from the Roof of the Houses.

Constitution of the Countrey.

The People living up higher, call'd *Kal Bongos*, are very subtil and cunning; so that a White must look well to himself. Both Men and Women go naked, onely a small covering before their Privacies; and so barbarously cruel, that the Parents sell their Children, the Husband his Wife, and one Brother and Sister the other; and as to decency or order, scarce a degree above Beasts.

Nature of the Inhabitants.

The Men tie the top of their Virile part with a piece of Bark, or else put the same in long *Callabashes*; the rest of their Bodies remain Naked, onely Painted with Red Colours. They wear their Hair Pleited in several Fashions, and many have their upper Teeth fil'd as sharp as Bodkins or Needles, chiefly supporting themselves by catching Fish.

Apparel.

When any amongst them stands accus'd, he clears himself by taking an Oath in this manner; He cuts himself in the Arm, and sucks up his own bloud, and this they repute a sufficient Purgation: and this custom those inhabiting the high Land of *Amboises* in *Ambo* and *Botery*, also observe.

Oath.

This River affords many Slaves, for Copper Bars, and likewise for counterfeit Corral Beads, and Copper Basons, which on the *Gold-Coast* for their lightness cannot be sold: *Akovi* also, and Elephants Teeth, against Knives, and *Affagays*, or Lances; the Teeth generally so large, that three pieces make a hundred weight.

Trade.

Between *Rio del Key*, and that of *Kamarones*, narrow, but deep Rivers, makes his way; from whence the Coast spreads East South East, about three miles, with low and Woody Land, and a plain Shore.

Little Kamarones.

The Trade here agrees in all points with that at *Rio del Key*, but differ in speech; for here they call the number One *Mo*; *Ba*, Two; *Melella*, Three; *Me-ly*, Four; *Matam*, Five.

Trade.

The Territory of AMBOSINE, or the High Land AMBOISES.

This Lordship of *Ambosine*, by the Europeans call'd the *High Land* of *Ambosine*, because they suppose it to be as high as the *Pick of Teneriffe*, and by the Spaniards therefore nam'd, *Alta Terra de Ambosi*; takes place between *Rio del Rey*, and *Kamarones*. At the West side thereof lie divers Villages, among others *Bodi*, or *Bodiwa*, otherwise *Cefge*.

The Countrey produces great plenty of Grain, but no Palm-Wine, which want, the Inhabitants supply by a Root call'd *Gajanlas*, which they boile in water, and make a Drink of, pleasant in taste, but hurtful for the belly, if taken in excess. Other Provisions they have in such quantities, that Seamen esteem it a good and desirable place to refresh in.

The Islands of AMBOISES.

Four miles to the South East of this *High Land*, lie three small Islands the Sea, call'd also *Ambosies*; of which the Eastermost is the biggest, almost as Towing as the *High Land* of *Ambosies*, being very populous. Within these, great abundance of Provision, good Palm-Wine, and may be had, but little Trade; and for that reason, as little frequented: before it the Ships Ride at Anchor, to buy Slaves and Elephants Teeth brought thither from *Kamarones*.

The Inhabitants, which for the most part speak *Portuguese*, live on the middlemost Island of the three, from whence they go often to the main Land get Provision and Fruit.

About five miles from *Ambosies*, the River *Jamoe* glides in a narrow Current.

In the middle of which, towards the South Wall, a small Island call'd *Buffels Island*, discovers it self; from which spreads a Bank of Rocks South Easterly, so steep, that one side of a Ship touching it, on the other side may find six Fathom water.

Two miles within the third Point, you arrive at a place by the Whites, call'd *The Teeth Hole*, but by the Natives, *Monoka*; and opposite to that another, nam'd *The Monombas Hole*, whereto adjoyns a Village, the usual Trading place.

At the North, live the *Kalbangas*, whose Governor nam'd *Moneba*, hath the repute of one of the powerfullst of the adjacent Princes. The Town wher he keeps his Seat Royal, stands scituate on a Hill, very neatly Hedg'd about with Trees, so that they account it the pleasantest place in all that Tract; and not onely so, but exceedingly stor'd with abundance of Provision, as *Injames*, *Bananassens*, Palm Wine, and *Bordon* Wine, both of the same species; but the latter the worst, as growing in Fenny places: The Houses are built in Quadrangular form.

Little Ivory can be gotten here, and less *Akori*, but many Slaves, which makes them cheap.

The Commodities desir'd there, and carry'd thither by the *Netherlanders*, are,

Thin beaten Bosses, which they use in stead of Money.
Bars of Iron.
Copper Bars.
Copper Pots.

Hammer'd Kettles.
Violet Beads.
Paste of Oranges and Lemmons.
Cows Horns;
And such like.

The People which live by the River *Kamarones*, are strong, fat, and lively, smooth Skin'd, from the top to Toe, and generally of as large a stature, as the lustiest *Englishman*.

Next *Kamarones*, on the Sea Coast, follow the Rivers, *Monoka*, *Borba*, or *Bourn*, *Rio de Campo*, *Rio Sante Benito*, and *Rio Danger*.

Rio Sante Benito lieth in two degrees Northern Latitude, and the Coast spreads South and North.

Seven miles Southward, in one degree, and five and thirty minutes, you come to another River, and four miles farther a third, abounding in Water.

Five miles from the last opens a Bay, bearing eight Fathom Water.

Six miles below which, a prominent Point, call'd, *Cape St. John*, fronted with a ridge of Rocks.

None of these Rivers are much frequented for Trade, except that of *Danger*, in one degree North Latitude.

The People prove ill Neighbours to each other, being never free from Animosities, Feuds, and Quarrels upon every trifle.

The Island KORISKO.

Three or four miles Southward of *Cape St. John*, appears an Island, to which the *Portuguese* have given the name of *Ilhas des Korisko*, that is, *The Island of Lightning*, from the more than usually frequent Lightnings happening there, when they first discover'd the place.

The Land towards the Sea Coast is generally Sandy, except on the North West, where Stony. But more within, overgrown with high Trees, whose Wood is Redder, if *Sanutus* say true, than that of *Brafle*; perhaps it may be the Red Wood which the Inhabitants call *Takoel*.

The Road for Ships lieth in five and forty minutes, Northward of the Line, and convenient for Shipping: According to *Sanute*, the Island not inhabited, being indeed not above half a mile in compass, but the propriety of the *Benny* King.

The Countries lying about the River Gabon, and the Cape of Lope Gonzalvez.

The River Gabon.

The River *Gabon*, by *Linschot* call'd *Gaba*, and in some Maps *Gabam*, lyeth under the Line.

The Cape St. Clare.

The North Point of which the Seamen call the *Cape of St. Clare*, much resembling that of *St. John*, and in a manner differenc'd onely in this; that coming out of the Sea, and approaching near the Shore, they see a white Spot against it, as if it were a Sayl, which is not to be seen at the *Cape of St. John*.

The Island Pongo.

In the Mouth this River is four miles wide, but grows afterwards smaller and narrower; so that it is not above two miles over at the *Island Pongo*. Its South Point is low, and overgrown with Trees; but the North Point almost choak'd up with Flats and Sands. At the South Shore, about three or four miles inwards, another Point discovers it self; known by the name of the *Sandy Point*: many Crocodiles and Sea-Horses breed herein, to the great damage and hazard, both of the Natives and Strangers. Five miles more inward, you come to two little Islands; the one, the Inhabitants call *Pongo*; and the *Whites*, *The King's Isle*, because he keeps his Court there: and the other, *Parrets Isle*, from the great abundance of Parrets breeding within it; which last yields also great plenty of *Bananas*, *Injames*, Oranges, and other Fruits.

Parret Island.

The King of *Pongo* hath the report of a powerful Prince; they entitle him, *Manipongo*, that is, *Lord of Pongo*; as the King of *Kongo*, *Mani-Kongo*. 'Tis true, two other Princes claim a great Jurisdiction near him, viz. one at *Majombo*, and another at *Gabon*, yet neither dare resist; he, *Pongian*, and his Palates nam'd *Goliparta*, exceed in magnificence and extent, all the rest of the Buildings which pretend to Beauty or State.

The nature of the Inhabitants.

The Men naturally incline to Cheating and Thieving, but not so much among themselves, as towards Strangers, to whom also bloudy, barbarous, and unnatural; but the Women shew great courtesie and affability, accounting it an honor to make acquaintance with them.

Marriages.

In Marriage they have no respect to nearness of Relation; for the Mother may Marry her Son, and the Father his Daughter.

Houses.

The Houses have no other Walls or Partitions than Reeds, very neatly order'd, and fastned together, and cover'd with Leaves of the *Banana-Tree*.

Food.

They lie all along on the ground when they eat; the common People using Earthen Vessels, but more eminent persons Dishes of Tin. Their Food chiefly Potatoes, and *Injames*, Roasted or Boil'd, and many other Roots: Also Fish, and Flesh mixt together; but first either smoak'd or dry'd in the Sun: During the Meal they never Drink, but having done Eating, swallow great Cups full of Water, or Palm-Wine, or a sort of Mead, which they call *Melaffo*.

Habit.

For Apparel they wear Cloth made of Mats, and the Shell of the *Matombe-Tree*, over which some hang the Skins of Apes, or Sea-Cats, or any other wild Beast, with a Bell in the middle.

Both Men and Women go for the most part bare Headed, having their Hair Brayded;

Brayded; some wear Hats made of the Bark of Trees, or Coco-nuts; others in stead of Hats have Plumes of Feathers, made fast to a Wire about their Heads.

Their Ornament.

Some for Ornament make holes in their upper lips, in which they put pieces of Ivory; and in the under lips, for the like purpose. Many wear Silver Jewels, or Pendants at their Ears and Noses, of three or four Ounces weight; others put thin pieces of Wood thorow them, of five or six Fingers long, or Rings, or Ivory, and pieces of Horn. They colour their Bodies with a Red Paint, made of *Takool* Wood, and Dye one of their Eyes with it, the other Painting white and yellow, and make two or three Rays like Sun-beams on their Faces. Most of them have rough Girdles of *Briffels* Skin, three, four, five, or six hands broad, yet the ends meet not, but remain about four Fingers breadth asunder, ty'd together with a small String; to which at an Iron Chain hang their Knives.

Some hang round Boxes about their Necks, but they will never let any body see what they have in them: Moreover, their Skins be cut and Carv'd in divers manners, but never go abroad, without either a Sword or Ponyard by their sides. Some Women wear Flaps of Bulrushes, and a few great Rings of Iron, Copper, or Tin, on their Arms and Legs.

Trade.

The Whites exchange in the River of *Gabon*, with the neighbouring Blacks, Elephants Teeth, which they bring from *Kamarones*, and *Amboise* for Slaves; also Elephants Tails and Skins, which they barter again on the *Gold-Coast* with great gain.

When the King of *Pongo* fears any War, he removes to another Island, partly defended by its natural strength, and partly, by the great number of Guns, which he hath gotten from the *Netherlanders*, *French* and *Portuguese* Ships, surpris'd, or otherwise taken.

The War of the King of Gabon, against him of Lope Gonzalvez.

Heretofore this King of *Gabon*, or *Pongo*, War'd against the King of the *Cape Lope-Gonzalves*, and overcame him in a Pitch Field, totally destroying his Army; by which means, he grew very furly and proud; but by the intercession of the Europeans, at that time, there the difference was afterward compos'd; so that since, they have kept a true Alliance and Friendship one with another.

Is Ended.

The victory of the King of Pongo.

Some years since, the same King went with fifty or sixty Canoes thorow the Countrey; and first (with his people about him) came to *Kamarones*, from whence he carry'd all away that he could find, as Elephants Teeth, and Slaves. The same he did in *Amboises*; and in the Countreys lying near the Princes of *Rey*, and *Olibata*; which shews him to be a powerful King, and one with whose Subjects the best Trade may be had, either for Slaves, Money, or Ivory.

Government.

Every Village or place hath a peculiar Governor, call'd *Chaveponto*, who acts and doth all things in the King's Name.

The

The Cape of Lope-Gonzalves.

The Cape of Lope Gonzalves.

Eight miles from the River *Gabon*, Northward of *Olibata*, appears a large and Prominant Point; from the first Discoverer in *Portuguese*, call'd *Caba des Lope-Gonzalves*, lying in forty six Minutes South Latitude; or to explain it better, the *Cape* in one degree, and the Road, where the Ships come to Anchor, in six and forty Minutes: A little Southward of this *Cape*, the River *Olibata* intermingles with the Ocean.

Trade.

Here live no People; but when the *Blacks* hear of any Ships arriving, they come out of the Countrey, and bring sometimes Elephants to sell; but *Olibata* yields the most Trade to the *Whites*. If the Seamen will have no hindrance in their fetching of Water, they must give the *Blacks* good store of old white Linnen, Beads, and other trifles.

Language.

Most of all the Inhabitants, both here, and at *Gabon*, speak, besides their own Language, broken *Portuguese*, as learn'd by their long conversation with that People.

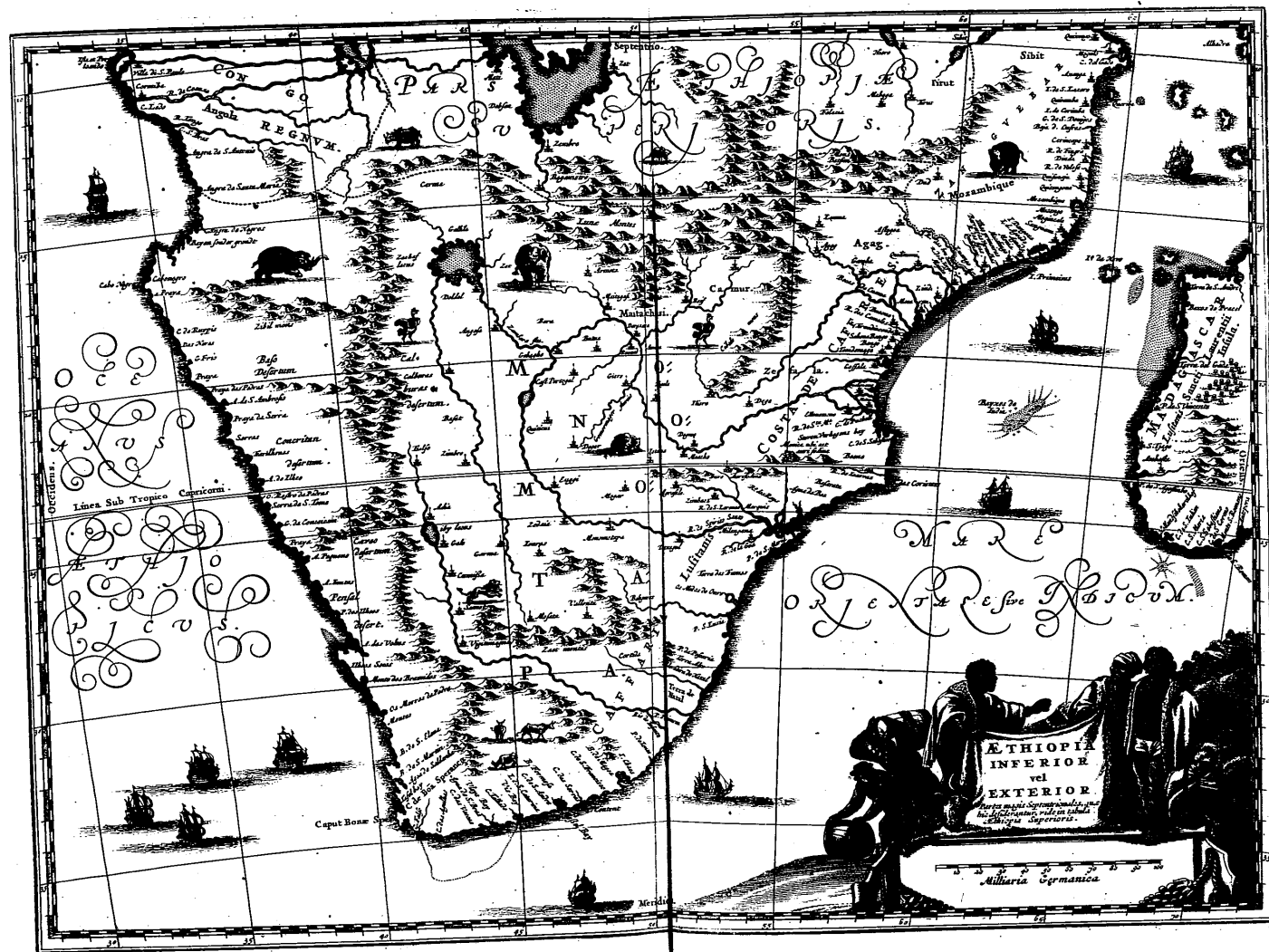
Government.

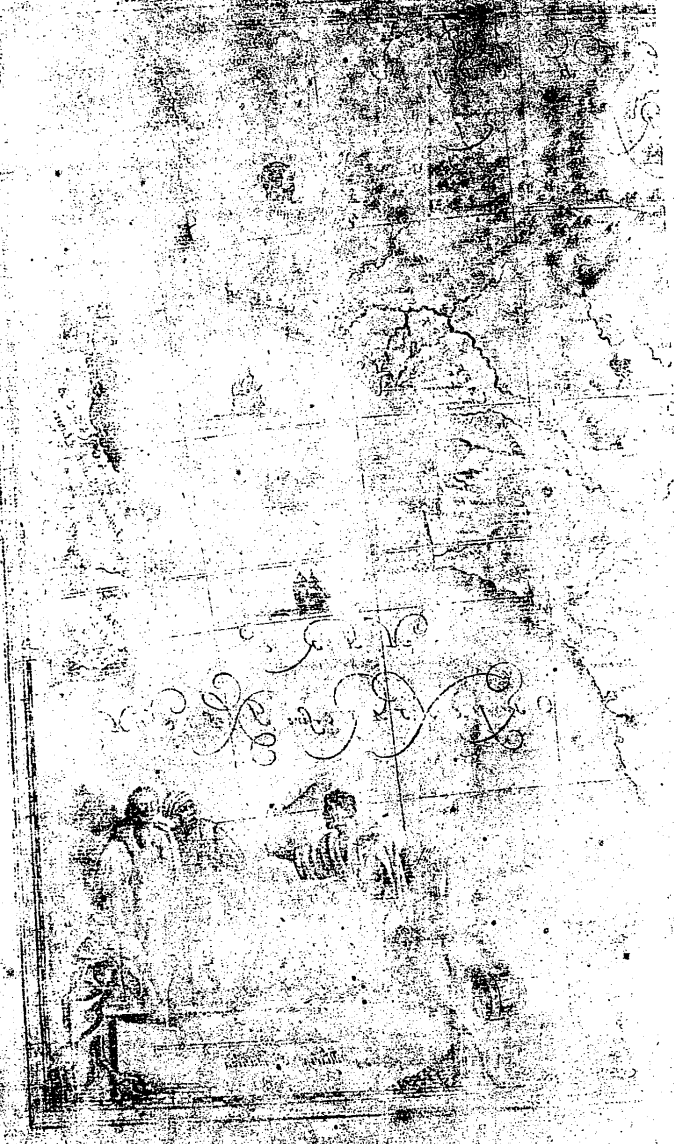
The *Inlanders* have a King of their own, who liveth six or seven miles up in the Countrey.

In *March*, *May*, and *June*, the Current of the Sea sets under the Line, or from this *Cape Gonzalves*, most about the South, along the Coast of *Angola*, so that Ships may easily Sail about the South in that time; whereas at other times, it sets continually to the North, with Southerly Winds, so that 'tis almost impossible to come about by the South. Next this *Cape*, lie the Rivers of *Paradia*, *St. Bacias*, and *Ferdinand de Vaz*.

And thus have we lead you, as it were by the hand, through *Negroland*.

NETHER





Loranlo	Towns Rivers	Cape, Bocle, Sofusa, Mokonda, where the King's Mother lives; Soki, Castra the Residence of the King's Sister, Lovange his own particular, Cango, Furi, two Chilongo's, Jamba Costa, Seny, Gummo, Lany, Majumba, Sery, Gobby. Several, but none particularly known.
Aniko	Towns Rivers	Few or none; at best little known; the Inhabitants being all Cannibals. Zaire, Umbre.
Cacongo Goy	Towns Rivers	Cacongo the Metropolis, Molimba, Lemba. Cacongo the chief, Sonho. One City call'd Goy, and several small Rivers.
Congo	Towns Rivers Mountains	Panga, Margomendoin, Jagado, Lengo, Maffula, Songo, Finto, St. Salvador, Sundo, Fembol, Batta; besides abundance of poor Villages. Danda, Zaire, Barbele, Coango; the River of Red Sand, Brankin, Lelunde, Ambreis, Encoco, quemanzi, Lotie, Onza, Bengo, Oganza. Quimbabie, Mountains of the Sun; the Sulphur Hills; the Burning Mountains, Otreiro.
Mazoco	Towns	Montal, and scatter'd Huts in stead of Villages; the whole inhabited by Anthropophagi, or Man-eaters.
Giringboma Pombo Amboile	Towns or Rivers	Villages they have, by report, but generally unknown, so much as by name.
Angola	Towns Rivers Mountains	Lovando St. Paulo, Maffagan, Cambamba, Embacca; the Fort Molls; the Town of St. Elfriz, and six other. Bengo, Quamba, Lucala, and Calacala. Mora St. Paulo.
Bengala	Towns Rivers Mountains	Man-dicongo, the Fort Benguelles, Melonde, Feringe, Maniken, Sonba, Maninotum, Maniken, Sumba, Piken, and Manikolonde. Rio Longo, Caton-belle. Sombriera.
Matama, or Climbebe	Rivers Mountains Towns	Bravagui, Maguire, Coari, Port Ambrose. The cold Mountains, Chrifal Mountains. Molambo.
Caffary, or the Hottest Country.	Towns Mountains Rivers	The Cape of Good Hope, and about five hundred or six hundred scattering Houses; Table-Mountain, Lion-Mount, Wind-Mill. The Fretts, and the Salt Rivers; St. Christophers, Rio Jaquelina.
Nether Ethiopia 489 contains	Monomotapa Towns Rivers	Banamatapa; the Imperial City, Simbao, Safale, Zimbar, Tete, Seta, Tambura, Zenebra, Fataca, Torge, Pombo d' Okango. Maguire, Panhames, Luangoa Arraga, Manjora, Inandire, and Ruery; all yielding Gold.
Sofala	Towns Rivers	Sofala, Cape das Correntas, Manuka, St. Eustasian, St. Catharine. Maguire, Quamba.
Zangbar	Towns Rivers Mountains	Rapto a Haven; Quirimba an Island with 25 Houses. Quilmami, Obi, anga. Graro.
Mozambique	Towns Rivers	Mozambique a large City, Mofambique Island, wherein two Cities and a strong Fort, Tintous a Port-Town. Mekingau.
Quiloa	Towns Rivers	Rapta; a lately City, old Quiloa; Quaro.
Mombaza	Towns Rivers Mountains	Mombazi, and a Fort, besides abundance of Villages. Onchic. Amara.
Melinde	Towns Rivers	Melinde, a neat City, with a good Haven; Lambo, Patz where a Castle possid'd by the Portugueses and Ampaza. Quilmami.
Ajan	Towns Rivers	Ajan, a Sea-Port; Zolla, Barboze, Brava, Madagazo, Barrabos, Barramas, Ogabre. Quilmami, yielding Gold, Oby.
Adel, or Zeila	Towns Rivers	Ara, Add the Royal City, Orgabra; Migiate, Sequera, Bali, Mastra, Doera, Comezara, Novocari, and Seccle, Afim, Guardafuy, Sali, Barbara, Methi. Zeila, Dalacha and Malacha. Hoxa, Meli.
Socotora Island	Towns	Sicunhorl.
Trogodinka Kirooco		The Point of Phares, Sette Potzi, Alkoffir Haven, Barrazan. The Haven of the same name; the Islands Mazala, Dalace, and Bebelmialad; Sashem, and Farrage.

Lovanjo	Towns	Cape, Beker, Sefala, Molenda; where the King's Mother lives; Soku, Caza the Residence of the King's sister, Lovanga his own particular, Cango, Firi, two Chilongo's, Jamba Coia, Serry, Gommo, Lamy, Majumba, Serry, Gobby.
	Rivers	Several, but none particularly known.
Aniko	Towns	Few or none, at best little known, the Inhabitants being all Cannibals.
	Rivers	Zaire, Umbré.
Cacongo Goy	Towns	Cacongo the Metropolis, Molamba, Lemba.
	Rivers	Cacongo the chief, Sonho. One City call'd Goy, and several small Rivers.
Congo	Towns	Panga, Mangomendoin, Jagado, Lengo, Maffula, Songo, Finde, St. Salvador, Sundo, Fomboj, Batta; besides abundance of poor Villages.
	Rivers	Danda, Kaire, Barbele, Coango; the River of Red Sand, Brankas, Lelonde, Ambreis, Encoot, quemuari, Loze, Onza, Bengo, Qzanna.
	Mountains	Quibambe, Mountains of the Sun; the Saltpetre Hills; the Burning Mountains, Oureiro.
Mazoco	Towns	Monil, and scatter'd Huts in stead of Villages; the whole inhabited by Anthropophagi, or Man-eaters.
Giringboma Pumbo Amboile	Towns	or Villages they have, by report, but generally unknown, so much as by name.
Angola	Towns	Lovando St. Paulo, Maffaga, Cambamba, Embacca; the Fort Molla; the Town of St. Elfriz, and six other.
	Rivers	Bengo, Qzanda, Lucala, and Calucala.
	Mountains	Mora St. Paulo.
Bengala	Towns	Maricongo, the Fort Benquelle, Melonde, Feringe, Mankra, Somba, Minuotoma, Mankra,
	Rivers	Sumba, Fikm, and Maukilonde.
	Mountains	Rio Longo, Catoo-belle. Sombria.
Matama or Climbebe	Rivers	Bravagi, Magrice, Coari, Fort Ambroft.
	Mountains	The cool Mountains, Chrital Mountains.
	Towns	Molambo.
Caffary, or the Horrentot Country.	Towns	The Cape of Good Hope, and about five hundred or six hundred scattering Houses;
	Rivers	Table-Mountain, Lion-Mountain, Wind-Mill. The Froby, and the Salt Rivers, St. Christophers, Rio Jaqueline.
Nether Ethiopia 4th continues	Monomotapa	Towns Rivers
		Banamarapa; the Imperial City, Simbaio, Sefale, Zimbas, Tete, Sena, Tambura, Zenebra, Fataca, Fanga, Fombe d' Olango. Magrice, Fankames, Luangoca Arraga; Manjova; Inandine; and Ruerny; all yielding Gold.
	Sofala	Towns Rivers
		Sofala, Cape das Correntas, Matuka, St. Eustasian, St. Catharine. Magrice, Qzamba.
	Zangbar	Towns Rivers Mountains
		Rapto a Haven, Qzimbba an Island with 15 Houses. Quilamati, Obi, anga. Garo.
Mozambique	Towns	Mozambique a large City, Moimbike Island, wherein two Cities and a strong Fort, Tintonas a
	Rivers	Port-Town. Mekingata.
Quilloa	Towns	Rapto, a stately City, old Quilloa;
	Rivers	Quaro.
Mombaza	Towns	Mombaza, and a Fort, besides abundance of Villages.
	Rivers	Onkile.
	Mountains	Amara.
Melinde	Towns	Melinde, a neat City, with a good Haven; Lambo; Pate where a Castle possid'd by the Portuguese and Ambara.
	Rivers	Quilamati.
Ajan	Towns	Ajan, a Sea-Port, Zeila, Barbore, Brava, Madagaxo, Barrabos, Barraman, Ogabra.
	Rivers	Quilamati, yielding Gold, Oby.
Adel, or Zeila	Towns	Ara, Adel the Royal City, Orghra; Mijara, Segeta, Bali, Mastra, Doara, Comerazi; Nove-cru, and Sacchi, Adun, Guardafay, Sali, Barbora, Merhi.
	Rivers	Zeila, Dalacha and Malacha. Hote, Machi.
Socotora Island	Towns	Socothora.
Troglodica Reccoco		The Point of Phares, Sette Foxzi, Alkoffir Haven, Buzrazai. The Haven of the same name; the Islands Marala, Daloca, and Bebeimalel; Sanchem, and Firaque.



NETHER ETHIOPIA.



AVING perform'd a serious Journey through *Negro-land*; we come of course in the next place to a large spreading Countrey, by Geographers call'd *Nether Ethiopia*, containing divers Kingdoms, Countreys and People; as amongst others, those of *Lovango*, *Cakongo*, *Goykongo*, *Congo*, *Angola*; the Region of the *Caffers*; the Regal Commandries of *Monomotapa*, and *Monemugi*; and the Territory of *Zanguebar*, with many other: It begins Northward of the River *Faire*, close

Nether Ethiopia

by the Line, and spreads it self broad to the East and South, where it shoots into the Sea, with the most famous Promontory, in *Portuguese* call'd, *Cabo de bona Esperanca*, that is, *The Cape of good Hope*.

This, as to the extent wherein we shall more narrowly particularize, as we come into the several Parts: The first therefore presented to our view, is



The Kingdom of LOVANGO,

OR THE

Countrey of the BRAMAS.

LOVANGO, or as *Pigafet*, and other Geographers call it, *Lovanga*; and the Inhabitants at present *Lovangas*, though formerly *Bramas*, takes beginning below the *Cape of St. Catherine*; and spreads Southwardly to the small River *Lovango Lonise*, in six degrees South Latitude; by which divided from that of *Cakongo*, upon the West wash'd by the *Ethiopic* Sea, and touch'd in the East by the Countrey of *Pombo*, about a hundred leagues from *Lovango*; but *Pigafet* borders it on the South, with the *Cape of St. Catherine*, and spreads that Northerly to *Cape Lope-Gonzalez*, and near one hundred leagues up into the Countrey.

Borders of the Kingdom of Lovango.

Or Spanish miles. Others,

Samuel

Samuel Bruno sets for Boundaries in the South, the River *Zair*, or *Kongo*; and in the East, the People *Ambois*, and *Anzikos*.

This Kingdom contains many Provinces; among which the four chiefest are *Lovangiri*, *Lovangomongo*, *Chilongo*, and *Piri*.

Lovangiri.

Lovangiri hath the advantage of many small Rivers to water and refresh the Soyl, and by that means very fruitful, and exceeding full of People.

The Inhabitants use three manner of ways for their support, viz. Fishing, Weaving, and the Wars.

Lovangomongo.

That of *Lovangomongo* is a large and Hilly Countrey, but hath much Cattel and *Palmito*-Trees; so that *Palm-Oyl* may be had cheap.

The Inhabitants are either Weavers or Merchants. From this Province the Kings of *Lovango* drew their original; but Time, and the vicissitudes of Affairs, hath almost delected it: but at last having fresh information, and finding themselves more Potent in Arms, they invaded them, and reduced the Countrey to their subjection.

Chilongo.

Chilongo exceeds all the other in bigness, being also very populous; in some places Mountainous, and in others Carpetted with verdant and delightful Plains and Valleys. The People, though naturally rude and clownish, yet utter great store of Elephants-Teeth.

Trade.

The Countrey of *Piri*.

The Countrey of *Piri* lies plain and even, full of Inhabitants, well stor'd with Fruits and Woods, and stock'd with great abundance of Cattel, besides innumerable Poultry.

The Inhabitants are a quiet People, averse from Wars; and for their Carriage well belov'd by their King; and surpassing all their Neighbors in richness of Commodities: yet their chief Maintenance drawn from Pasturage and Hunting.

The antient division of the Countrey of *Lovango*.

Lovango, according to the best intelligence that the Europeans can draw from the antientest, and most experienc'd Blacks, hath been divided into divers Territories, as *Majumba*, *Chilongo*, *Piri*, *Wansi*, and *Lovango*, each inhabited by several People, and Rul'd by a particular Governor; who with or without any respect, Warr'd upon his Neighbors.

The Manners of the old Inhabitants.

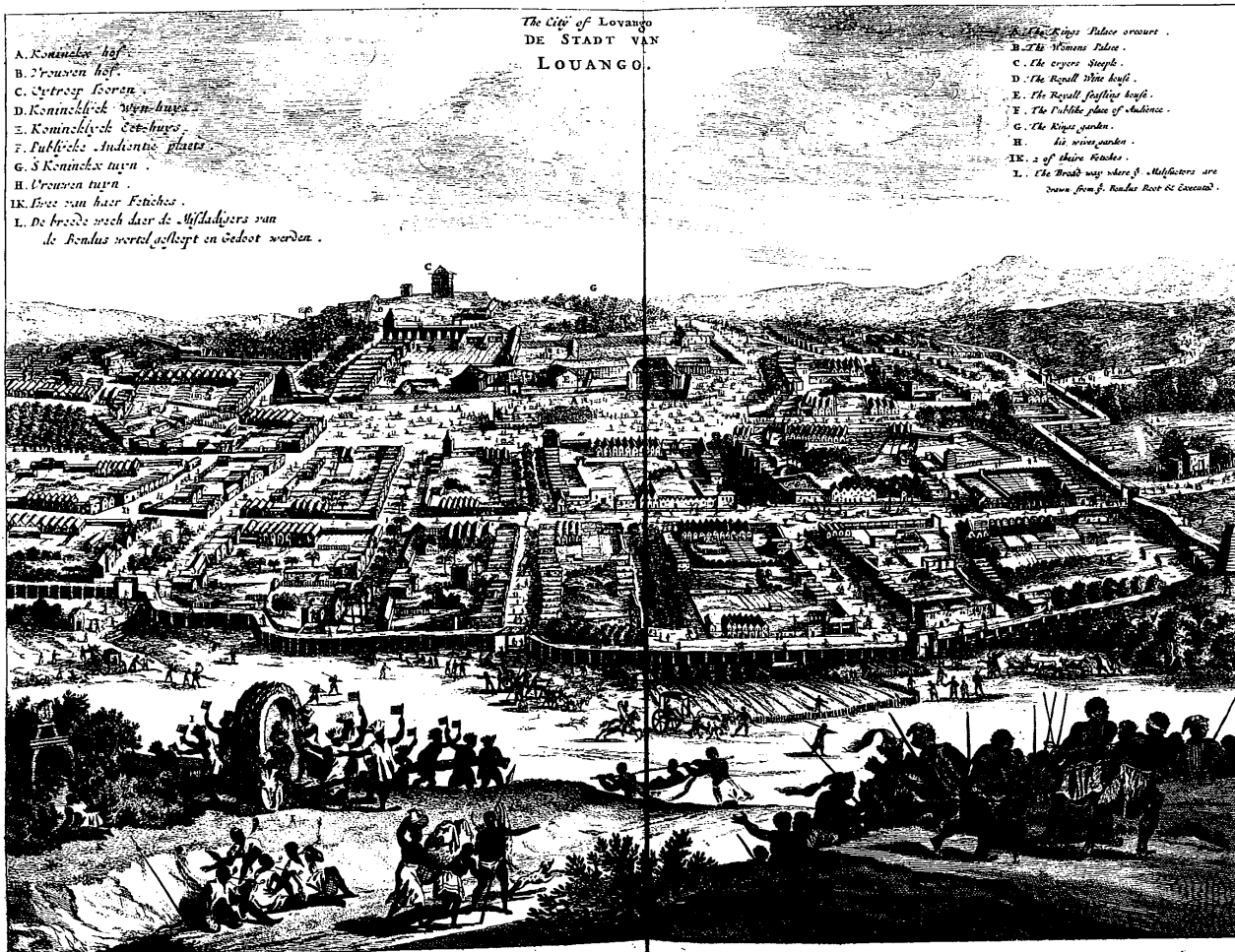
In elder time the Natives were all wild, and Man-eaters, as yet the *Jags* are. They us'd for Bread, *Bananos*; and for other Food, that which they take in the Woods by Hunting, as Elephants, Buffles, wild Boars, Bucks, and such like; and likewise Fish, which the In-landers catch in the Rivers, and the Sea-coasters out of the Sea.

Mani signifies Prince.

When the aforementioned Governors had these, as it were private Feuds, *Mani Lovango*, who boasted his Extract from *Lerri* in *Kakongo*, politickly made Leagues with some, who by their joynt force being subjected, an occasion of Quarrel was soon pickt with the rest, who all but *Mani Wansa*, though with great hazard, admitted the Yoke. But much trouble he had with *Mani Wansa*, and afterwards anew with *Mani Piri*, *Mani Chilongo*; by whom twice beaten, but by his great Power at last made his Vassals. Hereupon *Mani Majumba*, who most depended on *Mani Chilongo*, now seeing him enslaved, would not expect the Conquerer in Arms, but yielded himself to his Command; after whose example all the Places lying Northerly, as *Docke*, *Seere*, and others, rather stooped under the Power of so successful and victorious a Lord, than suffer by the force of his Arms, followed the same course, and timely submitted.

Mani Lovango having thus triumphantly brought his Enemies under, divided their Countrey among his chiefest Counsellors of Trust, and committing the

care



The City of Lovango
DE STADT VAN
LOUANGO.

- A. Koninkes hof.
- B. Vrouwen hof.
- C. Sytroy's hof.
- D. Koninkelyk wyn-huys.
- E. Koninkelyk eet-huys.
- F. Publycke Audientie plaats.
- G. S Koninkes tuyn.
- H. Vrouwen tuyn.
- IX. Boes van haer Fetiches.
- L. De breede wech daar de Afslachters van de Bondus merkt gelykt en Gedeot worden.

- A. The Kings Palace or court.
- B. The Womens Palace.
- C. The Kings Stables.
- D. The Royal Wine house.
- E. The Royal eating house.
- F. The Publick place of audience.
- G. The Kings garden.
- H. The Womens garden.
- IX. A of their Fetiches.
- L. The Broad way where the Afslachters are drawn from the Bondus Root to the Court.

care of his own Country, went and liv'd in Piri. But the Place he first selected for his habitation, was either for its Mountainousness, or that it lay too far from the Water; he went thence, and settled in a Place, where to this present the Kings of *Lovango* keep Court; the Name *Banzat Lovangiri*, or rather *Lovango*; but the *Blacks* call it *Buary*, being situate in a part of *Piri*.

Of which *Piri* the Inhabitants were call'd *Mouviriffer*, or *Mouyiri*, a compound Word of *Moutse* and *Piri*, *Moutse* being a common Word, signifying People, so *Moutse Piri* signifies People of *Piri*, and for brevity pronounced *Mouyiri*. So likewise *Lovangiri* shews the contraction of *Lovango* and *Piri*, which join'd together makes *Lovangopiri*, and for quickness of speech *Lovangiri*.

Moreover, the better to secure his new gotten State, *Mani Lovango* settled his Brothers or Sisters in the greatest Cities or Towns about him, viz. in *Cape*, to have a vigilant eye over whatever might threaten danger from above, and in *Bocke*, *Chilongo*, and *Salaly*, to supervise and prevent any sudden Onslaught from below.

The chiefest Towns and Villages of *Lovango*, are *Cape*, *Bocke*, *Solanfa*, *Mokonda*, where the King's Mother lives; *Soku*, *Catta*, the Residence of the King's Sisters, *Lovango*, his own peculiar, *Cango*, *Piri*, two *Chilongo's*, *Jamba*, *Catie*, *Seny*, *Gommo*, *Lanzzy*: the chiefest Villages lie a days, or a day and a halfs Journey from *Lovango*, besides many small ones farther into the Countrey, as *Jamba*, *Cango*, *Cayt*, *Bocke*, *Piri*, *Catie*, and the *Chilongo's*.

The Metropolis, and Imperial Chamber of this Kingdom, lying in four Degrees and a half South Latitude, about a mile from the Sea, hath for Name, *Lovango*, or *Barra Lovangiri*; yet the *Blacks* forget not its old Denomination *Buary*, or *Bury*.

The Ground-plot of it takes as much in compass, as our famous City of *York* in *England*, but much more straglingly built. It hath large, streight and broad Streets; of which the Inhabitants take great care, that no Grass grow, nor any Soil lie in them: They stand in very good order, and are neatly Planted with *Palmito*-Trees, *Bananos* and *Bakoros*, which stand as streight as it were by a Line. Some of those Trees also stand behind the Houses, and sometimes quite round about, serving not onely for an Ornament, but also for a Shelter and Shadow.

In the middle of which you come to a great Market-place, by whose side stands the King's Court, surrounded with a Hedge of Palm-Trees, containing in circuit as much as are in ordinary Towns, beautifi'd with many Houses for his Women, that live six or eight together, not daring to stir from their appointed Stations without the King's leave, or the Overseers, which use a diligent and jealous eye over them.

The Houses are built long-ways, with two Gable Ends, and a sloping Roof, which rests on long thick Posts, that lie upon Stays about two or three Fathom high. The breadth, length, and height of them is near alike, that they may stand in equal and uniform distances; and within they have sometimes two or three Rooms or Chambers apart; in one of which they keep their Riches, and that hath Doors at the hinder end, lockt up with a double Lock: some have round about a Fence of Palm-Boughs plait'd; others of Bulrushes wreath'd: some make *Labonge*, or Wickers, braided together; which inclose six, eight, or more Houses, and they dwell in them as in a Precinct, being to each other very trusty, and in all accidents helpful.

Their Householdstuff consists chiefly in Pots, *Catabasses*, Wooden Trays, Mats,

Original of the Name of *Lovangiri*.

The chief City of *Lovango*.

Biggest.

Form.

The Court of the King.

Householdstuff.

The Country bordering
on *Lovango*.

Cape Niger.

The Road of *Majumba*.

The Mountain *Ademute*.

The Village *Adajumila*.

Trade

Governments.

Prospect of *Majumba* at
Sea.

Mats, a Block whereon they put their Caps, some small and great Baskets, of a neat fashion, into which they put their Cloathes, and other trifling things.

Besides the aforementioned Division of *Lovango*, other Territories lie about it, some of which pay Tribute, and others not; and therefore the Tributary being *Majumba*, *Dirge*, and divers others, are not improperly reckon'd as Members of *Lovango*, and put into the King's Title.

Majumba lieth within three or four Degrees South Latitude, bordering in the West upon the Sea; where appears a high black Point, by the Portuguese named *Cabo Niger*, that is to say, *The Black Point*, because it shews afar off, by reason of Trees upon it, black.

Next this *Cape* follows a Road, by Seamen call'd *The Road of Majumba*, about half a mile in length, that is, from the *Cape Niger* to the South Point, being low and overgrown with Trees. Within the Country you discover a red Mountain, by the Inhabitants styl'd *Metute*. Not far off a great Salt Lake, a mile broad, opens to the view; out of which some Waters, about half a mile Northward of *Cape Niger* run into the Sea, but the passages are sometimes choaked up by the Waves, that beats extraordinarily against them.

On the Shore stands the Village *Majumba*, built in one long row, so near the Sea, that the incroaching Waves oftentimes necessitates the Inhabitants to remove behind the Village: on the North a River very full of Oysters pours its Water into the Sea, and hath in its Mouth, at the most, not above six, sometimes but three or four Foot of Water; yet farther within boasts a considerable bigness, breadth, depth, and length, extending at least fifteen miles upward Southward of *Lovango*, to the great help and conveniency of those that fetch Red-Wood, which otherwise they must carry much farther; whereas now they bring it in *Canoos* down the River.

Majumba is barren of Grain, but yields plenty of *Banano's*, which they call *Bitebbe* and *Makondo*; of which they make Bread: abundance also of Palm-Trees, from whence they extract Wine; and the Rivers afford plenty of Fish.

The People having no peculiar Prince, are very rude and savage, giving themselves to work all manner of mischief.

Here was formerly a great Trade for Elephants-Teeth, but now almost decay'd and lost.

The *Manibomme*, that is, the Deputy of *Lovangiri*, pays for all the Red-Wood brought from *Sette* down the River to *Majumba*, Ten in the Hundred.

The Women fish for Oysters out of the aforementioned River, fetching them up in great Trays from the bottom, then opening and smoaking them, they will remain good for some Moneths: These smoaked Oysters, as all other sorts of Flesh or Fish so smoaked, in the Country Language are call'd *Barbette*.

Over this Territory one of the Counsellors of State to the King of *Lovango*, named, as we said, *Manibomme*, Commands, rendring no account to his Master, but onely the Red-Wood.

Eight or nine miles Southward, lieth a Point call'd *Quilongo*, or *Sellage*, according to the Name of the neighboring Village.

This Tract of Land appears to ships at Sea, coming out of the South, with two Mountains, in the shape of a Womans two Breasts, and therefore call'd *Quanny*.

About two miles Southward of the *Breasts*, glides the River *Quila*, abounding with Fish, and precipitating it self with a strong Water-fall into the Sea.

¶ The

¶ The Dominion of *Chilongatia Mokonga*, is a large compass of Ground, lying Northward of the River *Quila*, in former times a free Kingdom, but now by Conquest a Member of *Lovango*; yet still enjoy their antient Customs and Priviledges, paying Tribute onely.

The *Manibelloor*, or Governour of *Chilongo*, hath absolute Superiority during his life; and after his Decease the People may chuse another, without asking the King of *Lovango* leave.

¶ The Jurisdiction of *Sette*, about sixteen miles from the River *Majumba*, borders in the West, at the Sea; and water'd by a River also nam'd *Sette*.

This Territory of *Sette*.

Here grows both great and small *Mille*, the first call'd, *Massa-Manponta*; and the other, *Massa-Minkale*.

Many Potato's, in the Country Phrase stil'd *Iqua Anpote*; and Palm-Wine, with them *Malassa*, as the Trees, *Mabba*; or the Nut, *Imba*; and the Pith or Kernel, *Inbonga*.

Plants.

This Province yields extraordinary plenty of Red-Wood, besides other sorts of Timber. Of this they have two sorts, the one by those of *Sette*, call'd *Quimes*, which the Portuguese us'd to buy, but is not esteem'd in *Lovango*; the other, *By-Sesse*, being much heavier, and redder, bears both a good Price and reputation. The Root of this *By-Sesse*, call'd *Angansy Abyseffe*, exceeds in hardness and deepness of colour, which makes it much valued. With this Wood the Blacks drive a great Trade all over the Coast of *Angola*, and in *Lovango*, dealing indeed very seldom with any other than their own People; being at first brought from *Sette*, where the Governor receives the Custom of Ten in the Hundred, which we mention'd before.

Some Hens and Goats breed here, though not in great numbers; but the Woods afford all sorts of wild Beasts.

The Inhabitants feed upon *Mille*, *Banano's*, and wild Creatures.

Between *Sette* and the *Cape Lope-Gonzalvez*, lieth *Gobby*, a Territory having Morasses, Lakes, and Rivers, all Navigated by *Canoos*.

The chiefest Town lieth about a days Journey from the Sea-shore.

The Rivers feed many Water-Elephants, and divers Fishes; but the Land breeds few Cattel, besides Beasts of Prey.

Though the People claim a kind of propriety in Wives, yet is it such as merits not to be brought under the name of Marriage, not for that they take as many as they can, but because when any Friend comes to visit the Husband, he immediately, as a mark of amity, prostitutes one of his Wives to him. And in all other Cases gives such liberty, that Women taken in Adultery, receive commendations and rewards, rather than obloquy and punishment.

A Man, when first Married, gets not esteem nor regard among the Womans Friends, till he hath smartly beaten and boxed his Wife; and thenceforward they reckon him one of that Family: And this usage hath by custom become so naturaliz'd, that a Woman suspects her Husbands Love, unless he frequently beat her.

Their Language hath affinity with that of *Lovango*, differing onely in some few words, so that they easily understand each other.

Language.

They make great Wars upon their Neighbors, especially those of *Comma*, between *Cape de Lope-Gonzalvez* and *Gobby*.

The Commodities brought out of *Europe* thither, are Musquets, Powder, bright Copper Kettles, white and brown Linnen, and ordinary Cloth.

Their Arms consist in Arrows, Bowes, and *Affagays*; the first they call *Insetto*, the second *Matta*, or *Boeta*, and the third *Janga* and *Zonga*.

The Government of the Countrey remains at this time in the hands of a Woman.

In all other Customs, Religions, and Conjurations, they agree with those of *Lovango*, onely they are more deceitful and treacherous.

The Territory of Dingo.

Dingo borders at *Lovango*, *Cadongo*, and *Vango*, a great Countrey, and full of Towns and Villages. A Tributary to the *Lovangian* King; yet hath its own Lords, which Rule by succession. As to the Plants, Beasts, Customs of the Inhabitants, Governments, and Religions, take here this brief account.

Plants.

This Countrey of *Lovango* affords divers sorts of Fruit, viz. *Massa-Mampaita*, or great *Mille*; *Massa-Minkale*, or little *Mille*; and red *Mille*, which they use in stead of Tares.

There grow also Potatoes, call'd *Limale Ampaita*, *Bakovens*, *Injames*, with them *Imbale*, *Emtogifto*, or Ginger, and other strange Fruits, as *Goebes*, *Mandonyns*, or *Dongo* and *Fonfi*; and some Herbs, the chief of which they account *Insanfy*, bitter of taste; *Imboa*, and *Insua*; *Purceline* and wild Fetherfew.

They have also *Malanga*, or Pumpkins; *Mampet*, or Sugar-Canes; *Mibenga*, a juicy Fruit; but they Plant no more of it than they can eat from hand to hand; and *Maye-Monola*, or Tobacco.

Grain of Paradise, by them stil'd *Indonga-Anpota*, grows here, but in no quantities, because neither Sown nor Planted.

Also great abundance of *Banano's* and *Mandioque*, or *Farinha*; of which they make Bread.

Of the Leaves of *Majara* they make a pretty relishing and savory Food, dressing it with smoaked Fish, Palm-Oyl, Salt, and *Achy*, or *Brasile* Pepper: but their common Food is *Fondy*, or *Sonfy*, made of the Flour of *Mille*.

There are also many *Calabasses*, which grown ripe, they dry and make Dishes of for several uses.

A sort of little Apples grows on low Trees, which prove a very refreshing Fruit, and good to put into Drink as Spice, or as the *Kola*. There is a larger sort thereof call'd *Cucumba*, crude, sowre, and corroding, but boyl'd, tastes very well.

The *Kola* grows on great Trees in Husks, ten and twelve together, and yields Fruit once a year. This, as experience teacheth, eaten in the Evening hinders sleep.

The Root *Melando*, whose Leaf climbeth up on a Tree or Pole (like our Hops) eaten gives an *Aromatick* taste.

Cassia Fistula, or Pipe *Cassia*, they use in their Witchcrafts and Enchantments.

Of Oranges, Lemons, and Coco-Nuts, they have but few; for setting no value on them, they will not bestow the pains to transplant and propagate them.

Achy, or *Brasilian* Pepper, groweth wild, and much used; so also Cotton.

Their Fields produce three sorts of Grain, or Pulse; the first great Wheat, or *Gabba*, growing under the Earth; the second sort about the bigness of a Rouncifal, or Horse-Bean, grows on Trees about eight or nine Foot high, in Cods, and eaten with *Enganga*; the third sort shaped like a little Bean, grows along

Atalondi.

Cassia Fistula.

Oranges, Lemons; and Coco-Nuts.

Achy.

Grain, or Pulse.



along the earth in rows of white Cods, almost the same length with those of the *Turky* Beans. Besides these they have two other sorts, accounted so choice a Dainty, that they are esteem'd a Food onely for the Rich; the one sort resembles our Garden-Beans; the other *Turky*-Beans, both white, but have some difference in the shape.

All these Fruits continue the whole year through, except between *Majumba*, and *Cabo de Gonzalvez*; whose Inhabitants use *Bananos* in stead of Bread; and Fish for other Provision.

Matombe Trees grow numerously, but yet exceeded by the vast multitude of Palm Trees.

These *Matombes* afford, first good Wine, which they drink in stead of that of Palm, but not so strong: The Branches make Rafters and Laths for the Houses, and Couches to Sleep on: The Leaves are used for Tiles, and Fence off the greatest Rains.

All the Garments worn in *Lovango*, are made of these Leaves, which they use also in stead of Money, having no sort of Metall Coynd: but because the *Matombe* Leaves are not so strong as those of the Palm; the Clothes made thereof are in less esteem, seldom making of it any other than coarse *Jago*-Clothes.

Their manur'd ground is so fertile, that it affords three Crops, viz. small *Mille*, little Beans, and Wigge that is sown with *Mille*, as Rape with us.

Some have their Lands, one, two, or three miles; others, a day or two's Journey from their Dwellings, whether they go at Seed-time, and remain with their Families, till they have Sow'd their Ground, then return to their Habitations again.

They Plough not the Land, but break it up with an Instrument like a Hoe, or rather a *Mafons* Trowel, but broader and hollower.

Hoggs, *Cabrietes*, or Sheep, Goats, Cows, and all sorts of Fowls, breed more plentifully here, than in any other places, on the Coast of *Congo*, or *Angola*.

The Seed ground.

How their Land is Plow'd.

The living Creatures.

The kind of Inhabitants.

The Inhabitants are strong Limb'd, large of Stature, and decent in Behavior; commonly jealous of their Wives; yet themselves wanton and Unchaste; covetous and greedy to attain Riches, yet generous and free-hearted one to another; very much addicted to Drinking Wine of Palm, yet slighting our European Wine; no Zealots in matters of Religion, yet extremely Superstitious; so that it is pity they want the knowledge of Good and Divine Truths; and deeper, found about which are some long Holes cut, two

Their Cloathing.

The Men wear long Garments, reaching from their middle down to their Feet, and below bordered with Fringe; but leave the upper part of their Body naked: The Stuff whereof they are made, may be divided into four sorts, one of which none may wear but the King, and those he permits out of singular Favor, or as marks of Dignity: They are call'd sometimes *Libongo*; otherwhils *Bondo*, which no Weavers are permitted to Sell, upon pain of Death. There are two other sorts usually sold, the best call'd *Kimber*, being a Habit for the greatest Nobleman; made very fine, and with curious Workmanship Flow'r'd; and beautifi'd with exquisite Imagery, each Cloth holding about two Spans and a half in Square, which a Weaver with his greatest diligence may well spend fifteen or sixteen days in Working to finish it. The second sort call'd *Sokka*; are less by one half than the *Kimber*; yet many that have little handl'd their Works, would easily mistake the one for the other; for both are high, and Cutwork, with Images, or Figures upon them, but the turn'd side gives the distinction, by the Courseness or Fineness. Six of the foremention'd Pieces make a Garment, which they know how to Colour, Red, Black, or Green.

Fit for Handkerchiefs.

The two other sorts of Cloathes are a wearing for Common People, being plain, without Images or Figures, yet have their distinctions; one being closer and firmer wrought than the other. These are many times Slash'd or Pink'd, from the middle to the knees, as old fashion'd Spanish Breeches were wont, with small and great cuts.

Every man, by promise or injunction, is bound to wear a Furr-skin over his Cloathes, right before his Privacies; viz. of a tame Cat, Otter, Cattamountain, great Wood or wild Cat, or of an *Agali*, or Civet Cat; with whose Civet they sometimes also anoint themselves. Besides these, they have very fair speckl'd Skins, call'd *Enkiny*, of high Price among them, which none may wear, but the King and his peculiar Favorites.

Some Persons of high Degree when they Travel, wear six or eight Skins for Garments; others, as the King and his greatest Nobility, cause five or six Skins to be sew'd together, interlac'd with many white and black speckl'd Tails of the foremention'd *Enkiny*.

Cross-wise in the midst of the Skin, they set commonly round, Tufts made of the aforesaid Furr, and white and black Parrets Feathers; and at the edges Elephants Hair, spread round in winding-Trails. Every one also wears a String about his middle, made of the peeling of *Matombe* Leaves, of which there are two sorts, one call'd *Poes-anana*, and the other *Poes-anpoma*; with which they tie their Cloathes fast.

Besides they have two Girdles one above another, that is, one of fine Red or Black Cloath, slightly Embroyder'd in three or four places; the other of Yarn, wrought in Flowers, and fastned together before with double Strings, call'd *Pondes*. These Girdles are commonly three or four Inches broad; wherefore the Cloathes sent thither out of Europe with broad Lifts, serve to be Embroider'd and Quill'd to make such Girdles.

Some

Some wear Girdles of Bulrushes, and young Palm Branches; others of peelings of a Tree call'd *Catta*; and in other places *Emsande*, which they Weave and Pleit together; of the same peelings Match for Guns is made, which stand the *Portugals* in good stead.

Between the upper and lower Girdle they set several sorts of Ornaments, and about their Necks white and black Beads; the latter they call *Insimba Frotta*, and the white *Insimba Gamba*; but the last bears the greatest value.

Their Ornaments.

Others wear Triangular Breast-Chains, brought thither out of Europe, and by them nam'd *Panpanpane*; some Ivory cut in pieces, and some sort of flat *Scalops*, which they polish very smooth and round, and wear them strung as Neck-Laces.

On their naked Legs they put Bras, Copper, or Iron Rings, about the bigness of the smallest end of a Tobacco Pipe; or else trim them with black and white Beads.

On their Arms they wear many Rings of several fashions, and light, which they temper in the Forging with Oyl of Palm.

Over their Shoulders they hang a Sack, about three quarters of a yard long, sew'd together, onely a little opening left to put in the hand.

Upon their Head they have an artificial Cap, made to fit close.

And in their Hands, either a great Knife, Bowe and Arrows, or a Sword, for they never go without Arms.

The Womens Clothes, which come a little below their knees, are made of the same with the Mens; over which they sometimes put some fine European Stuff or Linen, but without any Girdles: The uppermost part of the body, and the Head remains always naked and bare, but on their Arms, Legs, and Necks, many Rings, Beads and other Toys.

Food.

Their usual Diet is fresh and smoak'd Fish, especially *Sardyn*, which they take with a Hook, and Boyl with Herbs and *Achy*, or *Brasilian Pepper*. People of Quality eat with their Fish *Maffanga*, or small *Mille*, first stamp'd with a Pettie, then Boyled with Water, and so Kneaded together.

Their Oath, or Swearing.

They Swear by the King, speaking these words, *Fyga Manilovanga*; but the highest Oath is, the Drinking of *Bondes Root*; and never used, but when something is presently to be undertaken or perform'd.

Bondes Root, or Adjuration Root.

The *Bondes* is onely a Root of a Tree, of a russet Colour, very Bitter, and astringent; and gets (as they say) by enchantment of the *Ganga*, or Conjuror, perfect power and vertue. This Root they scrape with a Knife, and put into a Pot of Water, of which the accused Party takes about a Pint and half, administered by a person appointed by the King for that purpose.

By this *Bonde*-Drink also, they find out the cause of any Casualty or Mishap, and how it chances; for they believe that none can die, but he must be brought to his end, either by himself, or another: So when any falls into the Water, and is drown'd, they will not consider the accident, but stilly maintain he was bewitch'd; and that some enemy hath by his *Moquisses*, or Sorceries brought it upon him. If any in a Wood, or by the Way, be kill'd by a Tyger or Wolf, they firmly believe and say, that the Tyger was a *Dakkin*, that is, a Sorcerer or Witch, who had by the *Moquisses* or Idols, chang'd themselves into such a beast; and he that should go about to perswade them to think otherwise, they would laugh him to scorn, and hold him for a fool; so if any mans house or goods happen to be burn'd, they say, that one or other of the *Moquisses* hath set it on fire; or if at any time they have a more than usual drowth, they



they say, one *Moquisse* or other, hath not his desire, and therefore keeps back the Rain; and therefore to enquire and find out such things, who should be the cause thereof; *Bonde-drink* is put in practice.

In like manner, if any weighty or criminal matter, either of Sorcery or Theft be laid to any ones charge, and it cannot be ascertain'd by the Oracle of *Ganga* or their Conjurer; they forthwith condemn the suspected person to drink of the *Bonde-drink*, which is perform'd in this manner;

How the *Bonde-drink* is drunk.

The Complainant must go to the King, and beseech him to appoint an administrator of the *Bondes*; for which he pays the King his due. These *Bonde-givers* are about eight or ten persons, appointed by the King and his Nobility; who meeting under the open Heaven, in a broad way, sit down upon the ground, and about three a Clock in the afternoon, begin their work, for by that, the Complainers must be there; who coming with their whole Retinue and Generation, the *Bonde-givers*, admonish to bring to light the righteousness of the Matter, without any siding or partiality; which he adjures them to with an Oath by their *Fetishes*, which they have standing round about them. Then also appears the Accus'd, with his Family; for seldom one person alone, but commonly, the whole Neighbourhood is accus'd; these meet, and standing in a row, come by course one by one to the *Bonde-givers*, (who have a little Drum, upon which they continually Beat,) and receiving about a Pint and a half of Liquor, they retire to their places again.

After this, one of the *Bonde-givers* riseth up, with certain sticks of a *Bacoven* tree in his hands, which he flings after the Accus'd, requiring him to fall down; and if he have no guilt, to stand up and make Water, in token of his Innocency. Then the *Bonde-giver* cuts the Root before them all, that every one may walk up and down over it. In the doing whereof, if one or other of them chance to fall, then the standers by set up a loud Cry, and the party fall'n, lieth like a possess'd man, speechless, but with horrible Convulsions in all his Limbs, not enduring his body to be touch'd; and this they hold for a certain

certain sign, that such a Person is guilty of what he was charged withall. But those which Urine, receive acclamations of joy and praise, and both Strangers and his Friends conduct him to his Dwelling, declaring his innocency to every one they meet. On the other hand, if it be a matter criminal, that the question'd Person stands thus convict, or that he hath many ill-willers, they presently carry him about a quarter of an hours Journey from the place of Trial to a broad Way, and there cut him in pieces: but if it be but some Peccadillio, or they have a mind to spare the accused, then with Man's Ordure, mingled with Water and some green Herbs pour'd into his Mouth (which is the only Antidote) they seek to expell the Poyson.

Some when they are accused have permission for their Slaves to drink in their stead; but if he falls asleep, the Master himself must take it, and in his sleep the Antidote is given. If the Master fall, and it be a great Crime, he must die; but a small matter, he buys off the offence with some Slaves.

The *Bonde-givers* oftentimes use great juggling and imposture; for though a Person have no guilt, yet he will by his Sorcery make him fall, if either the People hate him, or the Accusers be great.

Many also, whose guilt their evil living sufficiently demonstrates, so corrupt by Bribes and Gifts, that they seem innocent; but by this means it goes very hard with the Poor, who generally suffer, while it may be the guilty sit by laughing at their inferiors; so true is that of the old Poet,

Nil habet infelix Paupertas durius in se No pressures those in Poverty more gall
Quam quod ridiculos homines facit Than scorn, and be contemptible to all.

Lastly, the Accusers bring the Convict naked (for the Master of the *Bondes* takes his Cap and his Cloathes as his Vails) before the King's Court, where he receives sentence of death, to be hew'd in pieces, as we related before.

They use no peculiar Ceremonies in Marriage, nor scarce trouble themselves for consent of Friends: some chuse Children of six, seven, or eight years of Age, who when they arrive to ten, they take home and bring up in private: If afterwards any behave themselves impudently, the Husband may without any Man's gainsaying punish her.

But some Parents will not let their Daughters Marry, till arrived to perfect Womanhood; and then whoever desires to Match with her, he goes to her Friends, and buys her of them at a certain Price.

If it happen (as it doth very often) that a Maid be enticed to leudeness before Marriage, they must both appear in the presence of some hundreds of Men before the King at his Court, and declaring their fault, the King gives pardon.

And this they judge so necessary, that many assuredly believe, if they had not obtain'd absolution from the King in manner beforemention'd, that the whole Country would perish with drowth, and it would not Rain; whereas yet the like business is perform'd by others that have no such belief, without acquainting the King.

The Child follows the Mother, and is a Slave if she be so, though the Father be a Free-man; but if the Mother be free, and the Father a Slave, yet the Child is free.

Every Noble-man may have as many Wives as he hath ability to Cloathe, and can procure Fish and Wine for their moderate Maintenance; so that some

Marriage.

some have ten or twelve; but every ordinary person hath commonly two or three.

The Women do all the servile works, for they break the Ground, Sowe and Reap, pluck up the *Mille*, beat it into Meal, boyl it, and give it to their Husbands to eat, who take care for nothing but Drink. When the Husband eats, the Wife sits afar off, and takes the leavings; and withall so slavishly subject to their Husbands, that they dare not speak to them but upon their bare Knees, and in meeting them, as a demonstration of their submission, must creep upon their Hands.

They colour their whole Bodies with *Takoel*-Wood ground upon Stones, and so made a fit Painting.

If it happen, that one enjoys another Man's Wife, they fall into great contention about it, untill satisfaction be given to the injur'd Party, and agreement made, to which of them she shall belong: Nor doth this Quarrel bound it self within the Families of these, but all the Neighbors of the Place, where the injur'd Person dwells, think themselves oblig'd to help him; as on the other hand, the Offender's Neighbors help him, yet still with this caution, that they spare no endeavor to make peace: However this raises jealousies among them, which sometimes rise to that height, as to end in blood.

Funerals for the Dead.

When any die, they make great shew of sorrow, lamenting and howling in the Way, like People distracted; then the Friends bring out the Corps into the Street, to wash and make clean, continuing their barbarous lamentations, and interrogating, *Why he dy'd?* and, *Whether he wanted Meat and Drink?* with other like idle Fancies; in which madness they keep up two or three hours. In the mean time his nearest Relations bring several of their Goods to cast by the Corps in the Grave, as also all his own, and then snatching it up, run away therewith, as if they had stol'n it. Part of the Goods they bury with him, and part they set upon the Grave upon Poles; but first they cut them to prevent stealing. In the Evening the Friends assemble again, and bemoane the Dead: And this they continue six Weeks every Morning and Evening.

The Funerals for the Great Men.

When any of Quality dies, the Friends gather together; with whom joyne those of other Neighborhoods, and such as dwell in Towns and Places remote, that scarce knew him, and then go about crying and mourning, the Tears running down their Cheeks and Breasts, with both their Hands upon their Heads, and so come to the Habitation of the Deceased; where setting themselves about the Body, they begin again to howl in a fearful manner.

The Dead lieth in the midst, or sits sometimes upon a Mat, or Block, supported and propp'd up with Wood to keep him from falling. They pare his Nails, shave off his Hair, anoint his Body with *Takoel*-Wood; and in the mean while the Women run about and relate his Life and Speeches by rule and order, setting forth also the greatness of his Linage and Family, with what State and Grandeur he maintain'd himself and Retinue, whom he accounted his Friends, and whom his Enemies. This Relation of his Enemies immediately raising jealousies in the heads of his surviving Friends, they begin to enquire into the cause of his Death; whereof not able to obtain any certainty, they resolve to go to the *Moquisies* for advice. While this continues in debate, every one brings and gives to the next Friends, or those whom his Death most concerns, some Cloathes or Garments, wherewith to defray the Expences, which they shall be at in searching out the cause of the Deceased's Death. This having continued two, three, or more days and nights, with some re-

mission

mission of Laments; at last they run away with the Corps, and bury it either in the Fields, or by *Chinga*, where divers Wizards call'd *Kokokoo*, dwell, throwing part of his Goods into the Grave, and part over it, as we have it, and particularly one of his *Moquisies*, that is, a Pot, a Wooden Shovel, an Arrow, *Kalbas*, a Cup to drink in, Tobacco, a Pipe, a Staff, Lances, or such like. After this the nearest Friends continue their Morning and Evening Laments, sometimes for two or three Moneths, or longer.

Now if the nearest to the Deceased will shew his duty, in searching after the cause of his Death, he falls upon the inquiry; for which they use several ways, but the following is the most common.

They go to the *Conga*, or Wizard, sitting upon the Ground behind a House, and lay a great Knife down before him, which he oftentimes touches, and then rubs his hands one upon another; whereupon they speak to him in these words: *Such a one is deceased, or dead, we have buried him, is he brought to his end by Witchcraft? or have his Moquisies kill'd him?* If upon this enquiring the Hands begin to strike hard one upon another without any more rubbing, they take it for granted his *Moquisies* kill'd him. Again, if the hands in rubbing happen to strike one another, and he brings them right again with clapping, then they begin once more, and ask again, *Such a one is dead, and brought to his end by Moquisies, or Witchcraft, where dwells he? who hath done it? here or yonder, or is he of his acquaintance? &c.* till they know more; or if they suppose more had a hand in it than one, they ask, *Whether Man or Woman did it, by what Moquisies he was bewitched, and what cause they had for it, and the like.* Sometimes they run two or three Moneths from one Town to another, and from one *Ganga* to another, and leave no *Moquisies* almost unasked, till at length they suppose how it was done, or in what Town he dwells, or under whom he lives: If they dare not name or discover the Person, they take the whole Town, that they may find out the Guilty therein; and applying themselves for that end to one of the King's Nobility, enquire whether there be a *Boay*, that is, a Hamlet where they suppose the suspected Party to be, that he may drink *Bondes*, who gives them leave: Then he goes to the chiefest of the *Bondes*, call'd *Konda*, and seeks for some to make ready the *Bonde*-Drink, and to administer it.

In the Morning when they intend to begin, they come to the *Boay*, or Hamlet, together, setting themselves down in the midst of the Village, in an open place upon the Market, if there be one: and then the *Bondes* takes out of every Hamlet a Man, who drinks for the whole. Now if one of these fall, that Hamlet, for which he drank, must all hand the Cup one to another, because they believe the guilty Person hides himself therein.

If all the Men escape, then comes the lot to the Women, who drink not themselves, but others in their Names; and if there shall fall one, or more, the Women for whom they drank are taken for guilty, and as Sorceresses are put to death. But of this we have said more than enough.

The Children inherit not after the Father's Decease, but the eldest Brother, or Sister; and he or she is necessitated to bring up the Children, till they can live of themselves.

There are many Handicrafts among them, as Weavers, Smiths, Cap-makers, Pottery, Bead-makers, Carpenters, Vintners, or Tapsters, Fisher-men, Canoo-makers, Merchants; and other Traders. They make a kind of Hemp, taken out from the peel'd Leaves of the *Matombe*-Trees, about three quarters of a Yard square. This Hemp is of two sorts, the one call'd *Poesana*, fit onely for

coursé

How the cause of any Man's death is searched after.

Their Inheritance

Employments

course Cloathes; and the other *Poesampama*, whereof they Weave finer.

The *Portuguese* buy those Clothes in great abundance, and carry them to *Lovango Saint Paulo*, where they are deliver'd in stead of Money; for in that place they are the standard to value all Commodities by. Every Cloth, call'd by the *Portuguese* *Panos Sambes*; and in Countrey phrase, *Mollolo-Vierry*, consists of four pieces stitch'd together, call'd *Libonges*; seventeen such are val'd at for one piece of Slezy Ticking; and every pound of Ivory, bears the price of five *Libonges*.

Money.

In like manner the Inhabitants of *Lovango*, in stead of Money, use sleight woven Clothes, made of the Leaves of *Matombe-Trees*, every Cloth consisting of four pieces, each of about a Span and half square; of which one is worth a penny: but of late these Clothes are fallen low, and consequently little used.

Riches.

Most of the riches of the Inhabitants consists in Slaves, for what other wealth they have, is lavish't out profusely in idle expences.

Trade.

The Merchandizes brought out of this Countrey by the *Whites*, are Elephants Teeth, Copper, Tin, Lead, Iron, and other things; but are gotten with great labour, by the Inhabitants, because of the far lying off of the Mines.

From a certain place call'd *Sondy*, not far from *Abyfine*, or the Empire of *Prefter John*, most of the Copper is brought thither.

Towards *September* there flock to *Sondy*, many Smiths from several Countreys to melt Copper; who continue there till *May*, and then depart, because of the approaching dry time. But by the unskilfulness of the Inhabitants, this Copper is much debas'd, who melt all Mettals one among another; to prevent which, some have been sent where the Mines are, to teach them to distinguish and separate the Mettals; but they would never permit them to do any thing, or be drawn to alter their own vicious method.

The *Whites* bring also out of this Countrey Elephants-Tails, which the *Portuguese* buy and carry to *Lovango Saint Paulo*, where they prove very good and ready Merchandize; that is, an hundred Hairs put together, they value at a thousand *Rees*. This Hair the *Blacks* braid very finely, and wear about their Necks; but the greatest and longest Hairs braided, they wear about the Waste, of which, fifty Hairs are sold for a thousand *Rees*.

Lovango, useth to vent yearly great abundance of Ivory; but every year the quantity decreases, because the *Blacks* fetch it so far out of the Countrey, and carry it upon their Heads. The chieftest place where the Staple for this Commodity remains, is call'd *Backkamele*, about three hundred miles up into the Countrey, so that the *Blacks* have near three months labour, before they can finish their journey forwards and backwards.

The Merchandize brought by those of *Lovango*, are Salt, Oyl of Palm, broad Knives, made by themselves, course Slesie Tickings, black Looking-Glasses, Cushion Leaves, and some other Trifles, besides Slaves and Elephants-Teeth: In the former of which, they make use of these Slaves to carry their goods from place to place, to save other extraordinary charge of carriage.

The Roads from *Lovango* to *Pombo*, *Sondy*, *Monfel*, *Great Mokoko*, and other places, are much infested by the *Jages*; so that it is dangerous for Merchants to travel that way; though they usually go in whole Troops under a chief Commander that is very faithful to them.

But for the obtaining of free Trade in *Lovango*, the *Whites* must continually give presents to the King, and his Mother the Queen, and two Noblemen, appointed Overseers of the Factory, call'd *Manikes*, and *Manikinga*, and several others.

In

In Trading, the *Blacks* of *Lovango* use their own Language, yet some Fishermen on the Shore speak broken *Portuguese*; and there commonly serve as Brokers, between the Buyers and Sellers; as in *Europe*.

The King of *Lovango* hath several eminent Councillors, with whom he advises in matters of State, Entitled, *Mani-Bomme*, *Mani-Mambo*, *Mani-Beloor*, and *Mani-Belullo*, *Mani-Kinga*, *Mani-Matta*, and others.

Government.

The first, or *Mani-Bomme*, which is as much as Lord Admiral, hath under his Jurisdiction *Lovangiri*, and is indeed the most eminent of all the rest.

The second, *Mani-Mamba*, supervises *Lovangomongo*; but not alone, for he hath generally two or three joyn'd with him in Commission.

The third, *Mani-Beloor*, is chief Superintendent over *Chilongo*; and besides that Charge, hath the Office of Searcher over the *Dockies* or Sorcerers, and takes care of such as fall under the *Bondes*.

The great Province of *Chilongatiamokango*, as free Lord he rules without acknowledging any subjection to the King.

Mani-Kinga, is Lord Lieutenant of *Piri*; and *Mani-Matta*, Captain of the Guard; for *Matta* signifies a Bowe, and *Mani* a Prince.

The King, for the better managing of his weighty affairs, hath several other inferior Officers; as *Manidonga*, Governor of *Pattovey* to Guard the King's Wives, two *Manaenders*, that is, Butlers to the King in the day, and two other for the night: *Moeton Ambamma*, servant of the great Captain *Bamma*; with a multitude of others.

Besides all these, the great Butler bears no small sway; his title, *Manibonde-Lovango*, that is, *Upper Butler of Lovango*, for he takes care of all Vyands, and hath four other under him; whereof (as we said) two in the day time, when the King is in the Wine-House; and two in the evening perform their service: and lastly, every division of the Countrey hath a particular Nobleman appointed by the King; as we in Hundreds have Justices of the Peace.

The Power of the Kings

The King of *Lovango* hath the repute of a potent Lord, being able to bring numerous Armies into the Field, and that not so much respected, as dreaded by the Kings of *Calongo*, and *Goy*; yet he liveth in friendship with them, and holds good correspondence with those of *Angola*; his Jurisdiction extends into the Countrey Eastward, almost as far as on the Sea Coast, being known by the general name of *Mourisse*, and *Manilovango*.

The administration of Justice, and punishing of Vice, seems to be according to the Law of Retaliation; for Theft is not punish'd by Death, except it be against the King; but when they take a Thief either in the very act, or afterwards, the things stoln must be made good by him or his Friends, and the Thief bound, expos'd for a scorn and derision of every one, in the midst of the Street.

Justice.

If any be found Guilty, whose miserable poverty affords no means of satisfaction, then may the offended seek remedy, every man of the Tribe or Generation whereof he was, and make them work for him, till he receive the full recompence of his losses.

The King hath (by the report of the *Blacks*) near seven thousand Wives; for after the decease of one King, his Successor keeps all his Wives, and brings all so many besides to them.

The King hath many Wives

These Wives are kept in no great respect; for they must work no less than other women: Some few of them he selects for his Amours, and with them spends

spends much time ; the other he shuts up as Nunns in Cloysters.

When one of these proves with Child, one must drink *Bonde* for her, to know whether this Woman hath had to do with any other besides the King. Now if the Man who hath so drank be well, they judge the Woman upright ; but if the Man falls, she is condemn'd and burnt, and the Adulterer buried alive.

A Mother is appropriated for the King.

The King as supream Governor, appropriates to himself one to be as a Mother, a grave Matron, and of good and try'd experience, which they call *Makonda* ; whom he reverences with more honour than his own natural Mother. This *Makonda* hath a great prerogative and privilege, to do good offices both to the Nobility and common People, that fall into the dis-favour of the King ; who is necessitated in all weighty affairs to use her Counsel : for she hath such authority, that if the King provokes her any way, and doth not grant her Suit speedily, she may take away his life.

Her Authority.

Besides, she takes the advantage (without any daring to controll her) to satiate her unruly appetite, as often, and with whom she pleases ; and whatever Children she hath by such means, bears all the same repute that proceeds of the Royal Race : but if her Gallants meddle with other Women, they are by authority of the Law, punished with Death ; so that these accounted felicities carry with them their infortune : and if they imagine themselves detected, they have no way to preserve their Lives but by flight.

The Inheritance of the Crown.

When the King dies, his Children succeed not, but the Crown devolves to his eldest Brother ; and for want of Brothers, to his Sisters Children.

Such as may pretend any right to the Crown, have their Dwellings in several Cities and Towns ; and as they come nearer to the Government, the nigher they draw towards *Lovango* : now so soon as the King dies, the Lord which dwelleth in the next Town of all, cometh to the Dominion, and he that dwelleth nearest to him, supplieth his place again, and so on to the last, with this Proviso, that they must be of Noble Blood by the Mothers side.

Mani-Kay, the first Successor to the Throne, dwelleth in a great City, call'd *Kay*, about a mile and a half, North North-West from *Lovango*.

Mani-Bocke, the second, dwelleth in a Town four or five miles up into the Countrey, call'd *Bocke*.

Mani-Cellage, the third, resides in a pretty large Town, by Name *Cellage*, ten or twelve miles Northward of *Lovango*.

Mani-Katt, the fourth, remains in the Village, about fifteen miles from *Lovango*.

Mani-Injami, the fifth, holds his Seat in a Hamlet call'd *Injami*, Southwards towards *Calongo*.

After the Decease of the old King, *Mani-Kay* succeeded, and *Mani-Bocke* came again in his place, and every one follows his Lot.

The King's youngest Brother hath his Mansion in *Chilassa*, and from thence comes to *Bocke* upon the first Vacancy ; and if he hath a Child by his Wife, and have offer'd Sacrifice to their *Cares*, or banish'd Gods, removes to *Kay*, the next place to the Royal Seat.

After the decease of the *Mani-Kay*, immediately enters upon the Government, yet comes not presently into the Court, but continues near six Moneths in his own City, till all Ceremonies of the Burial be perform'd.

The word *Mani* signifies Lord or Prince, and is the greatest Title of Honour or Expression which they give one among another ; the King himself hath the Title

Title of *Mani-Lovango*, which signifies, Prince of *Lovango* ; as *Nani-Kay* also signifies, Lord of *Kay* ; *Mani-Bocke*, Lord of *Bocke*.

The King and his Brothers are commonly jealous one of another ; for if any one of them happen to be sick, they presently suspect State-policy.

The King commonly wears Cloth or Stuff, which the *Portuguese*, or other *Whites*, bring to them. The King and great Noble-men have on their left Arm the Skin of a wild Cat sew'd together, with one end stuffed round and stiff.

The King's Cloathing.

The King hath peculiar Orders and Customs in Eating and Drinking ; for which he keeps two several Houses, one to eat in, and the other to drink in ; and although he hath many Houses, yet by virtue of this Custom he may use no other. He makes two Meals a day, the first in the Morning, about ten a Clock ; where his Meat is brought in cover'd Baskets, near which a Man goes with a great Bell, to give notice to every one of the coming of the Kings Dishes : whereupon the King, so soon as he is acquainted with it, leaves the Company he is withall ; and goes thither. But the Servitors go all away, because none, neither Man or Beast may see him eat, but it must die ; and therefore he eats with his Doors shut. How strictly they observe this Custom, appears by the ensuing relation.

Customs of the King's in Eating and Drinking.

A *Portuguese* of *Lovango*, named *St. Paulo*, lying in *Angola* to Trade, had presented the King with a brave Dog, which for his faithfulness he loved very much : This Dog, not so strictly look'd to by his Keeper, while the King was eating, ran smelling and seeking after his Master, whom he missed, and came at length, without any body's minding him, to the Door, which with his Nose he thrust open, and went to the King whom he saw eating : but the King caused his Servants instantly with a Rope to put the Dog to death ; for be it Man or Child, Mouse, Cat or Dog, or any other living Creature that hath seen the King eat, if it can be gotten, it escapes not death.

He that sees the King Eat must die.

It happened, that a Noble-man's Child, about seven or eight years old, who was with his Father in the King's Banqueting-house, fell asleep, and when the King was drinking, awaked ; whereupon it was instantly sentenc'd to die, with a reprieve only for six or seven days at the Fathers request ; that time elapsed, the Child was struck upon the Nose with a Smiths Hammer, and the blood dropped upon the King's *Makisses*, and then with a Cord about his Neck was dragg'd upon the Ground to a broad Way, to which Malefactors are drawn, which cannot bear the trial of the *Bonde*.

When the King hath done eating, he goes accompanied in State with the Nobility, Officers, and common People, to his Banqueting-house, the greatest and most sumptuous Structure in all his Court, situate on a Plain, fenced with Palm-Tree Boughs ; wherein the most difficult causes of difference, are decided and determin'd in his presence.

This House stands with the fore-side open, to receive all advantages of the Air ; about twenty Foot backward is a Skreen, or Partition, made cross, one side eight Foot broad, and twelve Foot long, where they keep the Palm-Wine, to preserve it from the sight of the People. This Partition hath Hangings from the top to the bottom, of fine Wrought, Tufted, or Quilted Leaves, call'd by them *Kumbel* ; close to which appears a *Tial*, or Throne, made with very fine little Pillars of white and black *Palmito*-Branches, artificially Wrought in the manner of Basket-work.

The King's Banqueting-house.



The Royal Throne.

The Throne holds in length, a Man's Fathom, in height, a Foot and a half; and in breadth, two Foot; on each side stand two great Baskets of the same work, made of red and black Wicker, wherein, as the Blacks say, the King keeps some familiar Spirits for the Guard of his Person: next him sit on each side a Cup-bearer, he on the right hand reaches him the Cup when he is minded to drink, but the other on the left, onely gives warning to the People, to that end holding in his hands two Iron Rods, about the bigness of a Finger, and pointed at the end, which he strikes one against another; at which sound the People, who are commonly as well within the House as without, with all speed groveling into the Sand with their Faces, and continue in that posture so long as the same Irons continue the voyce or signal, that is, till he hath done drinking, and then they rise up again, and according to custom, signifie that they wish him health, with clapping their hands, which they hold for as great an honour, as with us in Europe, the putting off the Hat.

None may see the King
Eat.

Now as none may see the King Eat or Drink without bazard of death, so no Subject may drink in his presence, but must turn his Back towards him. But the King drinks here seldom, except for fashion-sake, and then not till about six a Clock in the Evening, or half an hour later, if any difficult controversie hath been in debate; but sometimes he goes thence at four, and recreates himself among the Wines.

About an hour after Sun-set he comes the second time to the aforementioned Place to Eat, where again as before, his Meal is made ready. After which he visits his Banqueting-house again, where he remains for about nine hours, sometimes not so long, as he finds himself dispos'd or indispos'd: In the night one or two Torches are carried before him to Light him.

None may drink out of his Cup besides himself; nor any eat of the Food he hath tasted, but the remainder must be buried in the Earth.

When the King comes
out of his Court.

The King never comes abroad but upon a remarkable Day, that is, when an Ambassador addresses from some Foreign Prince, or some strange accident hath happen'd,



The King's Seat.

happen'd; or when a Leopard is taken in the Countrey, or else lodg'd about Lovango, ready for the chase and slaughter; or lastly, upon the Day on which his Land is Till'd, and his chiefeft Nobility bound to bring him Tribute. For this his Appearance there is a place appointed opposite to his Court, being an even and great Plain, in the midst of the City.

The Stool, or Seat whereon he then sits, stands raised upon a Foot-pace, dressed with white and black Wickers, very artificially Woven, and other sorts of curious adornings; behind his Back hangs on a Pole a Shield, cover'd with divers party-colour'd Stuffs, brought out of Europe.

Fanns.

Near him stand also six or eight Fanns, by them call'd *Pos*, or *Mani*, and containing in length and breadth half a Fathom, at the upper end of a long Stick which runs through the middle of it, having a round Brim, in form of a half Globe fasten'd, interwoven with little Horns, and with white and black Parrots Feathers between: Those Fanns certain People, which the King keeps for that purpose, move with great force, which agitating the Air, causes a refreshing and pleasant coolness.

Before the King's Seat lieth spread a great Cloth twenty Fathom long, and twelve broad, made of quilted Leaves sew'd together, upon which none may go but the King and his Children; but round it they leave room for two or three persons to pass by, the Nobility sitting in long Ranks, every one with a Buffes Tail in his Hand, which for the most part they move in the presence of the King: Some sit upon the bare Ground; others upon Cloathes made of the same Stuff with the King's: Behind them stand the People; as behind the King all his great Officers, not few in number.

Playing Instruments.

In this publick Solemnity of State, there are some that very curiously Play upon several Instruments of Musick, of which they use three sorts; first, Wind-Instruments, made of Ivory in the shape of a Hunting-Horn, hollow'd as deep as possible, with a hole at the great end, and an Inch and a half, or two Inches broad: Of these they have several sorts, eight or ten whereof joyn'd in concert yield a pleasant sound.

X x 2

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The second sort are Drums, made of whole hollowed Pieces of Timber, covered over at one end with Leather, or Skins of Wild Beasts, and at the other end with a small Opening, in which may be put two Fingers. They beat commonly on four, or these together sometimes striking with the Palms of the Hands flat-ways, sometimes with one Stick and one Hand.

The third resembles a Pan or Sieve, such as they use for Meal, but the Wood bigger and deeper; round about which are some long Holes cut, two and two together, each about a Fingers length: In each Hole they put two Copper Plates, fastned to the Wood with Copper Pins. This Instrument being stirred, gives a sound almost like the tinkling of little Bells on the Wheels.

How the Noble-men salute the King with leaping.

At this time many of the Nobility salute the King, leaping after a manner which they call *Chilomba*, which they do with great wide Paces and Strides, along by the void spaces of the Cloth spread upon the rising Foot-pace: this they perform backward and forward two or three times, moving their Arms this way and that way: Leaping thus, the King and his Nobles receive them with out-stretched Arms, and they clap together their Hands two or three times, and then cast themselves just at the King's Feet into the Sand, and rowl over and over in it, in token of Subjection. Such as are extraordinary Favourites, having performed this Exercise, run directly to the King, and leaning with both Hands upon his Knees, lay their Heads in his Bosom.

The Chiefest Noble-men have a Seat separate from the King's, to which, for their greater Honor, some of the inferior Subjects make the like Leaping; and sometimes also not only one Noble-man salutes another so, but the King himself, though seldom, uses it.

Cryers.

Before the running Passage, about the King's Seat, stand three or four Cryers, with Instruments in their Hands of the fashion of Sheeps-bells, but thick and heavy of Iron, upon which they strike with a Stick, to give notice of Silence or Quietness, from whence proceeds a dull and hoarse sound. These Cryers are also Officers of the City, to proclaim the Orders of the King, as also to signify when any thing is lost or found.

They have no decorum of Modesty or Civil Deportment; but shamelessly, in what Company soever, even in the King's presence, discover their Nakedness before and behind, in their unseemly and barbarous Dances.

Before the Kings Cloth sit Dwarfs.

Before the King's Cloth sit some Dwarfs, with their backs towards him; Pigmies indeed in Stature, but with Heads of a prodigious bigness: for the more exact deforming whereof, they wear the Skin of some Beast tied round about them. The Blacks say there is a Wilderness, where reside none but Men of such a Stature, who shoot those Gigantick Creatures the Elephants. The common Name of these Dwarfs is *Bakke Bakke*; but they are also call'd *Mimo's*.

Their Complexion.

There sit also certain White Men by the King, with Skins on their Heads, and indeed at distance seem like our Europeans, having not only gray Eyes, but red or yellow Hair; yet coming nearer, the discovery grows easie: For they have not a lively Colour, but white, like the Skin of a dead Corps, and their Eyes as it were fixed in their Heads, like people that lie a dying: The sight they have is but weak and dim, turning the Eye like such as look askint; but at night they see strongly, especially by Moon-shine.

Their Generating.

Some are of opinion that these white Moors ought to be accounted Fairies, and to have sprung from a great-bellied Black with Child, upon seeing a White; as we read, That a white Woman being Pregnant, upon the seeing a Picture of a black

black Moor, brought forth a black Child. However this seems worthy remark, if true, as reported, That these Whites of either Sex are incapable of Coition.

Vossius lib. de Orig. xlii, §. lii. Illuminum.

But Isaac Vossius, in his Book of the Original of Nile, and other Rivers, saith, Though this sort of Men be generated of black Parents, yet is it probable, that in the Mid-land Countreys of Guinee, People may be found of the like white Colour: And in my Judgment (continues he) it may be concluded, That they are a kind of Leapers, and the difference of Colour proceeds from a Sickness common among the Moors, especially those that dwell in dry and hot places; for if these did not continually anoint the Skin, they would all perhaps be afflicted with the same Evil: For this cause there passeth no day among them without anointing, for which they use not only Oyl, but Fat, and Oynments, wherewith they smear all their Bodies over, and by that means not only prevent the parching of their Skin, but makes it of a shining black, the chiefest Beauty with them.

The Portuguese call these white Moors, *Albinoes*, and attempted to take some of them Prisoners in the Wars, and carry them over to *Brasile* to work; for they are very strong, but so addicted to idleness, that they had rather die than undertake any toylsome Labour.

The like sort of Men have been found by the Netherlanders and Portuguese, not only in *Africa*, but also in *East-India*, in the Island of *Borneo*, and in *New Guinee*, call'd the Countrey of *Papos*. Thus far Vossius.

The King useth them in most of his Religious Ceremonies, as in making *Mokifies*, from whence themselves have generally that Name among the Inhabitants, which in our Language properly signifies *Field-devils*.

This Solemn Appearance of the King in Publick, begins commonly about three a clock in the Afternoon, and continues till about four or five.

All the Wives of the Subjects of this Realm must yearly, from the first to the fourth of *January*, being the Seed-time, break his Land to be sown; for the space of about two hours going in length, and one hour in breadth: but the Men are then most of them in Arms, and in their best Habits, going constantly to and fro, to warn the Women to work, and to take care that no violence be done to any.

Here also the King shews himself at three a clock after noon, in his highest State, to encourage them to work; and in the Evening they all eat at his Charge: So that those days are accounted high Festivals.

In like manner must every Noblemans Subjects, with their Women, Till their Land: And when they have performed these Services, then they may go work for themselves. And as we have heretofore declared, Every one may Till what Ground he will; but that which one hath cultivated, another may not meddle withal.

If any Embassador, or Noble-man of the Countrey desire to speak to the King in Person, they must first give notice thereof with the sound of two or three Hand-clappers, which every one present in like manner answers; then the Suppliant cries out aloud, *Empoo lausan biau Pongo*, that is, *Hearken for Gods sake*; whereto the People about him answer, and speak, *Tiesambie Zinga*, which signifies, *Long live God*: After which the Petitioner begins his Speech with the word *Wag*, usual among them; and ends with the words *In Mama, Wag*, which is as much as to say, *I herewith conclude*: Whereupon those that have any thing to say against it, begin and end in the same manner. And this form of Speech they use in all their Matters of Justice, Warrants, and Orders of the King.

How Embassadors or Noble-men speak to the King.

What is done when a Leopard is taken.

When any Noble-man hath shot a Leopard, he brings as a token of it, the Tail to the King, upon the top of a *Palmeto* Pole, and pitches it in the Earth, and this without any noise or further ceremony.

When the Inhabitants of *Lovango* have lodged a Leopard in the Woods, every one is warned by the sound of Trumpet to be ready to attend the King at the Game. If it be far without the City into the Woods, the King is carried in a four-square Seat, about two Foot deep, made of black Tin, and artificially wrought, by four Men, two before and two behind, holding two Poles, on each side one, covered with blue Cloth. Being come to the Leopards Den, they instantly beset it round, every one being ready prepared, some with Bowes and Arrows, and others with Lances and Darts.

Before the King, standing a little elevated, they spread long Cord-Nets; incircled by the People, that to rowse the Beast, make many strange and uncouth noises, with Horns, Drums, Shouting, and the like; but at last having in vain tried all means of escape, tired out and overpowered with multitude, he falls a Prey to his eager Pursuers, who forthwith bring him into the Plain before the King's Palace, where the Hunters triumph over the Carcase with Dancing, Leaping, and Singing, and all kinds of Revelling Pastimes.

The Leopards Gaul is Poyson.

Afterwards the King appoints divers Noble-men to oversee the Stripping of the Leopard, and bring the Skin to him; but the Flesh, together with the Bowels, the Gaul only taken out, they bury very deep in the Earth, that it may not be digged up again. The Gaul, which they reckon to be a most venomous Poyson, they cut up in the presence of many, and sling into the midst of a River, that none might make use thereof to the damage of another.

The Funeral of the Kings

The Ceremonies at the Funeral of a King are these: First they make Vaults under ground, wherein they place the dead King in his richest Habit, upon a Stool, and by him all manner of Household-stuff, as Pots, Kettles, Pans, Clothes, and Garments.

Then they make many little Images of Wood and Red Earth, and set round about the Corps, Representatives of his Servants and Household-goods.

Next, the Bodies of many Slaves are set by the Corps, either in the same or some adjoining Vault, to serve the King, as they believe, in the other World, and to shew when they shall come to the great Monarch, what manner of Person he has been here: for they believe after this another Life, yet in general deride the Resurrection of the Dead.

The Nobility are very much honored.

The Commons shew themselves very humble to the Nobility; for at the meeting of them in the Streets, they fall down upon their Knees, turning their Head another way, signifying thereby, that they are not worthy to look upon such: yet when he speaks, then they speak again: So that we may not without Reason affirm, That they are little better than Slaves, beyond whom privileged only in this, that they may at pleasure pass into any other Countrey, which a Slave without leave cannot do.

Noble-men of State have usually, besides their Mansion-Houses, also a Wine-Cellar, as hath been said before concerning the King; where they spend some part of the Day and the Evening in Eating and Drinking; some days they have two, three, four, and well near eight *Callabasses* of Wine of Palm, of which they impart some quantity to their Women, but the rest they drink with their Subjects.

Their Diet is commonly brought thither to them, whereof every one present may take his part.

In

In like manner, whoever hath any Cause, may daily come and speak with a Nobleman, there being (as it were) a publick place of receipt, and where petty Differences arising between parties, are heard and determin'd.

The Inhabitants of the Kingdoms of *Lovango*, *Kakongo*, and *Goyj*, have no knowledge of God at all, or his Word, but only the bare Name, which their Language denominates *Sambian Ponge*, but neither care nor desire to learn more.

Religion, or Worship.

All acts of Devotion they perform to the Field, and House-Devils, represented under the shapes of Idols, of which they have great numbers; to each of whom they give a peculiar name, according as they attribute to them power, having their distinct Jurisdiction: to some they ascribe the power of Lightning, and the Wind; and also to serve as Scar-Crows, to preserve their Corn from Fowl, and other Vermin; to one they give the command over Fishes of the Sea; to another, over the Fishes in the River; to a third, over the Cattel, &c. Some they make protectors of their health and safety; others, to avert evils and misfortunes: to this, as an expert Oculist, they commend the charge of their sight; of that they desire instruction in the mysteries of hidden Arts, and to be able, even to fore-judge destiny; neither do they believe them at large, but circumscribe them to limited places, and shew their Figures in several shapes; some of Images, like men; others of Poles, with small irons on the top, or else a little Carv'd Picture; some of which shapes or representations, they carry commonly with them when they travel from one place to another. Their greater Idols are stuck with Hens or Pheasants Feathers upon their heads, and with all sorts of Tassels and Fassils about their bodies: Some make them in the fashion of long Slips, which they wear about their necks and arms; others of Cords, trimm'd with small Feathers, and two or three *Simbos*, or small Horns, with which they adorn their middle, neck and arms: some are nothing but Pots fill'd with white earth; others, *Buffels* Horns, stuffed with the same matter; and at the small end, having Iron Rings.

Field-Devils are pray'd unto by those of *Lovango*.

In what shapes they shew themselves.

They yet make another sort more ridiculous than any of the former; the manner thus: They take an ordinary round Pot without feet, which they fill with red and white earth, kneaded together with water, a pretty height above the upper edges, which they mark on the outside quite round with white streaks, and stripe it upon the top, with variety of Colours.

One of these Idols (as they say) is jealous of another, inasmuch, that when they have made one, they presently go to work upon another; and several times are necessitated to make many, lest they should offend such as seem to be neglected, still making their addresses to all, with equal indifferency, as their Protectors and Guardians.

They have to instruct them in the making these Idols, particular Masters, in their Language call'd *Enganga Mokise*, whose skill therein they much admire, being put in practise in this following manner.

First, the Person being advis'd thereto by the aforementioned *Enganga Mokise*, or Conjuror, invites, for the furthering of the Work, their whole Tribe, Acquaintance, Relations, and Neighbors, to assemble together: then the Inviter makes for his *Mokise* (as they term it) a house of Palm-Boughs, wherein he continues the space of fifteen days, nine of which he must not speak; and during the whole time, have no converse with any body.

Several of their Idol gods are Field-Devils.

How they make their Idols.

On each side of his mouth he wears a Parrets feather; and may not clap his hands if any one salute him, but as a sign of greeting, strikes with a small stick

stick upon a Block in his hand, made sloping, narrow at the top, and in the middle hollow, and on the end a Mans head Carv'd : Of these Blocks, this Devil-Hunter hath three forts ; one great, the other of a middle size, and the other small.

These prepar'd and made ready, a Fellow brings a Drum to a plain place, whereon no Trees grow, about whom all the Undertakers, Friends and Relations, make a Ring ; whereupon the Drummer standing in the middle, begins to beat, and sing before the Conjuror, who begins to Dance, followed by every one, while he with an open throat, chants forth the praises of the *Mokise*, desiring his aid ; the Undertaker also (if in health) Dances about the Drum, two or three days, without perceiving any thing of the Devil all that time.

At length the Devil-hunter presents himself near the Undertaker, with hideous noises and outcries, yet nothing visible all this while, only the Drumming ceases a little ; and then the *Enganga* strikes upon the aforementioned Blocks, speaking some words, and making sometimes red and white spots in several parts of the Undertakers body, viz. on his Temples and Eye-lids, the pit or hollow of his Stomach, and every Limb, to make him capable of entertaining the evil Spirit.

Being possess'd, he makes ugly wry faces, and stretching his body in unseemly postures, with terrible shrieks, takes fire in his hands, and bites without hurting himself ; sometimes their Devils take him away from them all, and carry him into the wilderness to some desolate place, where he sticks over his whole body green Leaves : During this absence, which hath no set time of continuance, his friends use all possible endeavors to find him out, but in vain. This they perform with Drums, which they beat all the time, the noise whereof, having reach'd the ears of the Possess'd, he betakes himself thither, and so is carry'd again to his house.

The Devil being thus entred, and he Possess'd, he lieth as it were dead, then the Conjuror asketh what shall be inflicted upon him ? whereto the Spirit makes answer, by the mouth of the Possess'd, and lays his injunction upon him : upon this they begin again to sing and to dance, till the Devil comes out of him again ; then a Ring is put about his Arms, to put him in remembrance of his task.

When these people Swear, they Swear by this Ring, wishing, *That Devil who causeth them to wear this Ring, may break their necks if it be not true* ; which is the sooner believed, because they will not swear lightly, nor to any thing but the truth ; they infallibly keep their words in what they promise, though to the hazard of their lives, as hath often appear'd. When the Devil speaks out of the Possess'd, which oftentimes happens, he endureth great pain, being thrown from one side to another, and frothing at the mouth.

There are yet other *Mokises*, in different manners, which we will relate in short : When any one amongst them grows sick, they use to cry or call upon their Devil, till he enters into the sick man ; and then they demand why this man is sick ? whether he has broke his commandments ? and many more such like questions ; whereupon the Spirit answers out of the mouth of the sick, and is immediately by promise of some gifts, hired to effect his cure.

They hold several opinions concerning the soul ; for those of the King's family believes, that the soul when any one dies, is born again in some of the same family ; others, that the soul and body have one determinate end ; some, like the *Greeks* and *Romanes*, place the soul among the Hero's, or else bring them

An opinion concerning
mans soul,

into

into the number of their Tutelar *Lars* ; others give them a common place of resort, under the earth ; while another sort make for them little Receptracles under the Roof of their Houses, about a span in height, before which places, when they eat or drink, they make some offering.

They further believe, that none can die of a natural death, but all come to their end by mischance, that the Infiliator hath some hidden place, where he not onely effects clandestinely his desires, but also by the power of Conjurat-ion, may ask the deceas'd to come out of the grave, and keep him for his service : These (as they say) are fed daily by the Conjurors, with food boyl'd without any Salt, for if any Salt should come in or near it, the body would follow him openly.

They make it an Article of the highest Faith, that when a *Mokise* offends, or that injunctions or promises made to him, are not fully perform'd, that he hath power to kill. Now the reason of these promises happens upon various occasions ; when a child is born, they call a *Fetifiro* to it, to enjoin the child somewhat to keep as a law ; and this they not onely do to every individual person, but to whole Tribes.

The *Fetifiro* asks the Parents of the child, what their injunction is, and their Ancestors ; then he proposes somewhat, saying, the Oracle, by the *Fetifiro*, has given him to know, that the child shall have such an injunction, not to do so and so ; wherein the Mother takes care to instruct the child from its youth, that when it shall come to years, it may be able to keep it.

These injunctions are manifold, as that they may eat no such Fleish, Herbs, nor Fruits, or eating thereof, they must eat it alone, leaving none, and besides bury the bones in the ground, that they may not be scrap'd up again, and eaten by any Dog, Cat, or other living Creature.

Some are enjoyn'd not to go over any water ; others may not pass over a River with a *Canoo*, yet admitted to walk, swim, or ride thorow : some must not shave the hair of the Head ; others may, as also their Beards, which again in divers, is an offence beyond pardon.

Several are commanded to forbear all Fruits ; indulging to others a liberty to devour all, yet again restraining many.

In relation to Garments the commands are general ; for all men must wear a Girdle made of the skin of some living Creature, which must be fasten'd in a peculiar manner above their Belly ; Caps upon their heads, or else in stead thereof, a Cord or some Covering of Clothes call'd *Libonges*, or otherwise.

The Women must go with their heads always uncover'd, and wear four or five Clothes of *Kimbi*, or *Sambes* or *Libonges* sew'd together, beneath their Waste, before the Belly, in stead of a Girdle.

When a man at any time comes into a house, and sits down unawares upon the corner of a Bed, wherein a man and woman have lain together, when he hath receiv'd information of his fault, he must go instantly to a Smith, which commonly sit with their tackling under the open heaven, and tell him the cause of his coming, who then blows up a fire, and taking him by the little finger of his left hand, turns it over his head, then striking two or three strokes with his Hammer, and blowing with his mouth upon his hands put together, he pronounces some words with a low voice, wherewith the promise unwittingly transgress'd is cleans'd. This ceremony they call *Vempa-Momba*, that is, *A Benediction, or Purification*.

They believe a man can
not die a natural death.

How the injunction is made.

Injunctions, how manifold
they are.

Injunctions about mens
Clothes.

Of the Women.

If

If an unmarried man have gotten a foolish child, he may not eat of the breast or udder of a *Buffle*; but by getting another more witty, becomes free again, to eat as at first.

The virtue ascrib'd to these Injunctions.

These and the like Fopperies they observe with all exactness, believing that none have any sickness, sorrow, or affliction, but for breaking the same.

Now because the word *Mokisie* will sometime be mention'd, it is necessary to shew the meaning thereof, and how they use it.

What *Mokisie* signifies.

By the word *Mokisie*, they mean a natural Superstition, and firm Perswasion that they have of something, to which they ascribe an invisible power, in working good to their advantage, or evil to their prejudice and detriment, or from whom they expect to learn the knowledge of past or future things. It cannot properly be call'd Idolatry, because these people have no knowledge of any Deity, or Diabolical Spirit, having no particular name for the Devil, only call all *Mokisie*, where they suppose an over-ruling power.

The variety of the *Mokisie*.

Whatever they effect by it, is done by meer imagination, or if by natural means, it happens more by chance, than any knowledge they have. Any man that is sound, and determines to live after the manner of his *Mokisie*, observing temperance and chastity, takes the natural course to preserve his health; but their ignorant stupidity ascribes it to the operation of the *Mokisie*. On the other hand, if any be sick, and use means for the recovery of health, the good success thereof the *Mokisie* gets the praise of, although the cause of the sickness were remov'd by the goodness and bounty of nature, or the strength of his constitution. But if the person by the violence of the sickness happen to die, they certainly believe him kill'd by Sorcery, for transgressing against his *Mokisies*.

The ancient use of this Common Custom, seems an infallible demonstration to the besotted people, of the great virtue of the *Mokisies*, and it confirms them not a little in their foolish belief, because they see their King and the Grandees of the Countrey, make it their work.

Why the King is call'd *Mokisie*.

The King hath the general stile of *Mani-Lovango*, but the people call him *Mokisie*, because he hath (as they say) a great power to kill any body with a word speaking, and can spoil the whole Countrey; and prefer and put down, make rich, or poor at his pleasure; cause rain; transhape or metamorphose himself into the shape of a beast, and innumerable such like; which all serve to manifest his greatness, and strike an awe into the Subjects of his Potency.

The higher a man is, the more *Mokisies* he hath.

Thus also it stands with the other Lords, whose might, honor, and esteem, grows from the same root.

As for example, the King's Sister, as soon as she hath a child, holds by assignment the Village *Kine* for a dwelling-place, and may not eat Hogs flesh: when the child hath attain'd age and growth, it visits the *Moansa*, and darts not eat the fruit call'd *Kola* with company, but only alone: Afterwards it goeth by the *Ganga*, *Simeka*, and then it dare eat no sort of Poultry, but those kill'd, and boyl'd by himself, and must bury the remainder; when he comes in *Sallasy*, he hath other and more *Mokisies*; and so in *Boeka*, and *Kaye*, till brought to the King. Then is he advanc'd in all power and wisdom, as having in imagination, attain'd the active intelligence of the *Mokisies*.

All Conjurers are call'd *Ganga*.

All Conjurers and Priests are call'd *Ganga*, or *Ganga Mokisie*; otherwise *Ganga Thiriko*, *Ganga Boesy-batta*, *Ganga Kyzokoo*, *Ganga Bombo*, *Ganga Makemba*, *Ganga Makongo*, *Ganga Nyimy*, *Ganga Koffy*, *Ganga Kymaye*, *Ganga Injani*, *Ganga Kytoubu*, *Pansa*, *Pongo*, and *Manfy*, and innumerable other such names, either given to, or assum'd by them from the *Mokisies* they serve.

The

The *Mokisie Thiriko* is a great Village, four miles Northward of *Boesy*, wherein is a great house built on Pillars, resembling a man. The *Ganga* of this *Mokisie*, being Lord of the Village, performs every morning his Service and Ceremony, with some words and Conjurations; being answer'd in the mean time by a youth that stands by him; this *Ganga* commends to his *Mokisies* the health of the King; the welfare of the Countrey; the good flourishing of the Seed; success for the Merchants; and full Nets for Fishermen. All the by-standers, at the mentioning the King's long life and health, clap their hands, in token of their affections and assent.

The *Mokisie* of *Boesy-batta*, hath many standing round about him, when he sets himself to his Devotion, viz. Drummers, Singers, Dancers, and the like; but he chiefly wears a four-square Pouch of a Lions skin, ty'd round about with a wicker thread, and above with a Collar of Leather, so hanging about his neck. In this Budget, they have all sorts of Implements a man can think on, at least that may easily be gotten, as all sorts of little Horns, Shells, small Stones, Iron Bells, dry'd Sprigs of Trees, Herbs, Feathers, Gums, Roots, Seeds, Keys, Patches, Shreds, Gratings, Scrapings, Horns, Teeth, Hair, and Nails of white little Dwarfs, call'd *Doendus*. In brief, cram'd with a whole Pedlars Pack, and dress'd with Feathers, Strings, Cords, Snips of Cloth, and the like.

To this they add, two Baskets thick cover'd with Shells, Feathers, Iron Hooks, and an Herb fetcht from a far distant Mountain; in which they cut a hole where they pour in Wine, of which they give often to drink.

The simplicity of the *Manjeres* deserves well to be laugh'd at, for when they bring any thing upon the account of Trade, into another Countrey from home, perhaps forty or fifty miles, they must have such a Sack of Trumpery, which sometimes weighs ten or twelve pounds, aloft upon their Pack, though the burden it self makes them ready to sink under it; But they say, that it rather takes from, than adds to their carriage; whereby it appears, what effects the strength of imagination can do.

The Ceremonies of their Publick Devotions are strange and ridiculous, for in the first place they bring forth a Bag of Jewels; then the *Ganga* sits down upon a Mat, and with a Leather Bag, thumps upon his Knee, having always some little Iron Bells betwixt his fingers; then again he strikes upon his breast, and paints with red and white upon his Eye-lids; Body and Face, using many strange motions and postures of their Body, Hands, Head and Eyes; now raising the voice to a high pitch, then depressing it, frequently speaking the word *Mariomena*; whereupon, those that sit round about, with all the rest of the assembly answer *Ka*.

After this hath continu'd a great space, the *Ganga* or Conjurer begins to turn his Eyes, and look as if he were distracted; so that they must hold him; but by virtue of a fowr Water, or Juyce drawn from *Cane*, wherewith they sprinkle him; recovering, he tells what he hath receiv'd from *Boesy-batta*, and what must be done in such and such cases; as of theft, sickness, and the like.

Besides this, they use so many other Cheats and Delusions, that if we should but name them, would swell to a bulk too Voluminous for our Design.

Lakoko, is a black Wooden Image, cut in the shape of a Man sitting; and in *Kinga*, a Town lying by the Sea-Coast, where they have a common Burial-place, they recite a thousand ridiculous Rhymes concerning this *Kakoko*; As, That

Mokisie, *Boesy-batta*.

A master of *Shava*.

How the service of these *Mokisies* is perform'd.

That he preserves them from Death ; That he keeps them from hurt by Sorcerers, or Doojes, as they call them ; That he makes the Dead arise out of the Graves in the Night, and forces them to labor, by going to the Shore, and helping to catch Fish, and to drive the Canoes in the Water, and in the Day hunts them to their Graves again ; and the like Fictions, which the elder Folks make the young believe, and imprint it in them from their Infancy.

It happen'd once formerly, that some Mariners of a Portuguese Ship, that went to Lovango, in the Night stole Kikokoo out of his House, and brought it on Board, and in the way an Arm and the Head brake off : But having occasions afterwards to go to Lovango again, they durst not venture thither, without restoring Kikokoo : So nailing the Head and Arm again fast to the Trunk, and being come upon the Road, they set him in the dead of the Night into his House again. The next day there arose a Report among the Blacks, That Kikokoo was in Portugal, and that a Ship with Goods had taken him away. Afterwards there came by mishap a Portuguese Ship to strike upon the Rocks of Lovango, whereupon they cried, That Kikokoo had broken the Ship, because the Portuguese had driven a Nail into his Head. Thus they are taught at every turn to defend the Honor of the Moquisies, and to misapply every Accident, for confirmation of their Folly.

When the Bonfires of Bomba are made, they lay many Drums upon the ground, which they beat with their hands and feet, sitting round about a Post that is set in the middle ; among which the Daughters of Kimbos-bombos all dance, moving their Bodies, Eyes, and Head, like mad Folks ; and with obscene Postures, sing certain Verses, wearing upon their Heads a Bush of all sorts of colour'd Feathers, and on their Bodies strange fashion'd Garments, with a red and white painted Rattle in each Hand. In brief, The more apishly they behave themselves, the freer and braver they are esteem'd to be. A thousand more ridiculous and bestial Ceremonies these shameless Gangaes practice at their Bonfires, mocking their Moquisies, and dare do whatsoever they think convenient.

Malemba is a Moquisie of great esteem, and serves to support the King's Health. It is a Mat of about a Foot and half Square, with a Band at the top, upon which hang some small Baskets, Scallops, Feathers, dry'd Pipes of Cassia, Iron Bells, Rattles, Bones, and other such like Trinkets, all painted red with Takoel. The Ceremonies belonging to this are performed with little Drums or Tabers, upon which a Boy strikes with his Hand. Afterwards some Painting of Takoel and Holy-water, taken out of a Pot with a Brush, is sprinkled upon the Ganga's and King's Body, with a Song of Probation serving to the purpose. Also the Nobility, which peep, have for their pains, out of the same Pot, a red Streak put upon their Bodies, and have afterwards the Honor to carry away Malemba, with his Pots, Brushes, and Cans, and to hang them in their Places.

Moquisie Makongo they solemnize with Rattles, Drums, small Wicker-baskets, and Red-colour'd Fish-hooks ; but not worth farther mentioning, being all foppery.

Moquisie Mymy is a little Hut, that stands on the back of a Way planted round with Banano's, Bakovens, and other Trees, having an elevated Tial or Throne, upon which a Basket stands full of all sorts of Trumpery, not worth naming. The chiefest is a Bracelet of Beads, with some little Shells found on the Seacoast, by which there hangs a hollowed piece of Wood, upon which they knock.

Ainkanga.

Mymy.

knock. No Black, who hath companied with his Wife that Night, dare be so bold as to touch this Moquisie, such an Esteem they bear to it.

Moquisie Kogsie, is a Sack with some Horns, full of Whiting, and other Aragh. The Service is performed with Rattles, long Sticks, singing uncouth Songs in the Night, creeping upon their Knees, Washing, Spitting, Shouting, tying Rings and Bands about their Bodies, and such like things : This they boast as an infallible Preservative against Thunder and Lightning, and to prevent Sicknesses.

The Moquisie Kymaye is a Town close by Boarye, and consists of old Pot-sheards, rotten Blocks, whereupon they set Caps, and worn Rags ; so that the appearance of this Ganga seems a Frillery of old Patches and Tatters. The Ganga plays with the Jugling-Box, painted white, knocks with a new Cap full of Stones, blows in his Hands, strikes his Arms and Navel, sits upon a Skin, and is a rare Physician for those that are well. He makes it rain (surely a strange thing !) in December, January, February, March, April, nay till May. He takes care of the Sea, Fishery, Canoes, and for other things, accompting himself a Kykokas Fellow.

The Moquisie Injami stands about six Miles Southerly from Lovango, and is also a great Image, standing in a Hut : Hither they Journey from East to West, passing by the way over a round Hill, which none must ride or be carried over, but must go on foot ; for otherwise they pollute it.

Kitonba is a great wooden Rattle, upon which they take an Oath, not to make any sick, to bewitch them, or use other wickedness.

Panza is a Stick like a Halberd, with a carved Head, and daub'd with Red Colouring.

Pongo is a Basket covered all over with Simbos, and conceited Carvings, and full of Trifles. It serves also for Witchcraft.

Moanzy is a Pot buried in the Ground, between some spreading Trees, with an Arrow stuck in it, and a Rope stretched over it, on which some Leaves hang. They which go about with this Pot, wear a Copper Armlet, may eat Kola, but with no Company, and the like Fopperies. These, and a multitude of other more Moquisies they have, which every one in particular observe exactly, so that none may drink out of another's Cup in the Market-place, being kept in a common Inn or Topping-house, where both Men and Women in great Companies tippie Palm-wine.

Every Male they Circumcise, more out of Custom than Injunction ; for they are not able to give any Reason why they do it, more than, That it is an ancient Use, and hath been derived to them from hand to hand, by their Parents, for many Ages.

The Kingdom of ANSIKO.

THE Kingdom of Ansko (whose Inhabitants are of two sorts, Anskos, by Marmol call'd Anzinguis, and Jages) hath according to Pigafet on the East side a Lake, out of which the River Umbre floweth, afterwards intermingling Streams with that of Zaire, and the Dominion of Wangou ; in the West, the Countrey of Amboe, or the People Amboes ; in the North, divers Wildernesses of Nubia ; in the South, the Territories of Sunde, Songo, and Kongo :

Borders of the Kingdom of Ansko.

go: In a word, *Philippus Pigafet* dilates it from the River *Zaire* to *Nabia*: But *Janik* gives it for Borders the Kingdom of *Kongo*, without naming any other Countreys that touch upon it either East or West.

Two sorts of *Sandal-wood*.

Here grow two sorts of *Sandal-wood*, viz. Red, call'd *Tawilla*; and White, *Zikengo*; with which last, being the best, beaten to Powder, and mixt with Palm-oyl, the Inhabitants anoint their Bodies, for the preservation of Health. The People boast of rich Copper Mines, whose Metal they furnish the Kingdom of *Kongo* with. The Woods breed Lions, and many other Beasts, common with *Lovango*.

Beasts.

Constitution of the Inhabitants.

The Natives in general are a nimble, active, and well-shap'd People, climbing the craggy Mountains with notable agility.

They take little care for their Living, and dare undertake any thing, without apprehension or fear of Danger; among themselves unanimous; to Strangers, with whom conversing, upright and true-hearted: but they have, by reason of their Beastial Nature, little Trade with the *Whites*.

Food.

Their common Food is Mens Flesh; infomuch that their Markets are provided with that, as ours in *Europe* with Beef or Mutton: All Prisoners of Wars, unless they can sell them alive with greater advantage; otherwise, as we said, they fatten them for Slaughter, and at last sell them to Butchers, to accommodate the Markets.

To this Savage Barbarity they are so naturaliz'd, that some Slaves, whether as weary of their Lives, or to shew their Love to their Masters, will proffer themselves freely to be kill'd and eaten. But that which is most inhumane, and beyond the ferity of Beasts, is, that the Father matters not to eat his Son, nor the Son his Father, nor one Brother the other; but take them by force, devouring their Flesh, the Blood yet reeking hot between their Teeth. Lastly, Whosoever dies, be the Disease never so contagious, yet they eat the Flesh immediately, as a Festival Dish.

Apparel.

The Habit of the common sort of Men differs not much from what before described; for they go with the upper part of their Bodies naked, and without any thing on their heads: but People of Quality have Clothes of Silk or Cloth, and on their Heads red or black Caps, of their own making, or else *Portuguese* Flannel Bonnets.

The Noble and other Women of Quality, cover themselves from Head to Foot with Mantles; but the common Women wear only a Cloth hanging down, girt about their Middle, and without Shoes.

Marriage.

The Men may keep as many Wives and Concubines as they please; but the Teeming Women after their Delivery, take no care to breed up their Children, but kill them and eat them up immediately.

They have neither Houses, Goods, Towns, or settled Dwelling-places; but rove like the wild *Arabs*, or barbarous *Scythians*, from place to place, neither Sowing nor Mowing, but living wholly by Rapine and Pillage, eating the Fruits of other Mens Labors, where-ever they come, devouring and spoiling all before them.

Language.

Their Language differs wholly from the *Congish*, which they endeavor to learn and become very expert in, though they make little use thereof, in regard of their Savage and unconvertible Natures.

Money.

In stead of Money, they use *Simbos*; or little Horns, as those of *Lovango*, with whom they drive a great Trade, carrying thither Slaves and Ivory, which they exchange for these Horns, Salt, Silk, Glass-Dishes, and such like.

Their

Their Arms (for they love War) are short Wooden Bowes, cover'd with divers colour'd Snake-skins, that they seem to be made of one piece; which they do to strengthen, and that they may hold it the faster in their Hands. They make these Weapons of a kind of rough black Canes, which prove very lasting and serviceable. The Arrows are short, light, and thin, made of hard Wood, which they commonly hold together with the Bowe in their Hands: In the use whereof, for Shooting, they have so great dexterity, that they can discharge eight and twenty Arrows before the first falls to the Ground, and can kill a Bird flying. Besides these, they use also a sort of Pole-axes, whose Handle having a Knob at the end, is cover'd with Snakes-skins: The Head shines very bright, being fastned in the Wood with Copper Pins, and like those in use sometimes among us, hath at one end a sharp Edge like a Hatchet, and at the other a Hammer. In Fighting, they defend themselves from the Enemies Arrows with the flat Sides thereof, in stead of a Shield, and turn every way with such readines, that they void all the Shafts aimed at them.

Arms.

They wear also Ponyards in Scabbards of Serpents-skins, in Belts of Elephants-hides, three Fingers broad, and two thick. Some have Shields made of Wood, cover'd with the Skin of the Beast *Dant*.

They worship the Sun, as their chief Deity, in the Shape of a Man; next to that the Moon, in the Figure of a Woman: But besides these, every one hath his peculiar Idol. When they go to Battel, they sacrifice to their Idol, out of which their Devil speaks very plain, and tells them what they must do.

Religion.

The *Anzikos* live under a peculiar King, call'd the Great *Makoko*, whom they report to possess thirteen Kingdoms, making him one of the most Puissant in *Africa*.

Government.

The *Jages* have three Governors; the first entitul'd *Singe*, the second *Kobak*, and the third *Kabango*, of which every one leads a distinct Army. They maintain continual Wars against other *Blacks*, and eat, as is before-mention'd, all the Slain, but sell the Prisoners; and in defect of Buyers, kill and eat them also. Such as desire to Lift themselves in their Companies, must first receive the usual Marks, viz. knock out the two upper and the two lower Teeth before, and make a hole through the middle of their Noses, into which they thrust Feathers.

There are at present no *Jages* to be found of the first Race; but those that now assume that Name, derive their Extract out of the several Countreys wherein they have Warred, and been Victorious, being chosen thereto in this manner.

The *Jages* how they are bred.

So soon as they have won a Battel, they search among the Prisoners for the handiomest Youths, of whose Courage they make tryal, by shooting at them, by, and over their Heads: Wherein if any discover a fear of the Arrows, as Cowards, and unfit for Service, they knock on the Head, and eat; but those that appear fearless and undaunted, they make holes through their Noses and Ears, knock out their Fore-teeth, and so bring them up to all Savage Cruelty; who by practice at last stray so far from Humanity, that they exceed the natural *Jages*. These possess not only this Countrey of *Anziko*, but wander almost through all *Africa*; although now they have their chief Residence here, and in the South-East of *Angola*.

The Natural *Jages*, as the Ancientest People of *Angola* relate, are not the *Indigene* of that Countrey; but came many years since, with an Army of an hundred thousand, out of *Serre-Lyons*, and over-ran the whole Coast, beyond the

Kingdom

Kingdom of *Benguella*: But finding themselves too weak to make further way, and not willing to return, they settled hereabouts; but not contented with that Resolution, they ranged till they came to the Kingdom of *Monomotapa*, who overcame them in a Fight, and made them retreat. Others contradict this, averring it improbable at least, that the *Jagos* should first come out of *Serre-Lyons*, and conquer as far as the Kingdom of *Benguella*, a Tract of above seven hundred Leagues, wherein they must pass so many Kingdoms, great Rivers, and Mountains.

The Jurisdiction of KAKONGO.

Boundaries of the Kingdom of Kakongo.

Chief City.

The River of Kakongo.

The Village of Molemba.

Constitution of the Inhabitants.

Trade.

Kakongo takes beginning in the North at the River *Lovango Lovize*, in about fourteen Degrees and a half South Latitude, and borders in the South and West at the Kingdom of *Goy*, and ends at the River *Sanbo*, some Miles up in the Countrey.

The Chief City is pleasant and well built, abounding with all sorts of Provisions.

From *Kakongo* Southwards, all the Countrey by the Sea-coast for thirteen Miles, and for two Miles and a half Northward of the before-mention'd River *Lovango Lovize*, lies very low; but afterwards grows Mountainous, beyond this rising still higher: The *Blacks* call it *Kaskais*, but the *Europeans* the *Highland of Kaskais*; about which place, a Mile Southerly, a great Water falls into the Sea.

This Kingdom can shew onely one good River, call'd also *Kakongo*, which mingles with the Sea in five Degrees South Latitude, gliding some eighteen Leagues through the Countrey.

A Mile Southward of this Stream lieth the Village *Molemba*, upon a great Bay, making a convenient Haven or Road for Ships. The Countrey thereabouts, call'd *Little Kaskais*, spreads the Bay of *Cabinde*, in five Degrees and five and twenty Minutes South Latitude, being both before and all along the Coast very Rocky, and full of Cliffs: yet between the chief City and the River *Sanbo*, full of Woods, pleasant Fields, and high Mountains; but cannot boast any Fertility, because for the most part untill'd; although so Populous, that it dares number Inhabitants with *Lovango* it self.

The Natives are treacherous, revengeful, turbulent, and quarrelsome: yet shew but little Spirit in the Wars; all their Neighbours, especially those of *Goy*, continually infesting them, without fear of revenge; and perhaps would utterly destroy them, but that the King of *Lovango* interposes in their behalf, whose Mediation in such Cases prevails much with all his Neighbors.

Trades and Handicrafts are common with these People and those of *Lovango*; such are Husbandry, Fishing, and dealing in Clothes, black stich'd Caps, broad Irons, Beetles, Hammers or Mattocks, Tobacco, Red-wood or *Takael*, and Linnen; which Commodities they carry to *Congo*, *Sanbo*, and other Places, and there exchange for Slaves.

The Merchandises brought thither out of *Europe*, and desired by the Inhabitants, are one and the same with those Vented in *Lovango*; but the Presents given for the permission of Trade, are less.

Their Customs, Shape, Cloathing, Riches, Administration of Justice, Inheritance,

heritance, Government, and Religion, differ little or nothing from what we have already described; we will not therefore nauseate the Reader with a needless Repetition.

The King of *Cakongo* may not touch, or wear any *European* Wares, nor dares any habited therewith touch him, because, forsooth, commanded by the *Mauquise*. In all other things agreeing with *Lovango*.

At the River *Sanbo* the Kings of *Lovango* and *Cakongo* keep a continual Watch, to receive the Custom of the travelling Merchant, and to observe that none should act any thing prejudicial to the Countrey.

At the side of the River *Cakongo* lieth the Territory of *Serre*, or *Sarri*, subject to the King of *Cakongo*, but was some years since, for a Mutiny and Rebellion against him, in a manner totally laid waste.

Upon the Edge of this, and near neighboring to *Goy*, a Territory call'd *Lemba*, claims a situation, being a High-land, comprehending onely one Village of the same Name, whither the *Whites* come to Trade for Elephants-Teeth, Slaves, and Copper; the last of which they bring from more adjacent Mines, that produce every year no small quantities.

The Dominion of GOY.

Goy borders in the West, upon the Shore; on the South, at the River *Zair*, or upon *Congo*; upon *Cakongo* on the North; whose chief City delightfully situate on a Plain near the Shore, boasts many Inhabitants; where several small Rivers have their Out-lets into the Sea, whose Waters both refresh and fatten the Soyl they pass through. On the Coast by the River *Zair*, you discover *Punto de Palmerino*; and six hours Journey towards the Bay of *Cabinde*, where the *Portuguese* Ships take in fresh Provision, passing to *Lovango St. Paulo*. This is a good Road for Ships, in regard they may be plentifully furnished with Provision at reasonable Rates, always provided, that the Governor have due respects tendred to him by considerable Presents.

Both Men and Women give themselves wholly up as it were to wantonness; yet towards Strangers they are churlish and uncivil, not onely exacting from them beyond reason, but defrauding them by many subtil and sly inventions.

The Countrey abounds with *Mille*, Beans, and Fish: But the *Portuguese* have a Store-house, to buy Cloathes call'd *Panos Sambos*, the proper Commodity of this Place, because made no where else, made Tufted like our *Plushes*, but without Flowers or Imagery. To Barter for these they bring out of *Majumba* red Wood, which the Natives chuse at the highest Price before the richest *European* Merchandise, resting in their original simplicity, without desire of better knowledge from abroad; for they never Travel from home, but onely when the King sends them as Agents to any of his Neighbors, with whom he holds a League of Amity.

This Kingdom, in the Year Sixteen hundred thirty one, was absolutely conquer'd by the Duke of *Sanbo*, who established his Son in the place of the Deceased King; by whose assistance the Father afterwards got a great Victory over the *Cokongian*, whose chief City he ruin'd and burn'd. The King of *Congo* takes upon him the Title of Lord over both those last mention'd, but hath nei-

ther Tribute nor Subjection from them; for each hath an absolute and independent Sovereignty within his own Dominion.

The Kingdom of CONGO.

Borders of the Kingdom
of Congo.

a So we render it in English.

Signets,

Division.

Dominion.

Kaansa.

Kalle.

Kanvungongo.

IN the description hereof great differences arise among Geographers; some make it begin in the East, at the Territories of *Lovoto* and *Quilango*, in six Degrees and a half South Latitude, and to extend thirty or forty miles into the Countrey, as far as the ^a Dukedom of *Sonbo*: bordering the Western part with the before-nam'd *Sonbo*, and spreading in the North to the River *Zair*. *Pigafet* and *Linschot* conterminat it in the North with *Lovango* and *Anziko*; in the South, with *Angola* and *Malemba*; on the East, setting the Crystal, Salt-Petre, and Silver Mountains, with the Rivers *Verbele*, (and *Cakongo*, saith *Jarrik*) and the People *Giagnas*, or *Galas*, deadly Enemies to *Congo*; and in the West, with the Ocean. *Marmol* places for Boundaries in the North, *Benyn*; on the East, the Islands of the *Azzinguis*, or *Anzigos* and *Mondequestes*, which dwell about the Lake *Zambee*, (out of which 'tis said the River *Zair* taketh its original) the People of *Pangudingos*, *Quilos*, *Bambos*, *Condongos*, *Somos*, *Libros*, *Bankares*, *Zakilos*, and *Maria*; on the South, the Mountains of the Moon, which divide it from *Abyssiny* and *Kaffrari*, or the Region of the *Kaffers*. Some reckon the greatest breadth to a hundred and twenty Leagues, and its length by the Coast seventy two.

The common Division of it is into six Dukedoms, viz. *Bamba*, *Songo*, or *Sonbo*, *Sundo*, *Pango*, *Batta*, and *Pombo*.

The Dukedom of *Bamba*, lying in the North, reaches Westward, to the Coast of the Rivers *Amaois* and *Dantis*; in the South, to *Angola*; and hath for Borders in the East, according to *Pigafet*, by the Lake *Chelande*, or *Aquilonde*, the Territory of *Sissina*.

On the Sea-Coast of this Territory *Pigafet* places divers Lordships, as *Lembo*, *Dondi*, *Bengo*, *Koanza*, *Kazransi*; and to the In-land, *Angazi*, *Chingengo*, *Motello*, *Chabonda*, and many other of smaller note.

Others, who seem to have been diligent searchers herein, intermix with the aforenam'd these following, being (say they) Govern'd by several Lords in the Name of the King of *Congo*, which the *Portuguese* call *Sabos*, or *Sovafen*. Such are *Vamma*, *Roansa*, *Hany*, *Kalle*, *Kovangongo*, *Engombia*, *Muchama*, *Kabonde*, or *Cabonda*, *Motemmo*, *Kanvungongo*, *Moffoula*, or *Mussula*, *Motemma*, *Quingongo*, *Oanda*, *Quina*, *Bamba*, *Bumby*, *Enfala*, *Lovoto*, *Quitungo*.

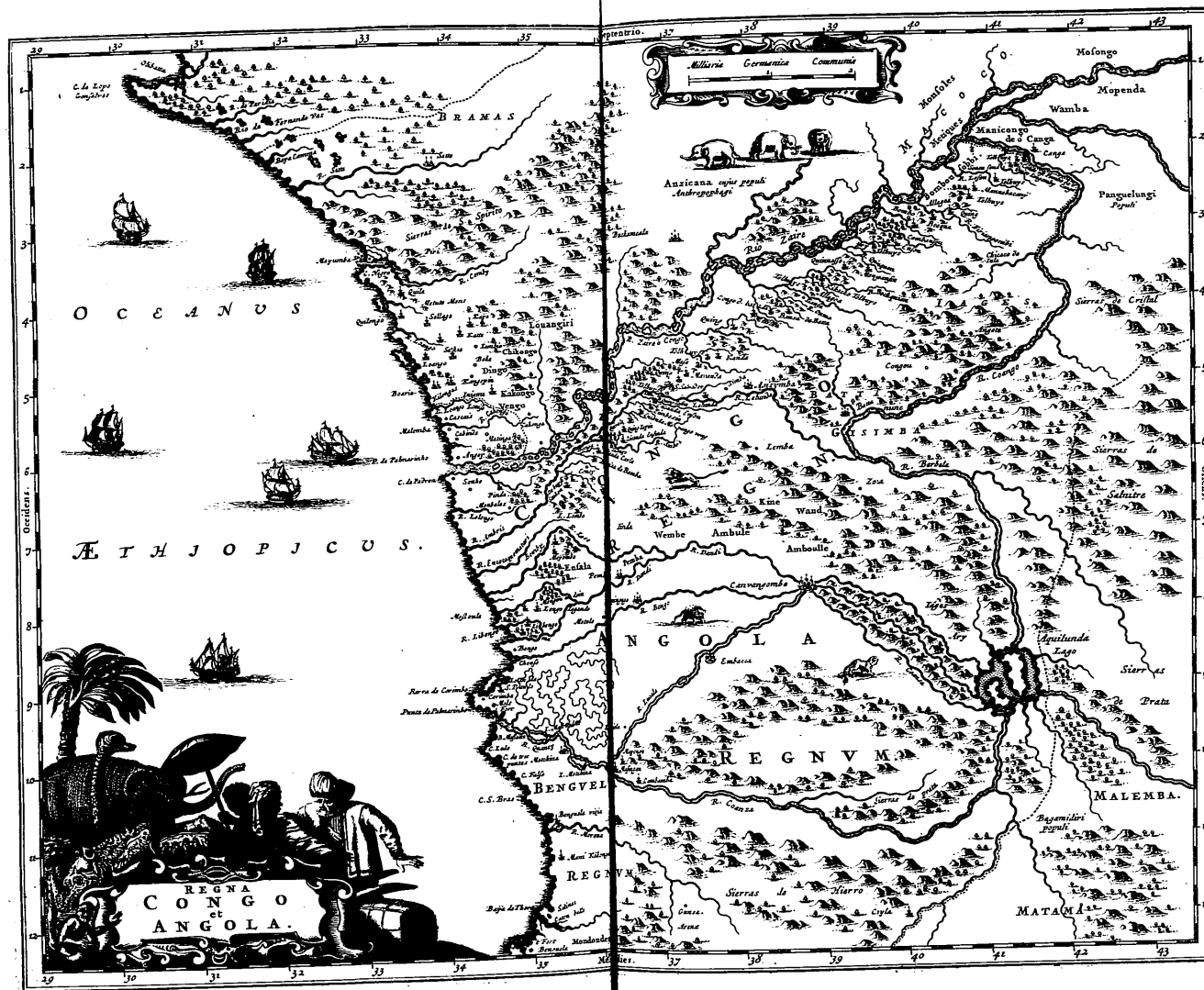
The Dominion of *Vamma*, coasting the River *Danda*, lieth at the Sea-Coast. Next this up the River, are seven or eight small Provinces, but of so little Power and Command, that the Names thereof are not mention'd.

Further up the River you come to *Koansa*, under which, and the foremention'd *Manivamma*, stand all the other little *Sovafen*.

Then follows the Jurisdiction of *Kalle*, situate a little to the South, and Commanding over some small Tracts of Land.

Kanvungongo neighbors this; and somewhat Southerly lieth *Engombia*, *Muchama*; or according to others, *Engombia*, *Cabonda*, giving Laws to divers petty Lordships adjoining.

From



From the foremention'd River *Danda* Northward, appears *Motemmo Kanvango*; as at the West, on the Sea-Coast, lieth the Earldom of *Mussula*, comprehending within it the Provinces of *Pumbo* and *Bamba*, and holding under his Obedience, all the Countreys from *Danda* to the River *Loze*, along the Sea-Coast. The *Sovas* of *Mossulo* is very strong, but nevertheless not so powerful as the *Konvangongo*. Here grow some Nutmegs.

Motemmo Konvangongo.
So we may call them

Eastward of *Motemmo Konvangongo* comes *Motemmo Quingengo*; and about the South-East, *Kabende*, formerly one of the most potent in this Tract, but at present very much weakened.

This Jurisdiction of *Kabende*, as also that of *Quingengo*, lieth six or eight days Journey from *Konvangongo*, shooting to the East: to these two all the Countrey Eastward from *Konvangongo*, begins the Territory of *Ambuela*, or *Amboille*; a distinct Government of it self, without relation to *Congo*.

Kabende.

South and South-West of *Ambuda* you come to *Oanda*, divided from the former by the River *Loze*, and borders in the West upon *Bamba*. It is a great and mighty Countrey, subject to *Congo*, but was in the Year Sixteen hundred forty six, over-run and laid waste by the King of *Gingo*, and the People carried away for Slaves.

Oanda.

Next *Oanda* Eastward follows *Quina*, containing a small compass of Ground, and less Power.

Quina.

On the West of *Oanda*, going down to the Sea-Coast, *Bamba* touches; between shoots a corner of *Pembo*.

Then come you to the Dukedom of *Bamba*; to the South or South-West of which lieth the Province of *Bumby*, inconsiderable for Strength or People: bordering in the West upon *Mussulo*.

Between *Pembo* and *Quina* lieth *Enfala*, whose Governor hath the Title of *Mausala*; in the Year Sixteen hundred forty three he opposed the King of *Congo*; who requesting aid from the *Hollanders*, they sent him a Company of fifty Soldiers, that helpt him to harraze and spoil the Countrey.

Beyond the River *Loze* you pass to *Lovato* and *Quintingo*, extending along the Sea-Coast, and about thirty or forty miles into the Countrey as far as *Sonho*, or *Binda*.

Lovato and Quintingo.

All these Dominions have in certain places their Boundaries and distinct Divisions, strictly observed by the *Sovasen*, or Lords; which Limits for the most part are divers Mountains, in the *Kongoasch* Tongue call'd *Quibambu*: near which stand several Frontier Towns, the usual Residences of the *Sovasen*; by which means there seldom arise any differences among them concerning Bounds.

The dividing of the Dominions.

At the River *Onza*, near the Sea-Coast stand three Villages Triangular-wise; the first at the South-side, call'd *Mongonendoin*; the second, two miles more Inland, *Jagado*; and the third, *Lengo*.

Not far distant from these appears *Mussula*, or *Mossola*, a Place of Trade, frequented by the *Hollanders*.

The chief City bears the Name of *Panga*, seated about five and twenty, or as some say, six and thirty miles up into the Countrey, six days Journey from *Lovato St. Paulo* in *Angola*, and about the mid-way between the Dukedoms of *Sonho* and *Pembo* in the Mountains. This Town takes up a great compass of Ground, lying very straglingly built after the manner of *Lovango* and *Cakongo*, and divided in the middle by two small Rivulets, or Brooks.

The Head City *Panga*.

This Dukedom hath the Command over many Villages, and some pretence to

Government.

to the two *Ondans*, lying to the Southward of *Danda*; but it proves a bare Claim without any Possession.

This Lord of *Bamba* is very Puissant, bearing the highest Command at the *Congian* Court, being Captain General of all the Forces there; yet holds the Place *ad placitum Regis*, and is disposable by the Successor to whom he thinks fit.

The Inhabitants are *Christians* for the generality, and keep among them for their Instruction, and to perform sacred Offices, divers *Jesuits*, *Mulatto's*, and *Black Priests*.

The Territory of *Conde*.

Songo, or *Sonbo*, the second Principality of *Congo*, butts upon the River *Zair* and *Lebunde*, on the South-side surrounded almost with a Wood, call'd *Fimden-guolla*. Some enlarge it from the River *Ambois*, in seven Degrees and a half South Latitude, to the red Mountains, which border upon *Lovango*; so that according to this last Description, it conterminates in the North, upon *Anfiko*; in the South, on the River *Ambris*; and in the West, upon the Sea.

This Territory comprehends many petty Lordships, heretofore absolute, but now made Tributaries to *Congo*. The chief City *Songo* stands near a pretty large River.

A quarter of a mile distant forward comes the Village *Pinde*, which the Duke hath lent the *Portuguese* for a Place to Trade in.

Sundo.

Sundo, beginning about eight miles from *St. Salvador*, the Metropolis of the whole Kingdom, spreads it self beyond the *Cataracts* of *Zair*, by both its Shores to *Anfiko*, towards the North. On the East-side it runs to the place where *Zair* unites it self with *Baranka*; and from thence to the Foot of the Crystal Mountains; and in the South touches upon *Pango*. The chief City, also call'd *Sundo*, the Residence of the Governor, hath its Situation on the Borders of *Pango*, by the Water-falls of *Zair*.

The Territory of *Pango*.

The fourth Province stil'd *Pango*, hath *Sundo* in the North; *Batta* in the South; *Pembo*, the Dwelling-place of the King, in the West; and the Mountains of the Sun in the East. The Head City, seated on the Westerly Shore of the River *Barbele*, was formerly call'd *Panguelongos*, but at present, *Pango*; heretofore free, but now acknowledging the King of *Congo*; whose Protection they crav'd against the Incurfions and Inroads of their Neighbors.

The Territory of *Batta*.

a Spanish Miles.

Batta, formerly call'd *Aghirimba*, to the North-East, or rather full North of *Pango*, about a hundred a miles into the Countrey, reaches Eastward above the River *Barbele*, to the Mountains of the Sun, and the Salt-Petre Hill; and on the South dilates to the Burning Mountains, by the *Portuguese* call'd *Montes Quemados*: it's eminentest City also *Batta*. This Tract between *Pango* and *Batta* are fruitful, and yield all sorts of Provision for the support of life.

All along the Way from *St. Salvadore* to *Batta*, stand Huts, the Dwelling-places of the Inhabitants.

The Territory of *Conde*.

About a hundred and fifty miles from *Batta* Easterly, lieth the Territory of *Conde*, or *Pembo de Okango*; through which the strong-running, and deep River *Coango* makes its way, till meeting and intermingling with the larger Waters of *Zair*, it loses both Name and Current.

This Countrey, from the prevalency of an antient Custom, always hath a Woman to Rule it, who pays Tribute to *Mani-Batta*, or *The Prince of Batta*, who receives it in the Name of the King of *Congo*, although he reap no benefit thereof. To the East beyond the River *Congo*, according to the relation of the *Condians*, are found white People, with long Hair, but not altogether so white as the *Europeans*.

The

- A. *Palais des Rois.*
 B. *Slaves en slavians die uit de Riviers water na de Stadt brengen.*
 C. *Kerken.*
 D. *Kegels en hooft der Steden.*
 E. *Spring-bren met zeer zeer water.*

BANSA ofte de Stadt SALVADOR

Hooft-Plaats van het Ryk

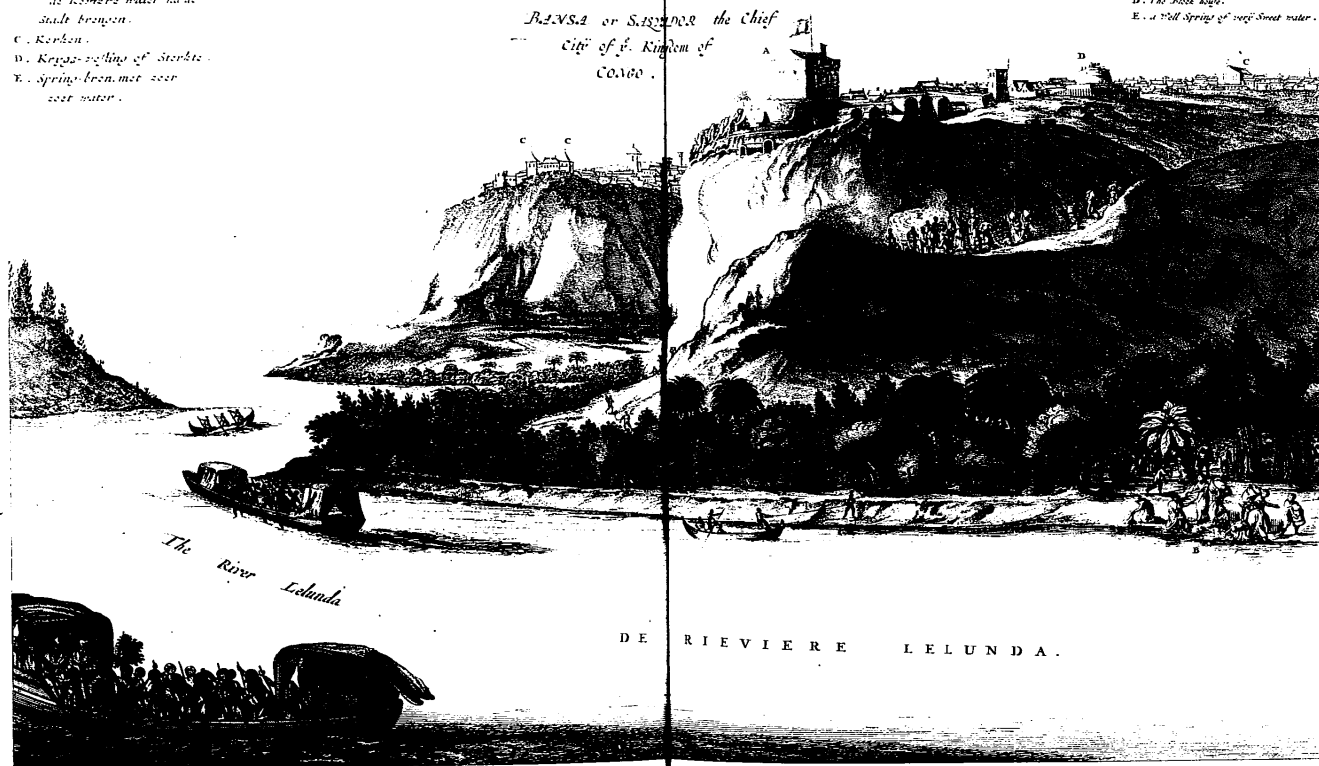
CONGO.

BANSA or SALVADOR the Chief

City of the Kingdom of

CONGO.

- A. *The Kings palace.*
 B. *The Slaves men & women which carry Water from the River to the City.*
 C. *The Churches.*
 D. *The Black house.*
 E. *A Well Springs of very Sweet water.*



The Lordship of *Pembo* stands as it were in the middle of the whole, encompassed by all the rest, and contains the head City of the Kingdom, formerly by the Blacks call'd *Banza*, that is, *Head*; but at present by the *Portuguese*, *St. Salvadore*; and by *Marmol*, *Ambos Congo*. It stands about the middle of *Congo*, on a very high *Quarr-Mountain*, eight and thirty *Dutch* miles, or as others write, fifty *Italian* miles from the Sea, South-East from the Mouth of the River *Zair*, and delightfully shaded with *Palm*, *Tamarinde*, *Bakovens*, *Kolas*, *Lemons* and *Orange-Trees*.

The top of the Mountain *Oreiro* yields a curious prospect of all the adjacent Places, at great distance both to West and North, without any interposing stop to the Eye.

This Town hath neither Inclosure nor Wall, except a little on the South-side, which the first King built, and afterwards gave that part to the *Portuguese* to inhabit for their conveniency. Here also his Royal Palace shews it self, which he surrounded with Walls, in such manner, that between it and the Town remain'd a great Plain, in the middle whereof they have erected a beautiful Church; besides these, Noble-mens Houses and others fill up the top of the Mountain: for every Grandee settles his Dwelling as near the Court as he may be permitted, and with his Retinue takes up as much Ground as an ordinary Town may be builded on.

The common Houses stand in good order, and appear very uniform; most of them large, well contriv'd and fenced about, but generally Thatcht, except a few belonging to the *Portuguese*.

The King's Palace is exceeding large, surrounded with four Walls, whereof that towards the *Portuguese* part consists of Chalk and Stone, but all the rest of Straw, very neatly wrought: the Lodgings, Dining-Rooms, Galleries, and other Apartments, are Hang'd after the *European* manner with Hangings of Mats, made with exquisite curiosity: within the innermost Fence are some Gardens, plentifully stor'd with variety of Herbs, and Planted with several sorts of Trees: within these are some Banqueting-houses, whose Building, though mean and sleight, yet they esteem rich and costly.

The City boasts ten or eleven Churches, that is, one great one, being the chief of all; then the *Seven Lamps* Church, the Church of the *Conception*, the Church of the *Victory*, or *Triumph*; a fifth, dedicated to *St. James*; a sixth, to *St. Anthony*; and a seventh, to *St. John*: the other three stand within the Court-Walls, viz. the Church of the *Holy Ghost*, of *St. Michael* and *St. Joseph*.

The Jesuits have here a Cloyster, where they Teach and Instruct every day the Blacks in the *Christian* Faith, in an easie and winning method.

Here are also Schools, where Youths are brought up and taught the *Latine* and *Portuguese* Tongues.

All these Churches, and other publick Erections, except the Jesuits Cloyster, have the Foundations of Stone, but cover'd with Straw, and very meanly provided with Utensils for celebrating Divine Offices.

There are also two Fountains, one in *St. James Street*, and the other within the Walls of the Court, both yielding good and sweet Fountains of Water.

A small River, or rather a Branch of *Lelunde*, call'd *Fese*, affording very good and well tasted Water, flows in the East at the Foot of the Mountain, close by the City, to the great benefit of the Inhabitants; for from thence the Slaves, both Men and Women, fetch Water daily to serve the Town. The adjacent Fields by this River are made very pleasant and fruitful, and therefore the Citizens

The Territory of Pembo.

The King's Court.

Houses.

Churches.

Cloyster.

Schools.

Fountains.

The River Fese.

tizens have all their Gardens upon its Banks. What Cattel they have, are Pastur'd and kept for the most part in the City, as Hogs and Goats, a few Sheep, but no Cows, which lie in the Nights closed in with Fences joyning to their Houses.

Rivers.

Rivers which water this Kingdom, descending from North to South, are first *Rio de las Boirrenas Roxas*, that is, *The River of red Sand*; another, at whole Mouth lieth a Street call'd in *Portuguese*, *Bacas de las Almadias*, that is, *The Gulf of Canoes*.

Here lie three Islands, the greatest and middlemost of them inhabited, and provided with a convenient Haven for small Barques; but the other without People, harbouring onely Beasts.

The River Zair.

After these, Southwards you may see the great River of *Zair*, which, according to *Pigafet*, derives its Head out of three Lakes; the first, by the same *Pigafet* and others, entituled *Zambre*; the second, *Zair*; and the third, a great Lake from whence the *Nyle* is supposed to draw his Original, as out of the second Rife, out of which the *Lelunde* and *Coanze* run: but *Zambre* is the principal Head that feeds the River *Zair*, being set as it were in the middle Point of *Africa*, and spreading it self with broad Streams into the North, whither, according to common Opinion, it sends forth *Nylus*; to the East, the great River *Cuama* and *Coavo*; to the South, those of *Zeila*, *Manice*, or *Manbessen*; and lastly to the West, this of *Zair*; which dividing it self into several Branches, moisten and pinguifies the Western part of South-Africa, *Congo*, *Angola*, *Monopotapo*, *Mata-mam*, *Bagamaliri*, *Agafymba*, and so to the Cape of Good Hope; whereas the *Nyle*, *Cuama*, *Coavo*, *Zeila*, *Manice*, spread over the whole *Abyssine* Countreys, and all others on the Sea-Coast, from the Mouth of the Red-Sea, to the River *Cuama*; and therein the Kingdoms of *Melinda*, *Barnacassus*, *Quilor*, *Mombaza*, *Mozimba*, *Mombara*, *Membaca*, *Mozambico*, and other strange Lands.

The River of *Zair* breaks forth with an opening above three Leagues in breadth, in the Elevation of five Degrees and forty Minutes, and with so great force and abundance of Water runs into the Sea, that the fresh Stream coming out West-North-west, and North-east and by North, makes an impression therein above twelve Leagues, and when you are out of sight of Land, yet the Water appears black, and full of heaps of Reeds, and other things, like little floating Islands, which the force of the Stream, pouring from high Cliffs, tears out of the Countrey and throws into the Ocean, so that the Sea-men, without a stiff Gale of Wind, can hardly Sail through it, to get into the Road within *Padron*, on the South-side of the River. This violent and precipitate descent carries the Stream against you fourteen or fifteen miles. It sends forth on both sides many Branches or Rivers, to the great convenience both of the Inhabitants and foreign Trademen, who thereby in Boats and Canoes pass from one Town to another. In the Towns seated on these out-stretched Arms, dwell People small of Stature, probably *Pigmies*.

In Zair lie several Islands.

The Islands *Bomma* and *Quintalla* lie in the Mouth of this River, and others higher upwards, exceeding full of People, who rebelling against the King of *Congo*, set up peculiar Lords of their own.

The Island of Bomma.

That of *Bomma* has Mines of Iron; and though boasting many Inhabitants, yet shews few or no Houses, because of the Moralsness of the Countrey, which for the most part lieth under Water; so that the Blacks with Canoes go from Tree to Tree; among which they have raised some places, made of Leaves and Boughs, on which they reside and rest themselves, without any Coverture.

These

The Manners of the Islanders.

These Islanders appear strong, yet well set, live very beastially, are great Sorcerers, speak ore *tenuis* with the Devil; in doing of which at first they come together all on a heap, and afterwards one of them runs about with a Vizard on: this continues three days, which expir'd, they use another Ceremony, and then the Fiend speaks through the vizarded Man. They live in peaceable Times by bartering; in time of Wars they deal in nothing but Weapons, Arrows, Bowes, and *Assagays*, or Lances.

Marriage.

They have no Marriages or Betrothing, but from their Youth up go one to another, as their Affections or Lusts lead them, commixing meely like Beasts, without any Solemnity; for they know Laws of no Chastity, but take as many Concubines as they please: nevertheless, the first, being the eldest, hath the command and supervising over all the rest.

An Idol of Money is Quintalla.

In the Island *Quintalla* is an Idol made of Money, which none dare approach, but the Servants or Minister appointed to attend, and take care to secure the Way to it from being discover'd, themselves being obliged as often as they go thither, to take a peculiar Path that no other may find. Many Kings and People sacrifice to this Idol, especially in Sicknes, several of their most costly and highest priz'd Goods, which none are permitted to make use of, but by length of time decay and rot: for as soon as they are dedicated, the Attendant carries them into a great Plain, where the Idol stands, surrounded with a Wall of Elephants-Teeth in stead of Stone, and there hanging upon Poles, remain till they be quite rotten.

Government.

These Islanders also have particular Heads, and chief Officers, chosen by most Voices.

Several other Rivers pay their tributary Waters to increase the swelling Current of *Zair*, the most eminent are *Umbre*, *Brankare* and *Barbale*.

Umbre, by *Sanutus* call'd *Vambere*, rises in the North, out of a Mountain in *Negro-Land*, and loseth it self on the East-side in the *Zair*.

Brankare, as *Pigafet*, or *Bankare*; as *Sanutus* calleth it, taketh the original out of the same Mountain, and after a long course, discharging his Meandering Stream into the Sea, saith the same *Sanutus*; but *Pigafet*, from the information of *Edward Lopez*, avers it mingled with *Zair*, on the Easterly Borders of *Pango*, not far from the Foot of the Crystal Mountain.

The River *Barbele*, so call'd by *Linschot*; or *Verbele* by *Pigafet*, springs out of the same Lake which the same Author makes the Head-Source of *Nylus* to flow from; after which it shooteth through the Lake *Aquilumde*, and visiting the City of *Pango*, it enlargeth the *Zair* with the addition of its Water.

The Cape of Padron.

Southward of the Mouth of the River *Zair* shoots out a Promontory, call'd in *Portuguese*, *Cabo de Padron*, who above a hundred years since erected a small Chappel, and set up a Cross; and about five miles from *Padron* is the Residence of the Earl of *Sonbo*, where the *Netherlanders* Trade. A little way within *Padron* lieth *St. Pauls Point*, affording a convenient Road for Ships.

Pampus Rock.

A mile and a half from thence lieth a Creek call'd *Pampus Rock*.

More on Southwards you come to the Rivers *Lelunde*, or *Lolongo*, *Ambris*, *En-kekaquematari*, *Loze*, *Onza*, *Libonge*, *Danda*, and *Bengo*.

The River Lelunde.

Lelunde, running between *Zair* and *Ambris*, hath its Head-Spring in the same Lake with *Coanza*, or *Quanza*, so passing close by the Foot of the Mountain, where the Royal City *St. Salvadore* stands, runs down from thence, with many windings West-North-west to the Sea; into which it falls with a strong Current: but in the Summer so shallow, that 'tis not passable with Vessels of any

any Burden : The Blacks frequent it with *Canoos*, notwithstanding the hazard of Crocodiles, which in great abundance breed there.

Ambric.

Next you come to *Ambric*, lying in six Degrees South Latitude, a great River, and full of Fish, but Rocky at the entrance, yet passable enough for small Boats. It hath the same original with *Lelonde*, taking likewise its course not far from *St. Salvadore*; the Water seems muddy caused by the swiftness of the Stream : at whose Edges begins the Dukedom of *Bamba*.

A Ferry.

Thirty miles up this River is a Ferry, where every Traveller for his passage over, must pay a certain Toll to the King of *Congo*. On the South Banks of it many people inhabit, who get their Living by making Salt, boyl'd of Sea-water in Earthen Pots, and proves gray and sandy; yet they carry it to *Pambo*, and several other Places, and drive a great Trade therewith.

Enkokoquematari.

Enkokoquematari is the next, whose beginning lies undiscover'd to the *Europeans*, and the whole in a manner of no use, great Flats and Sands stopping up the Mouth, so that it will not bear a small Boat, and within so scanty of Water, that a *Canoo* can hardly make way.

Loze.

Loze, another mean Brook, yet up in the Countrey passable for a Boat.

About twenty miles upward you must pass a Ferry, where all Travellers for going over must pay Custom to the Duke of *Bamba*.

Onza, or, as *Pigafet*, *Onzoni*, is Fordable, and not to be Sail'd by any Vessels, because of its shallowness.

Lilongo.

Lilongo, by some call'd *Lemba*, can boast neither greater depth, or better qualities.

The River *Danda*.

Danda, a little more Southward, hath at the Mouth five or six Foot Water : 'tis full of Fish, and feeds many Crocodiles and Sea-Horses, and affords on each side fruitful Grounds; somewhat high on the South-side, but on the North, for half a mile low Grounds.

The River *Bengo*.

Bengo, by some taken for a Branch of *Danda*, with *Quanza* another, lying makes the Island *Lovando* : it affords good Sailing with Sloops, about fourteen miles upward, and in the Mouth sometimes seven or eight Foot Water, notwithstanding the Flats of Sand. It comes a great distance out of the Countrey, and so inundates in the time of Rain, viz. *March*, *April*, and *May*, that with the violence of its Stream it sometimes carrieth away much of the Earth on one side, which either joyns again on the other, or else driven into the Sea.

The Climate of Air.

The Winter there bears almost an equal temper with our Summer, so that the People alter nothing of their Apparel, nor require the warmth of Fire at that Season of the Year; for the difference between Winter and Summer is scarcely discernable, onely the Air, so long as it Rains, is a little Cooler; but the wet Season once past, the Heat is almost intolerable, especially two hours before and after Noon.

The Season of Rain.

The Winter commences in mid-*March*, and the Summer in *September* : in the former the great Rains begin, and continue *March*, *April*, *May*, *June*, *July*, and *August*, during which time they have scarce a clear day; the lesser Rain, in *September* and *November*. The Summer on the other side is exceeding hot and dry.

Congo is watry.

This Countrey, from the several Rivers, hath great store of Water; so that the Inhabitants are very curious in their choice of it : for they will not drink the usual, and every where to be had, but take care for the freshest and best, as appears by them of *St. Salvadore*, who make not use of such as the adjoining

Plains

Plains afford them, but cause their Slaves to fetch other, more sound and healthy (as they suppose) out of Fountains, a little lower on the North-side.

The Lands in the time of Rain; by the muddiness of the water, are made exceeding fruitful, and fit to bring forth all manner of things.

The King of the Land.

The Dukedom of *Batta*, and other lying round about, hath fat and fertile ground, affording all manner of Provision.

The Territory of *Pambo*, especially about *Saint Salvadore*, because of the fresh and serene Air, abounds with rich Pastures, and produceth many flourishing and thriving Trees.

Plants.

Here grows a kind of Grain, by the Inhabitants call'd *Luko*, not unlike our Rye, but smaller : this they Grind into Meal, by a Hand-Mill, and make Bread of it.

Luko.

Abundance also of *Mille*, which the Natives call *Mazza*, *Manputo*, or *Portuguese* Corn; as also *Mais*, or *Turky-Wheat*, wherewith they fat their Hogs; and Rice in such plenty, that it hardly bears any price.

Mille, or Mazza.

Lemmons, Oranges, and Pome-Citron-Trees grow in every corner, bearing fruit of a pleasant, yet brisk taste; also *Bananassers*, Dates, Coco-Nuts, and Palm-Trees; besides others producing *Colas*, which the Inhabitants chew, as the *Indians*, *Betel*. The Trees call'd *Ozegghe*, yields Fruit like yellow Plums, delightful in smell, and delicious in taste; and with the Branches make Fences, Pallizadoes, and Arbors, to shelter them from the scorching Beams of the Sun. Nor do they want Melons, Cucumbers, and Citrons, of an extraordinary bigness, and pleasant taste.

The Shore of the River *Lelonde*, going to *Saint Salvadore*, stands beautif'd with abundance of Cedars, which the ignorance of the people make no other account of them, than to make *Canoos*, and Fuel.

Cassia Fistula and other Drugs, fit for the use of Apothecaries; as *Tamarinds* in *Europe*, grow plentifully, and have the repute of a good remedy in Fevers.

In the Towns near the Sea, they have store of Beans, *Mille*, and Poultry, which the *English*, *Netherlanders*, and other Traders, buy with *Panos*, *Simbos*, little Looking-Glasses, and other Trifles.

In *Bamba*, a Province of *Congo*, and there especially they have good stocks of Cattel, viz. Cows, Oxen, Swine, and Goats : Besides plenty of Fowl, as Turkeys, Hens, Ducks and Geese. The Elephants breeding here in numerous droves, grow to an extraordinary bigness; insomuch, that some of their Teeth have weigh'd above two hundred weight : in *Congoish* Language, such a Tooth they call *Mene-Manzo*, and a young Elephant, *Moane-Manzo*.

Beasts.

The Elephant (if the Blacks report true) casteth not his Teeth, having indeed but onely two. But they Hunt and Shoot them with Lances and Darts, making from them a double advantage, both of Merchandize and Victuals. There are many scurfed or hollow Teeth found in the Wilderness, which by lying many years in rain and wind become so. This Commodity, from the infinite abundance brought thence, within these fifty or sixty years, begins to abate much, because they are compell'd to fetch them further out of the Countrey.

Elephants.

The Elephant being struck with a Lance or *Affagay*, will use all means to assault and kill the person that wounded him; but as if teaching humanity to the bestial Blacks, neither eats the body nor insults over it, but making a hole with his Teeth in the ground, puts the dead body thereinto, and covers the

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place



place again with earth and boughs of Trees : therefore such as go to hunt after a wound given, hide themselves at first, and afterwards following afar off, till loss of blood bringing faintness, they dare approach nearer, and add more fatal wounds, to accelerate his death : For these Blacks have no knowledge how to take the Elephant alive, as they in the *East-Indies* : Some of these beasts have in their head a sort of Bezar-stone of a purple colour, which divers have supposed to have a Medicinal quality.

The Buffalo.

The *Buffle*, in the language of the Countrey, call'd *Empakasse*, hath a red Skin, and black Horns, of which the Inhabitants make musical Instruments. It is a mischievous beast, and dangerous to be hunted, especially after they are shot, if not right struck; wherefore the Huntsmen, who mean to shoot a *Buffle*, first choose out a secure place, where they may not fear the furious assaults of the enrag'd Creature. They say, that if a Cow happen to eat where a *Buffle* Pastures, it will instantly die; for that the breath of the *Buffle* proves mortal poyson to other Cattel : The flesh of it is very gross and slimy, yet the Slaves eat freely of it, cut in slices and dry'd.

Zebras.

Here breeds in the Woods another Creature, seldom to be found elsewhere, they stile it *Zebro*, or *Zebra*, in shape like a Mule, with a Skin strip'd, on the head, and over the whole body, with colours of white, black, and blewish. They are very wild and swift, hard to be taken alive, and if taken, more difficult to be tam'd, though the *Portuguese* say, that some years since they sent four of these *Azebras* to *Portugal*, for a Present to the King, who us'd them for a Caroch, and rewarded the person who brought them over, with the Nobility of *Angola*, to him and his Heirs.

Empalanga.

Empalanga, is a great Beast like an Ox, having two Horns, and very savoury; they are of several colours, some brown, others red, and some white.

Envoeri.

Envoeri, also a great Beast like a Stag, with two Horns.

Makoko.

The *Makoko*, differs little from a Horse in bigness, but hath long and slender Legs, a long and gray Neck, with many white small stripes, and upon his head

head long sharp Horns, wreath'd below : the Dung of this Creature resembles that of a Sheep.

Tygers, in the *Congoish* language call'd *Engri*, never hurt the *Whites*; so that when he meets a *White* and a *Black* together, he will assail the *Black*, and let the *White* pass unmeddled with; therefore the King of *Congo* hath appointed a reward for those, that can make appear by bringing of a Tygers Skin, that he hath kill'd one; with this proviso, that the hair of the Lips remain upon it, because they account them a venomous and mortal poyson.

The Leopards generally prey upon Cattel, so do the Lions, but they are not so cruel as the Tygers, nor so much dreaded.

The *Quumbengo*, or Wolves, here very numerous, have a thick head and neck, almost like the Wolves in *Europe*, but much bigger, gray headed, speckl'd with black spots like the Tyger, but much more ill-favour'd : Foxes, Stags, Deer, Conies, and Hares, swarm in incredible multitudes, because they are never hunted as here with us.

Civet-Cats, the Blacks catch and make tame, for their perfume.

The Territory of *Batta* affords many Beavers, whose Skins are of great value, one of them being as dear as a Sheep; so that none is suffer'd to wear them without the King's Licence.

Beavers.

Moreover, Apes and wild Cats grow troublesome by their numbers, especially in *Songo*, by the River of *Zaire*.

Wild Boars, by them call'd *Emgalo*, may be seen here with two great Tusks, with which he tears violently; the Blacks stand more in fear of this, than any other Beast, and if they do but hear him, will make away with all speed possible. The filings of their Teeth (which the *Portuguese* highly esteem, and are very seldom gotten) taken in some Liqueur, are reputed for a powerful Medicine against Poyson; and Teeth themselves rubb'd against a stone, and admixtured in a little Water, proves an infallible Cure against an Ague. They say, this Beast finding himself sick, regains his health by such rubbing of his Teeth upon a stone, and likewise with his Tongue.

Emgalo, or Wild-Boar.

Roebucks, call'd *Golungo*, breed here abundantly, but no bigger than Sheep, of a brown colour, with some white specks, and two sharp little Horns : several of the Blacks kill and eat them, but the *Congoians*, and *Ambondes* will by no means taste their flesh; nay they bear such an antipathy to it, that they will not touch any thing out of that Pot, where their flesh hath been boyl'd, nor come into the place where the fire was that dress'd it, nor lay their hands on ought wherewith it was slain : But of this niceness can give no other reason, but that the flesh is their *Quistilla*, that is, a food prohibited to them by Authority, and ancient Custom, by Traditions deliver'd from hand to hand by their Fore-fathers; for they firmly and undoubtedly believe, that if they should do the contrary, they should not only be lame in their bodies, but their fingers and toes would rot off.

Roebucks.

Lastly, Bears, Foxes, and poysonous Serpents, frequent the Woods, and infinitely damage the people.

Besides these varieties of *Quadrupeds*, they shew many sorts of Wing'd Animals; as

First Peacocks, which none but the King only may have, and he keeps them with great care in inclos'd Woods, upon the borders of *Angola*.

Peacocks.

Of Partridges they have two sorts, tame and wild; as also Pheasants, Pigeons, Turtle-Doves; Eagles, Falcons, Merlins, Sparrow-Hawks, Pellicans,

green and red Parakitoes, Cranes, Storks, with red Bills and red Legs, and half white and half black Feathers.

There are also Owls, which they call *Carjampemba*, that is, *Devils*, because their appearing presages ill luck.

Bees. This Region produces two sorts of Bees; one that Hive in the Woods, in hollow Trees; and the other in the Roofs of Houses.

Pismires. The Pismires, by them styl'd *Ingingie*, are of four sorts; the biggest have sharp stings, with which they raise swellings upon men; the other three are somewhat smaller.

Ensingie. *Ensingie*, is a little Beast, with a Skin speckled black and grey.

The *Entiengio*, a small Creature, very curiously streak'd, slender body'd, with a fine Tail and Legs, never comes upon the earth, for the very touch thereof proves mortal to it, therefore keeps in the Trees, and hath always twenty black Hair'd Creatures call'd *Embis* attending, that is, ten before it, and ten behind it. This they take in Snares, and when the ten first are taken, the ten behind betake themselves to flight; by which means the Animal bereav'd of its Life-guard, at last is also taken.

The Skin of this little Beast bears such a value, that the King onely may wear it, unless perhaps by particular favour, some great Lords may be admitted, among which the Kings of *Lovango*, *Cakongo*, and *Goy*, are taken in.

In Congo are no Gold-Mines. Some have reported, that about *Saint Salvadore* there are Gold-Mines; but without any ground of probability, because the *Portuguese* are greedy of Gold, having convers'd so long in the Countrey, would not have left them undiscover'd.

But of Copper. But they find many Copper-Mines in several places, especially in *Pembo*, near the before-nam'd City, whose Metall shews so deep a tincture of yellow, that reasonable Artifts have mistaken for Gold; but upon proof, the error becomes quickly rectifi'd.

The like Mines are found in *Songo*, yielding better Copper than that of *Pembo*; whereof in *Lovando* the Purple Armlets are commonly made, which the *Portuguese* carry to *Calabare*, *Rio de Rey*, and other places.

Silver-Mines and other. In *Bamba*, saith *Linschot*, there are Mines of Silver, and other Mettals; and in *Sundo*, to the East-side, of Crystal, and Iron; the last bearing the highest value, because it makes Knives, Swords, and other Weapons.

Stones. Quarries of Stone they meet with frequently; as also Rocks of red Marble, besides many precious Gemms; as Jasper, Porphirie, Jacinth, and the like.

The kind of the Inhabitants. The Inhabitants of *Congo*, known by the name of *Macikongen*, are very black, yet some few differ, being onely a kind of Olive-Colour: their Hair black, curl'd; their Bodies of a middle stature, and well Set; the whites of their Eyes of a Sea-green, and their Lips not so thick as other *Blacks*; wherein those of *Congo* differ from the other *Blacks*, especially from those of *Nubia* and *Guinee*.

Their condition. Although some of them be surly and proud, yet in general they carry themselves very friendly towards strangers, being of a mild conversation, courteous, affable, and easie to be overcome with reason; yet inclin'd to drink, especially *Spanish* Wine and Brandy: Such as converse much with them, discern a quickness of reason and understanding, ordering their conceits and discourses so rationally, that the most knowing Persons take great delight in their facetious humor.

In



In the Wars they shew little Courage, for the most part going by the lose, if the *Portuguese* give them no assistance; for twenty *Whites* will put to flight a thousand *Congoians*.

These of *Sango*, are a proud, lazy, and luxurious people; but have a winning behavior and volubility of speech, beyond those that dwell on the Northside of the River *Zaire*.

These of *Bamba* have the repute of the most Warlike and strongest of all in these parts, for they are such men, that can cut a Slave in two in the midst, with a Sword; or strike off the head of an Ox at a blow: And which is more, seeming incredible, that one of their strongest men can with one Arm, hold up a vessel of Wine, which weighs three hundred and five and twenty pound weight, till the Wine be drawn out at the Spigget.

They have all a native propensity to Stealing; and what they so get, they drink out instantly with their best Companions in Wine; one of which goes before the maker of this Feast, and other Friends crying aloud, *Behold the King of Congo!* doing him that honour, for the good Chear and Courtserie receiv'd from him that day.

In the ways from the Cities *Saint Salvadore*, and *Lovando Saint Paulo*, many discarded Noblemen, fall'n into disfavor with the King, keep in great Troops and Companies, Robbing and Plundering all Travellers, till restor'd again into the Princes Grace.

They much practice the villanous Art of Poysoning, whereby for the smallest trifle, they execute a fatal revenge: But those that use it had need have a care, for if the Author or Contriver be detected, he must die without mercy; which severity they abate nothing of at present: and for discovery, so strict inquiry is made, that it is very difficult to pass unknown; by which means this inhumane Custom begins to decay.

Eminent People, especially in Cities, go richly habited, in great and long Mantles, of fine Cloth or black Bais, under which white Shirts appearing on the upper-

They are inclin'd to stealing.

They are severely punished.

Apparel.



upper-parts of their Bodies; and upon the lower, wide and long Coats, of Satin, or Damask, Border'd or Embroyer'd about the edges: Some wear Clothes made of Peelings of *Matombe-Trees*, and Leaves of Palm, colour'd black and red; but all bare-legg'd, and upon their Heads onely white Cotton Caps; but adorn their Necks and Arms with Gold and Silver Chains, or Strings of the best red Coral.

Those of *Songo* wear Coats from the Navel to the Ankles, and Mantles over the rest; but the Women cover their Breasts.

Their Play?

They play at Cards for Pastime, Staking little Horns or Shells, reckon'd among them as current Money.

Their maintenance.

The Citizens of *Congo* maintain themselves chiefly by Merchandize; but the Countrey people, by Tilling of Land, and keeping of Cattel. Those about the River *Zaire* live by Fishing; others by drawing of *Tombe-Wine*; and some by Weaving.

The *Congians* do not ride on horseback, but are carry'd by men.

When they travel from one place to another, they ride not, but are carry'd by men in Hammacks, as the foregoing Plate sets forth; or else sitting upon a kind of Biers, made fast with a Cord to a Pole, upon the shoulders of their Slaves, or by hir'd people; with an *Umbrella* overhead, to prevent the scorching of the Sun: wherefore those that will go speedily, take with them many Slaves for their Journey, that when the first grow weary, he may be carry'd by the other.

They Marry and Betroth in *Congo* after the manner of the Christians; but will not be circumscrib'd thereby from keeping every one as many Concubines, as they can provide Clothes and Expences for.

When the young Maids in *Congo* dispose themselves for a double Estate, they go into a dark house, and Paint themselves red with Oyl and *Takoel*, Wood of *Majumba*, staying therein about a moneth; and then chooseth out her eldest Free-man, that hath been most diligent and serviceable to her, and takes him to Husband.

When

When any Man or Woman among them dies, they blame the Survivor, firmly believing such Persons cannot die by being called: to explain which, we must tell you, That they conceit, that none die either by Poyson, Violence, or otherwise, until their Friends in the other World call them; whereupon the Relations of the Deceased take away all things from the Survivor; and for eight Days afflict him with divers Pains and Torments, as shaving his Skin, and the like, saying, *Thus must you bear the Punishment, if guilty, or having a hand in the Death of our Friends.* The eight days ended, they bring him or her to a new Tryal; by Pleading; and if upon that quitted, they dwell still in the House, as before; but if found guilty, are banish'd thence.

The cause of the death of Man or Woman is laid upon the Survivor.

There is a prevailing Custom among them, That if there be three Brothers, and one of them die, the two that survive, share his Concubines between them: And when either of the two remaining die, the longest Liver takes all: After whose Decease, all the Concubines stay in the House, and become his due that happens to dwell therein afterwards.

Inheritance.

Those of *Congo* reckon the Year by the *Cosimoes*, or Winter-seasons, which there begin upon the fifteenth of May, and end the fifteenth of November; The Months by the Full Moon, and the Days of the Week by their Markets; because they have every Day one in a several Place; but know not how to parcel out Time into Hours, or less Spaces.

The Accompt of their Year.

These People, before the Arrival of the *Portuguese*, who instructed them in the Christian Faith, had no particular or proper Appellations; for the Common People call'd themselves by the Names of Herbs, Plants, Stones, Fowls, Beasts, and Living Creatures. The Lords bare the Title of the Lordship they commanded, as the Lord of *Songo* was call'd *Mani-Songo*, that is to say, Lord of *Songo*; *Mani* signifying Lord, and *Songo* the Countrey. But at this day, both Men and Women, Persons high and low, even the King himself, commonly receives a Name in Baptism.

They seem well experienc'd in several Handicrafts, but yet will not take upon them any Works of hard Labor.

Congo, *Songo*, and *Bamba*, vent few Slaves, and those the meanest of all; because being us'd to live idly, when they are brought to Labor they quickly die. The best come thither out of *Amboile*, *Gingos*, *Jages*, *Cafendas*, *Quilax*, *Lembo*, and other Territories thereabouts, above *Mafignan* in *Angola*.

The Europeans also drive a little Trade with *Simboes*: But the chief Dealing in *Songo*, consists in *Pamos Sambor*, Oyl of Palm, *Palmito-Nuts*, and such like. Heretofore they brought thence many, and those very large Elephants-Teeth; but of late fall'n to nothing.

The City *Saint Salvadore* is the Staple for the *Portuguese* Merchants in those Countreys, of whom the Natives desire chiefly to buy Cypress Clothes, or painted Table-clothes, call'd *Capes de Verdura*, blue Cans, *Biramks*, or *Surats*, Copper Basons, *English* Cloth, great *Simbas* of *Lovando*, *Baesier*, and other considerable Trifles, as Rings, Beads, and such like.

They use no Measure or Weight, except among the *Portuguese*; nor have any Householdstuffs, save onely Swords, Shields, and a few Slaves.

Householdstuffs.

Their Wealth consists chiefly in Elephants-Teeth and *Simbos*, or little Shells, which pass in stead of Money.

Riches.

The Citizens of *Saint Salvadore* amount to near forty thousand, of which most are Gentlemen and Nobles; yet wretchedly poor: For among them all, you shall scarce find ten or twelve that have a Gold Chain, or small Jewel.

The

The Revenue of the King.

The Revenues of the King consist especially in yearly Tributes, paid him by the Dukes of *Bamba*, *Batta*, *Sundo*, *Nambangaiga*, *Bumby*, *Mussulo*, *Oando*, *Quingengo*, and others under the Titles of Earldoms, as those of *Pembo*, *Pango*, and many others, which falls out on St. James his day, when the King rewards them with some small Trifle, as a Mark of his Favor. Some have not doubted to aver, That the whole Income of the King amounts not to above one hundred and twenty French Crowns, besides some small Presents made by every Lord above his Tribute, the greatest whereof rises but to a couple of Goats, the most only giving Fruits, as *Bacovens*, Wine, Nuts, and Oyl of Palm.

Simboes or Horn Shells are their Money.

They have no Coynd Money, either of Gold, Silver, or Copper; but, as we have often mention'd, make all their Markets with little Shells, call'd *Simboes*, which pass here as Current, but in other Countreys of no esteem or value: And the *Portuguese* use them in their Passage, when they or their *Pombrões*, that is Slaves, are sent with Merchandise to *Pembo*, and other Places lying up the Countrey, out of *Angola*, *Lovando*, *Sante Paulo*, through *Congo*.

Medicines for Cures.

Apothecaries or Doctors they have none, nor any Physick but what themselves make of Plants, Barks of Trees, Roots, Stones, Waters, and Oyl, which they administer for Agues, Fevers, and almost all other Maladies.

Sickneſſes.

Zandel-wood.

Fevers, the most common Distemper of this Climate, they cure with the beaten Root of *Zandel*-wood, mixt with the Oyl of Dates, anointing therewith the Body of the Sick two or three times from Head to Foot. Pain in the Head, by letting Blood in the Temples, with little Shells sharpened; wherewith opening the Skin, they suck with the Mouth till they draw the Blood.

The Pox, or Venereal Distemper call'd *Chirangas*, rages among them extremely, which they cure with red Wood call'd *Tavilla*.

Government.

The King appoints a Judge in every particular Province, to hear and determine Civil Causes, and Differences that happen; who, though there be no settled Laws or Statutes, may Imprison and Release, or impose a Pecuniary Mulct or Fine upon them. But in more weighty Matters every one may appeal to the King; before whom also Criminal Causes come, wherein as Supreme Head he giveth Sentence.

Council of State.

In Matters of State, and such as concern Peace and War, the King takes advice of ten or twelve Councillors, his Favorites, who conclude for the Wellfare of the Kingdom, and set forth and publish the Decrees, by his Order, and in his Name.

Punishment of Offenders.

These punish Witchcraft and Idolatry openly, with great Severity condemning the least Sorcerer to the Fire. Whosoever killeth a Man, first having his Offence openly read before him, and then convicted by Witnesses, is condemn'd to die.

The punishment of Death is also with Confiscation of all his Goods.

When an Offender suffers Death by Judgment of the King, he forfeits all his Goods and Slaves; so that none of his Relations enjoy ought that was his: And sometimes, to supply the King's Coffers, others are for small cause, or if but suspected, though the Witnesses fall short in the proof of the Fact, Banished, and their Goods Confiscate, and seized to the King's Use.

Arms.

When they march out with an Army to encounter their Enemies, the Commanders wear Square Caps or Bonnets, trimm'd with Ostriches, Peacocks, and other Feathers; partly to make the greater shew, and partly to seem the more terrible. The upper part of their Bodies are naked, onely over the Shoulders they have Iron Chains hanging, with Links as big as ones little Finger.

The Common Souldiers use great and broad Swords, which they buy of the *Portuguese*,



Portuguese, Ponyards with Hafts like Knives, Bowes six Handfuls long, Arrows, Muskets, Pistols, and Shields, made of Barks of Trees, and cover'd with a Buffles Hide. The whole Strength of their Battel consists in the Infantry or Foot-Souldiers; for they have very few or no Horse.

In the Onset and Retreat they use little Discipline or Order; but upon the Word of Command, the Drums beating, and Horns blowing, they march forward far distant from one another, and in that Motion give the first Charge with a Flight of Arrows, which done, they very dexterously wheel about, and leap from one place to another, to avoid the Enemies Arrows. In the Van commonly some sturdy Youths draw out, who with the ringing of Bells that hang at their Girdles, incourage and animate the other. After the first have fought till they be weary, upon the sound of one of their Horns, directed by the Commander in Chief, they Retreat, and others instantly supply their Places; and this continues so long, till one of the Armies proves Victorious. If it chance that the General of the Army be kill'd, they instantly betake themselves to Flight, and leave the Field, no Force or Authority being able to make them Rally.

In going out to War, they take little care to be furnished with Provision; so that many times when they come into a Countrey with their Army, they are forced for very hunger to leave the Enemy, though half Conquer'd, and Retreat into their own Countrey. But now at length they begin to take notice of these Miscarriages, and by the Instructions of the *Portuguese*, to alter and amend their evil Discipline.

Most of the Territories and Lordships of *Congo*, have peculiar Governors or Provincials, entituled *Mani*, that is, Lord; whereto they add the Name of the Province, as *Mani-Yamma*, that is, Lord of *Yamma*, *Mani-Coansa*, *Mani-Hany*, *Mani-Kelle*, and many others: But *Bamba*, *Pembo*, *Pango*, and *Batta* have the Titles of (a) Dukedoms, and others of Earldoms; wherein the Blacks imitate the *Portuguese*, as their Apes: But the *Portuguese* stile themselves all *Sovafen*. When they

Government.

(a) As was said before, so we call them.

they shew themselves openly before the People, they appear very Stately, sitting upon great Velvet Chairs, with Velvet Cushions, and spreading upon the Ground before them costly Tapestries; and this also the Portuguese taught them, to strike an awful Reverence into their Subjects, of their Grandezza.

The King's Titles.

The Titles that the King uses to manifest his Greatness, are these: *Mani-Congo, by the Grace of God, King of Congo, Angola, Makamba, Okanga, Cumba, Lulla, Zouza; Lord of the Dukedoms of Batta, Sunda, Bamba, Amboille, and the Territories thereof; Lord of the Earldoms of Songo, Angoy, Cacongo, and of the Monarchy of Ambondes; Ruler of the great and wonderful River of Zaire.*

His Dominion.

He rules with absolute Power and Sovereignty over his Subjects, who never approach near him, but with the most humble Postures of Reverence; and whoever fails to tender their due Respects and Obedience, he punishes with Perpetual Slavery.

His Feeding of the Nobility, glorious.

But the Pomp of his Majesty and Greatness he shews especially when he Treats his Nobility, that are serviceable to him. This himself in Person deals out in the following manner.

At Noon the King causeth all the Noble-men, then in the Bounds of the Palace, to be numbred: Whereupon all the Pots are brought before them, one with boyl'd Beans, another with Flesh, and a third with *Mille*, without any Spicery but Salt, and some Oyl of Palm. To the greatest Lords he sends every one his Part, in a Wooden Platter, together with a small Flask of Palm-Wine: But those of less Quality are by Name call'd up, and Accommodated by six, seven, or eight together, to whom the King directs such a great Pot of *Mille*, Beans, or Flesh, according to their Number.

After the Feast is ended, they come all into the King's Prefence, and falling upon their Knees, clap their Hands, and bow their Heads, in token of Thanks and Submission, and so depart to their own Homes; onely some Favorites stay all the day long, and drink so much Tobacco and Wine of Palm, that every one, as well the King as Nobles, are so highly fluster'd, that they cannot go from the Place.

With what State he goes abroad.

When the King goes abroad, not only the Nobility, but also those that dwell about the Court, or by occasion are found there at that time, attend him; some going before, others following; but all dancing and tumbling with antick Postures, to the Musick of certain ill-tun'd Drums, and long Ivory Flutes like Cornets, until the King be within his House.

At the King's going to Church, presently, as soon as he is come without the Palace, not onely his own Grandees, which at all times are ready, but also the Portuguese, as well Temporality as Clergy, must wait upon him, and again from the Church to his Palace; but at no other time are the Portuguese oblig'd to such Attendance.

When he sheweth himself openly to the People, he is always attired in his richest Robes, that is, a great long Mantle or Cloak, of Silk, Velvet, or fine Cloth, most splendidly beautifi'd: On his Fingers he hath some Gold Chains, intermixt with fine Coral; and upon his Head, a bordered and preciously adorned Cap.

He hath in his Palace about a hundred Waiters, who all have Lodgings in the Court. He eats his Meat after the manner of Europe, at a high Table, where he always sits alone, with some few Pieces of Plate for his use. All his Waiters go clothed in black Mantles of Bais.

The Chair upon which he sits hath Covers of red or green Velvet, fastned on



on with great gilt Nails, and costly Tapestry spread before him, and Cushions for his Foot-stool.

When the *Hollanders* in the Year Sixteen hundred forty two, came the first time to the King, as Ambassadors from *Lovando Sante Paulo*, immediately after they had forced it from the Portuguese, they got Audience at the Evening, in the Dark, passing through a Gallery two hundred Paces long, set on both sides with two Ranks of Men, with Wax Candles in their Hands burning.

Hollanders sent to the King in Embassy.

The King sate in a small Chappel, hang'd with Rush Mats, from the top of which a Branch hung with Wax Candles; Habited in a Cloth of Gold Coat and Drawers, and about his neck three heavy Gold Chains: He had on his right Thumb a very large Granate or Ruby Ring, and on his left Hand two great Emeralds; upon the left Sleeve of his Coat, a Gold Cross was fastned, richly enclos'd in a piece of well-polish'd Crystal: On his Head a fine white Cap, and on his Legs a pair of Russel Boots. At his right side stood an Officer, that sometime gently fanned the Air with a Handkerchief; and at his left side another, holding a Tin Bowe, and a Tin Scepter, cover'd with fine strip'd Cloth in his Hand. His Seat a red Velvet Spanish Chair, aloft above which, upon a Border, was embroider'd in Letters, *Don Alvarez King of Congo*. Right before him lay spread a great Turkey Carpet, and over his Head hung a Canopy of white Sattin, set with Gold, and trimm'd about with a deep Fringe. A little on the right side kneeled before him *Don Bernardo de Menzoz*, his Interpreter and Secretary.

The State of the King.

The King's Apparel is very glorious and rich, being for the most part Cloth of Gold or Silver, with a long Velvet Mantle.

His Clothing.

This King wears commonly a white Cap upon his Head; so do his *Fidalgos*, or Nobility, in his Favour: And this is indeed so eminent a token thereof, that if the King be displeased with any of them, he onely causes his Cap to be taken off from his Head: For this white Cap is a Cognizance of Nobility or Knighthood here, as in Europe every Order hath a peculiar Badge to distinguish it.

He wears a white Cap.

When

When the King is desirous
to have Taxes, he lets his
Cap blow off.

When the King goeth abroad with all his Nobles adorn'd with white Caps on their Heads, he sometimes puts on a Hat, and at pleasure lays that aside, and resumes his Cap, which he then puts very loosely on, upon set purpose that the Wind should blow it off the easier; which according to design happening, his *Fidalgoes* run to take it up, and bring it to the King again: but the King as offended at the Disgrace, will not receive the same, but goeth home very much troubled; the next day he sends two or three hundred *Blacks* abroad to gather in Taxes; so punishing his whole Kingdom, for the offence of the Wind in blowing off his Cap, which he caused of set purpose.

The Queen is call'd *Afa-
ni-mombada*.

Taxes for the Queen, how
rais'd.

He hath one Married Wife, which they call *Mani-Mombada*, that is *Queen*; all the rest, being no small number, are Concubines. For this Wife a Yearly Tax is gathered through the whole Kingdom, by them call'd *Pintello*; every House paying a Rate for their Beds, viz. a Slave for every Span's breadth: so that if it be three Spans broad, they pay three Slaves.

Her place of abode.

The Queen hath her Lodgings in the Palace, apart, with her Ladies of Honor, which have little Courtship or Art to set them forth; yet they go almost every night abroad to take their pleasure, and to satisfy their wanton desires; onely some stay according to their turns to wait upon the Queen, who will her self, if she finds a convenient opportunity, and a Person that dares venture to come in the Night over the Straw Walls into the Court, to her private Lodgings, not be backward to receive their proffer'd Kindness: But this she doth with great circumspection; for if the King should hear of it, it would endanger both their Lives.

The King, on the contrary, keeps as many Concubines as he pleases; as well of the Ladies of Honor belonging to the Queen, as of others, without check: but the Priests spare not to reprove him for it openly in their Preaching.

When the King dies, his Relations put him into the Grave in a Sitting Posture, to whom formerly a dozen young Maids leap'd out of free choice, and were buried alive, to serve him in the other Life, as believing, That he should not remain dead, but go into that other World, and live there. These Maids were then so earnest and desirous of this Service to their deceased Prince, that for eagerness to be first, they kill'd one another. And their Parents and Friends gather together all sorts of stately Clothes, and put them into the Grave, to the intent that when they arrive in that strange Countrey, they may buy such things as they have occasion for therewith.

The Funeral of the King, in stead of other Mourning, is celebrated eight days together with continual Eating and Drinking; and this kind of Mourning they call *Malala*, and every Year after Solemnize it with an Anniversary-Meeting in the same manner.

This Custom is not only us'd for the King, but also for the Nobility, according to their Quality, and continues to this day; but by the progress of Christianity, teaching better things, they have laid aside totally the burying of People alive.

Inheritance of the Crown

In the Succession to the Crown they observe no Order; neither Legitimacy nor Seniority taking place further than the Ruling Grandees please; they, according to the humor of barbarous Nations, esteeming all alike Honorable: For which reason the Nobles chuse one out of the King's Sons (whether Legitimate or Illegitimate it matters not) for whom they have the most respect, or think the fittest; or else perhaps sometimes sway'd by extravagant Fancies,

cies, relinquish all the Children, and give the Crown to a Brother or Nephew.

The Coronation of the King they Solemnize after this manner. All the Nobles and *Portuguese* assemble before the Palace, in a four-square open Court, built for that purpose of old, encompass'd with a slight Stone Wall about five Yards high; in the middle of which stands a great Velvet Chair and a Cushion, with a stately Carpet spread before it, and a Crown wrought of Gold, Silk and Silver-Wyre laid thereon; as also three Gold Armlets, about the thickness of a Finger, and a Velvet Purse, wherein is the Pope's Bull, or Letters of Confirmation to the new King.

The manner of the King's
Coronation.

The intended King after some time comes into this Congregation, by invitation of the Nobles concern'd primarily in the Election; where all things prepared, there stands one up, which in the nature of a Herald proclaims these words:

You that shall be King, be no Thief, neither covetous nor revengeful; but be a friend of the Poor: You shall bestow the Alms for the releasement of Prisoners or Slaves, and help the Needy, and be charitable to the Church, and always endeavour to keep this Kingdom in Peace and Quietness, and fully observe and keep the same without breach of League with your Brother the King of Portugal.

After this Speech ended, the Musick begins to play with excellent Melody; which having continued a convenient season, the last two *Fidalgo's* go seeming-ly to seek him amongst the People, the remaining part of them sitting upon the Ground. These two in a short time find him they sought for, and bringing him one by the right Arm, and the other by the left, place him upon the foremention'd Royal Chair, and put the Crown upon his Head, on his Arms the Gold Armlets, and the usual black Cloth, or Bayze-Cloak, upon his Body; then he lays his Hand upon a Mass-Book and the Evangelists, which the Priest holds to him, clothed in a white Garment, hung with white Tassels, and the King swears to do and keep all that he hath been forewarned of, by him the foremention'd Herald. After the ending of these Solemnities, the twelve Noblemen and the King go to the Palace, accompanied with all those that were present at the Coronation, who cast Earth and Sand upon him, for a Token of rejoicing, and for an Admonition, that though he be now King, he shall be Dust and Ashes.

The King after his Crowning remains eight days in his Palace, never going forth; in which time all the *Black* Nobility, none excepted, and all the *Portuguese* come to visit and wish him good success: the *Blacks* do him a kind of Homage, lying down upon both Knees, clapping their hands, and kissing the King's Hand: the *Portuguese* sit kneeling upon one Knee, and so the Priests and Clergy, by that humble posture acknowledging his Sovereignty.

After the eight days past the King appears in the Market, and makes a Speech to the People, expressing his readiness for the performing of that which was propounded to him, with assurance to them, that he will seek nothing more than the quiet and welfare of his Kingdoms and Subjects, and the propagating of the *Christian* Faith.

The People of *Congo*, take the Oath of Fidelity to their King, like other *Christians*, but forget it quickly; Murdering him upon any slight occasion, either by Insurrections or Treason; so that within these forty or fifty years they have had many Kings: for if all things go not to their minds, or if it Rains too much or too little, or if any other accident happens, the King bears the blame.



The Earl of Songo, the most Potent in all Congo, was subject to this King; but considering the Woods of *Findemguolla*, which surrounds his Countrey like a Bulwark, he fortifi'd it, and made it almost impregnable; so casting off the Yoke, he will not acknowledge the King of Congo for his Sovereign, but only as a Friend of Songo.

Formerly this Earl, before the taking of the City *Lovando St. Paulo* by the *Netherlanders*, in the Year Fifteen hundred forty and three, by instigation of the *Portuguese*, would have burnt their Ware-houses, but that he was afterwards prevented, and his anger aswaged.

This Province of Songo yields Copper, much better than that of Congo, and some Cotton, but they Vend little of it.

In the Year sixteen hundred thirty six, the King of Congo, *Don Alvares*, the second of that Name, for some cause given by the foremention'd Earl, with a great Company of Men, and the assistance of a Company of eighty *Portuguese* Soldiers of *Lovando St. Paulo*, drew into the Field: But the Songo's, by a sudden Sallying out of the Wood, routed the King's Army, and took him Prisoner; so that for his release and restoration to his Kingdom, he was forced to give to the Earl two Territories, the one a Principality, call'd *Mokata*, a great Land of Tillage, lying where the River *Zair* bordereth nearest to Songo. Yet afterwards the Quarrel was renew'd, and Forces on both sides drawn into the Field, and the Controversie coming to be decided by the Sword, the King lost the Day, and together with it many Slaves. These two Victories exceedingly puffed up the Earl. It was imputed to the King as a great miscarriage, that this last he drew into the Field with a small Force, whereas he hath innumerable People under his Command: but this oversight he quickly amended, and hath taken severe revenge of the Songo's for the Losses formerly received. But this kept them not long quiet, for the old Earl being dead, in the Year Sixteen hundred forty and one, there arose a new and bloody War between the King and the Earl *Don Daniel du Silva*, arising upon this ground: When after the

Decease

Decease of *Don Michael*, who Rul'd about the Year Sixteen hundred and six, his Son, the foremention'd *Don Daniel du Silva*, could not come to succeed, because a Faction rais'd against him was too strong; he fled to the Duke of *Bamba*; in whose Court he remain'd a long time: but at last, by the help of his Confederates, got the possession of his Inheritance, and burning with revenge for his sufferings and disgrace, he gave occasion of Quarrel, by refusing to request of the King of Congo, according to the old Custom, the confirmation of his Possessions, first accusing him as one that had a hand in his long Expulsion, and therewithall adding, that the Election of his Subjects did enough confirm him in his Government, and therefore he needed no other. The King of Congo enraged hereat, and accounting it a great dis-reputation and diminution to his Royal Authority, to be so Bearded, as a manifestation of his high displeasure, placed his Son, the Prince *Don Alphonso*, in the Principality of *Makata*, formerly given, as we have said, to the Earl of Songo, for releasing of the King *Don Alvares*, giving him in charge not onely to keep it, but from thence to make War upon the Earl. Hereupon Discontents daily growing on, the King of Congo raised a great Army, which he gave to *Don Alphonso*, who therewith invaded Songo, and using all the extremities of War both against his Countrey and Subjects: But the Songo's, a very Warlike People, in the Year Sixteen hundred forty and five, the nine and twentieth of April, in a Pitch'd Battel, defeated and put to flight the King's Army, and took the fore-mention'd Prince of *Mokata*, together with many Grandees, Prisoners, and according to the Custom of the Countrey, chopt off all their Heads; onely he kept *Alphonso* Prisoner, being his Cousin, and would not suffer him to depart from him.

The King by this overthrow provoked more than ever to take revenge, raised in the following Year so great a Force, that he doubted not therewith to over-run the whole Earldom at once: Of this Army, consisting of almost all the Nobility, together with three or four hundred *Monlatto's*, the Duke of *Bamba* was made General, and therewith drew near to the Borders of Songo; but was unawares fall'n upon by an Ambuscade out of the Wood *Emtinda Guola*, on the last of July, and his Army not onely totally defeated, but the Duke himself necessitated to yield to the Earl some Places and Countreys, before wrested from him, for the release of Prince *Alphonso* his Son. Who was no sooner come home in safety, but the Congo's, inclin'd to the old revenge, and not being able to digest the disgrace, began new Quarrels, which quickly broke forth into a great flame.

During this War the King sent Ambassadors with Letters to *Brazile* to *Grave Maurice*, who had the Government of that Countrey for the States of *Holland*, together with many Slaves for a Present to the Council, and two hundred more, with a Gold Chain, to *Grave Maurice* himself. Not long after their arrival came thither also three Ambassadors from the Earl; one of which was Shipt from thence to *Holland* to the States; the two other required of *Grave Maurice*, that he would give no Assistance to the King of Congo; which in some manner he hearkned to, and to that end wrote Letters to their Governors in Congo and Angola, not to intermeddle in the Wars of these two Princes, for that they were both in League with the *Hollanders*.

The Ambassadors having been treated with all Civility, and receiv'd their Dispatch, return'd with Letters and Gifts: to the King was sent a long scarlet Mantle, border'd with Gold and Silver Lace, a Silk Coat, and a Beaver Hat, with a Hat-band about it, wrought all over with Gold and Silver; and to the

A 2 2

Earl,

There is Copper in Songo.

Wars between the King of Congo and the Earl of Songo.

The Overthrow of the King of Congo.

A second Overthrow.

A new War.

A third Overthrow.

The Duke of Bamba taken Prisoner.

Ambassadors sent both from Congo and Songo to *Brazile*.

Present.



The Congo's Ambassadors come into the Nether-lands.

Their Religion.

Earl, a Sedan, cover'd with red Silk, edg'd with Gold and Silver, a long Mantle, and a Beaver Hat; besides, in particular from *Grave Maurice*, a Sword, with a Girdle richly embroider'd with Silver.

Afterwards the King and the Duke of *Bamba* the second time sent Ambassadors to *Grave Maurice*, which he receiv'd and entertain'd sumptuously, desiring his favour, that they might go into the *Netherlands*; which being granted, and they arrived in *Holland*, they shew'd to that State, and to the Prince of *Orange*, their Credentials from the King, and other Letters to the Governors of the *West-India Company*; to whom, among other things, they declared many Customs of their Countrey, and in particular, how their Kings sit upon his Throne, causing his Greatness to appear by long silence; As also how the Inhabitants, after the manner of the Heathens, did worship and adore him.

Before the coming of the *Portuguese* into these Countreys, and their converting them to *Christianity*, the People of *Congo* had several sorts of Idols; for every one according to his pleasure, without any rule or reason, chose himself a god which seem'd most for his advantage. Some worshipp'd Dragons, Serpents, Goats, Tygers, and many other living Creatures; others adored Fowls, Plants, Trees, yea, the very Skins of these Beasts stuffed with Straw. To these Idols they us'd several Ceremonies, which chiefly consisted in humility, as bending of Knees, laying their Faces on the Earth, and daubing them with Dirt, and sacrificing, or offering to them all their best and dearest things; but at last they were brought to light out of this Idolatry, in which they had for many Ages lay'n drown'd, by the endeavors of the *Portuguese*; the manner and occasion whereof happen'd thus:

When *Don John*, the second of that Name, King of *Portuguese*, was bent upon the discovery of the East-Coast and Countrey of *Africa* and the *East-Indies*, in the Year Fourteen hundred and eighty four, he equipped a Fleet to that purpose under the Command of *Johan Cano*, who being come before the River *Zair*, sent Agents to the King of *Congo*; but they not returning, he took four

Congo's

Congo's that came to see the Ships, and after some time spent in Coasting return'd, carrying them with him, whom the King receiv'd with great courtesie, and immediately dispatch'd *Cano* back to *Congo* with great Presents; who being come upon the Coast, sent one of these four Natives to the King of *Congo*, entreating the return of the *Portuguese*, whereto easily consenting, *Cano* sent home the three remaining *Congo's*.

The fore-mention'd *Portuguese*, during the time of their stay and detention in *Congo*, became so intimately acquainted with the Duke of *Songo*, Uncle to the then King, and a Man of a noble spirit, that they instructed him in the *Christian Religion*, and demonstrat'd so plainly the errour of their Idolatrous Ways, that the Duke went himself to the King in Person to relate it to him, and advise with him about the change of their Religion; whereupon the King after many perswasions and arguments, at length condescended to send an Embassy to *Portugal*, requesting the King to send some Priests for their instruction; and accordingly *Zakuten* that had been there before, was sent with Instructions, Letters, and a noble Retinue, who arriving there, first learn'd the *Portuguese* Tongue, and soon after he, with all that belong'd to him, received Baptism: This gave such encouragement to King *John*, that according to desire he dispatch'd away *Zakuten*, with some Priests, and all sorts of Church-Ornaments, where both Prince and People received them with inexpressible joy.

The first that publicly received Baptism was the Duke of *Songo*, with his Son, in the Year Fourteen hundred ninety one, himself being named *Emanuel*, and his Son, *Anthony*: afterwards the King himself follow'd the steps of the good Earl, taking the Name of *John*; the Queen, *Eleanor*; and his youngest Son, *Alphonso*. This good example prevail'd with many, not of the Nobles onely, but of the Commonalty of all sorts, and each succeeding day increas'd their number; since which time the *Portuguese* have not spared any hazards, labour or pains, both to increase and confirm the new planted Religion, which hath been answer'd with a suitable success.

Amongst these are many Schoolmasters, who besides Reading and Writing, teach the Catechism, wherein they make their Scholars perfect; who in general follow and obey the Commands and Canons of the Holy Catholick Church.

But although most of them at this day in some measure profess the *Christian Religion*, many still retain Idolatry according to their antient Use; and others who boast themselves *Christians*, practice nothing agreeable thereto, except in the presence of the *Whites*, and in a place where it may redound to their Profit, and then they will cunningly play the Hypocrites: and at best intermingling their vain Idolatry therewith.

The Churches there are built after the manner of their Houses, wherein are always attending many Priests, both *Mullato's* and *Blacks*, which oftentimes celebrate Mass.

When the Duke goes to those sacred Duties, he puts on his most costly Apparel, adorn'd with many Gold Chains, or Strings of pure Corral, Ushe'd by Musick, attended with a Guard of Musquetiers, and follow'd by a great throng of People.

In the Year Sixteen hundred and four, and again in One thousand six hundred forty seven, by order of the Pope, at the entreaty of the *Congian* King, *Don Alvares* the second, fourteen *Capuchins* from *Sicily* and *Cadiz* Landed in *Songo*,

A a 2 3

from

The Duke of Songo is Baptiz'd.

There are many Idolaters found amongst the *Congians*, but more Hypocrites.

from whence with Licence they travel'd to Congo, onely leaving some of their number to propagate and Preach there.

Those of Oando call themselves Christians.

Those of Oando say they are Christians, and if they list'd, might be so re verend, having such excellent Instructions daily inculcated to them.

The Jages overcome the Kingdom of Congo.

In the Reign of Alvarez the first of Congo, the Christians received not onely a Check, but underwent heavy Persecution, when Patience onely used *Arma Ecclesia, Preces & Lacryme*; but Providence never suffering such raging impiety to go unpunisht, for *Sequitur impius, ultra a tergo Deus*, the Jages, who had long possessed the Kingdom of Ansiko, a Savage People, residing in Huts and Woods, without Prince or Government, like the wild Arabs, fell into the Kingdom of Congo like an irresistible inundation, ruining the same with Fire and Sword. The Province of Batta lay first in their way, where, on a certain Plain before the City of St. Salvadore, the King gave them Battel, but with the loss of many People, insomuch that he was forced to retreat into the City; from whence, not after driven, he fled for safety, together with many Portuguese and chief Lords of the Realm, to *Ilhas das Cavalhas*, that is, Horse-Island, leaving the City to the Jages for a Prize, who burnt it, together with the Churches, laying waste the whole, and carrying away the Inhabitants, whom they kill'd and eat: The Husbandmen fled to the Woods and Wilderesses, chusing rather to die there of Hunger, than to fall into the hands of such inhumane Cannibals: Nor did that necessity onely follow the Woods, but the Famine spread over the inhabited Parts, so that for a little Meat a Slave was given, at that time worth at least ten Crowns; nay more, thousands sold themselves for Slaves to the Portuguese of the Island of St. Thomas, to preserve themselves from starving; amongst which were some of the Royal Blood, and many of the chief Lords.

The Congo's King finding himself too weak to withstand his Enemies, by the Counsel of the Portuguese sent an Agent to Don Sebastian, then King of Portugal, praying his Aid; who immediately sent him a Supply by Shipping of six hundred Soldiers: In which Expedition many Nobles and Reformado's put themselves into the Service, under the Command of Don Francis de Govea, a Man who had often been in Asia and Africa; who after a fortunate Voyage arriving at St. Thomas Isle, where by Order they put in for Recruits of Ammunition, and to Victual and refresh, they went over to Congo, and Landed at Horse-Island, where the King of Congo then had his abode; where the General having received new Supplies of Portuguese and Congo's, went over to the Main Land, and fought the Jages, beating them in divers Battels; insomuch that Alvarez, after a year and a half's exile, was restor'd to his Realm.

The King being thus re-settled in his Throne, required for the establishing of the Christian Religion, that Priests might be sent thither; and as an acknowledgment of this Aid and Assistance, he obliged himself by a Written Obligation, to send yearly a Present of Slaves, and withall to own him as his Lord: The King of Portugal refused the same, modestly returning, That he acknowledged the King of Congo for his Brother at Arms; but answer'd his Desire for establishing the Christian Religion. At length after four years the General departed, onely leaving behind many Portuguese, as a Guard to secure the Peace of Congo for the future. Thus far we have proceeded in the Affairs of Congo: But Eastward of Lovango, and North-east of Goy and Cakongo, lie divers unknown Countreys, as Bokke, or Bukkemeale, Ukango, Sondy, Pombo, Fungeno, Makoko, Girituma, Combo, d' Okango, Amboille; of which we shall give you some particulars.

The

The TERRITORY of BOKKE, or BUKKE-MEALE.

THIS Territory, whose Inhabitants are Jages, lieth (according to supposition) about a hundred Leagues up in the Countrey, to the North-East of Lovango; for the Blacks which go thither to Trade, are three months in their journey, going and coming.

Out of this Countrey cometh most of the Elephants Teeth, which the Monirisen of Lovango buy of the Jages, who go higher up in the Countrey to buy them of a sort of little people, call'd Mimos, who are under the great Makoko's Command, and live in the Desarts. The Jages report, that these Dwarf-like Race, can by Enchantment, make themselves invisible, and so kill or shoot the Elephants, whose flesh they eat, and sell their Teeth to the Jages, which barter the same with the Mouirisen for Salt, carry'd from Lovango, by Slaves in Matteten, or Bakets upon their heads.

But here we must take notice, that all the Teeth which the Mimos bring, are not of Elephants which they Shoot, but many are of those which die naturally, and are found in the Woods, and therefore look of a decay'd colour, as if they were rotten.

The Inhabitants of Bokke-Meale are subject to the Command of the King of Lovango, pay him Tribute, and serve him in the Wars.

Government.

Between Lovango and Bokke-Meale, lieth a desolate place, full of great Woods, six or seven days journey, and without other Inhabitants than Elephants, Tygers, Wolves, and such like wild Beasts.

The Countrey of OKANGO.

OKango, a large and mighty Territory, lieth to the East of Kongo.

Okango.

The Inhabitants file their Teeth sharp, and lead an idle and shirking life; neither able to endure labour or hardship, and therefore contemptible among their neighbors and strangers.

In this Countrey they make Clothes of the Bark of Trees, some with Flowers, and others without, which they send to other Countreys, in exchange for such things as they want, and submit to the Commands of a Soyasen, whom they entitle Mani.

The

The Territories of CONDE, or
POMBO de OKANGO.

ABout a hundred and fifty-miles, North-East from the Dukedom of *Batta*, you come to a Countrey call'd *Congo*, or *Pombo de Okango*, water'd by the swift and deep River *Coango*, which loofeth its course by running into the River *Zaire*.

The Natives aver, that there are found Eastward of the River *Coango*, a white People with long Hair, though not so fair as the *Europeans*.



T H E
K I N G D O M
O F
F U N G E N O .

The Kingdom of *Fungeno*.

THis Jurisdiction of *Fungeno* is tributary and subject to the great *Makoko*, and lies between the River *Zaire*, and *Coango*, Eastwards of *Konde*, or *Pombo d' Okango*.

The *Portuguese* Trade here for few Slaves; chiefly with a sort of small Pans, or Clouts, made of the Pith or Bark of the *Matombe*-Tree, pull'd out long-ways.

These Clouts the *Portuguese* always us'd at *Lovango*, in stead of Money; and every thing may be had in the Markets for them: nor do the *Portuguese* make a small gain out of them.

The Trade of the *Portuguese*, limits not it self to these people only, but extends further to the Dominion of *Nimeamay*, lying to the South-East of *Makoko*, who travel from their own Countrey thither without any fear or hazard, in regard the Kings of *Nimeamay* and *Makoko* hold a friendly correspondence, and firm league of amity with each other.

T H E

T H E
K I N G D O M
O F
M A K O K O .

M*Akoko*, a potent and large Jurisdiction, lieth Northward of *Zaire*, behind *Congo* above two hundred, or (as others) two hundred and fifty *Spanish* miles, from *Lovango*, or *Congo*.

The Inhabitants bear one general name of *Monfoles*, or *Metica's*; being also *Anthropophagi*, or Men-eaters, like the *Jages*, or rather indeed the right *Jages*.

The eminentest place of this Kingdom, known to the *Whites* is *Monfol*, seated about two hundred miles from the Sea-shore.

This King hath the repute of greater puissance than he of *Congo*, as having ten other Kings Tributary to him.

This King keeps constantly, within appointed places in his Court, two hundred Slaves; of which, part are given him yearly for Tribute, and part condemn'd persons; all fed by their keepers, like stall'd Oxen, or fatted Sheep and Hogs, being the store to supply the King and his Courtiers with choice Provision, for whose use slain, and their flesh serv'd up as a delicate Morsel, for they eat it rather out of a devilish wantonness, than necessity, for that almost all sorts of Cattel breed there in infinite multitudes; neither is the Land wanting of any other product fit for humane Food.

In *Monfol* is kept a great Market of Slaves, whither the *Portuguese* of *Lovango* send their *Pomberoos* with Merchandizes, which sometimes carry out a year or two; when at last, having bought some Slaves, Elephants Teeth, and Copper, they make the new-bought Slaves to carry all on their heads to *Lovango*; so that they are at no charges, to bring their biggest Teeth or Copper out of the Countrey.

The King according to his manner, keeps in great State and Pride, though falling short of *Congo*, whose Princes have been instructed to bear a Majestick Port, by the *Portuguese* so long resident among them.

The Treasure and Riches of this great Prince, consists chiefly in Slaves, *Simbos* of *Lovango*, *Boefies*, or small *East-India* Horns, and some Clothes; things with the *Whites* of a small value, but by them esteem'd more than the best Gold or Silver.

He keeps continually a mighty and very numerous Army upon his borders, to prevent the Innovation of an implacable Enemy, call'd *Mujako*; who lives Northward from him; of whom we have as yet no other knowledge, than to guess him powerful, in regard he could never be subdu'd by *Makoko*.

In the Desarts of this Kingdom inhabit those little men mention'd before, to shoot and kill the Elephants, and sell their Teeth to the *Jages*; as they again to those of *Congo* and *Lovango*, who exchange them for other commodities with the *Portuguese*, and other *Europeans*.

T H E

Trade:

The King's State.

The King's riches.

His power.

The Kingdom of GIRIBUMA, or GIRINGBOMBA.

The Kingdom of Giring-
bomba.

THis Principality hath its situation to the North-East of *Makoko*, and the King thereof very powerful, holding as his Tributaries fifteen other great Lords; yet willingly, never drawn to quarrel with his neighbours, especially of *Makoko*, with whom he holds a firm alliance, which is the easier maintain'd, because they all agree in their heathenish Superstition.

East South East from the great *Makoko*, you arrive at another mighty Kingdom, call'd *Monimugo*, and by others *Nimeamay*; whose Jurisdiction reaches to the borders (as some say) of the Kingdoms of *Mombase*, *Quitoe*, *Soffale*; as in the Description of those Countreys shall be more spoken of at large.

P O M B O .

THe Countrey properly call'd *Pombo*, lieth more than a hundred Leagues from the Sea Coast, and (as some say) touching upon *Ethiopia* superior *Abyssine*.

Others divide *Pombo* into divers Kingdoms, stretching themselves as far as a great Lake (perhaps the Lake *Zambre*) between both the Seas. But the certain place where this Lake arrives, is altogether unknown, which no *White* ever yet heard of, or hath seen; onely the *Portuguese* relate, that a certain *Kasse* of *Mosambique* which travel'd cross through the main Land of *Saffola* to *Angola*, came by it.

The trade of the *Portu-
guese* to *Pombo*.

Which is drove by Slaves,
or *Pombo's*.

Both the *Portuguese* and *Blacks* that live in *Lovango*, *Congo*, and *Lovando Saint Paul*, drive a great trade here by their Servants sent thither with Merchandize, who chiefly for Slaves, Elephants Teeth, and *Panos Limpos*, barter and exchange Canary, Malago, or Medera-Wines, great *Simbor*, Boxes, and other Commodities.

These Servants or *Pomberos* have yet other Slaves under them, sometimes a hundred, or a hundred and fifty, which carry the Commodities on their heads up in the Countrey, as we have heretofore related.

Sometimes those *Pomberos* stay out a whole year, and then bring back with them four, five, and six hundred new Slaves. Some of the faithfullest remain oftentimes there, sending what Slaves they have bought to their Masters, who return them other Commodities to trade with anew.

Why the *Whites* cannot go
to *Pombo*.

The *Whites* are necessitated to drive their Trade in this manner, by reason (according to their relation) it is impossible for them to wade through the badness of the ways, and undergo so great hunger and trouble, as attends that Journey, besides the unwholesomeness of the Air, which causes extraordinary swellings in the heads of the *Whites*.

Their

Their journey from the Sea-Coast out of *Lovango*; and *Lovando Saint Paul* to *Pombo*, proves very toilsome to the *Blacks* themselves, because there be many Rivers, which sometimes after the Rain, grow so deep; but they stop the other hazards, often arising by the barbarous *Jages*.

This Province owns for its supreme Lord and Governor, the great *Makoko*.

The Dukedom of AMBUILLA, or AMBOILLE.

Eastwards of *Quingengo*, one days Journey, begins the Dukedom of *Ambuilla*, or *Amboille* in the North, and North-East, divided by the River *Loze*, from *Oande*. On the East side, this Dukedom hath the Territory of *Quitoe*, *Quandange*; and to the South, *Karvangombe*, where the Rivers *Danda* and *Loze* (as some say) take their original.

The Dukedom of *Ambuilla*.

This Principality hath many pleasant Fields, Trees, and Fruits, and abounds with Cattel, as Goats, Sheep, Hogs, and Cows: It was never subject to *Congo*, but vies with it for wealth and magnitude, holding in subjection above fifteen Dominions; whereof the five chiefest are *Matuy-Nungo*, *Pingue*, *Hoiquyanbole*, *Ambuile*, and *Lovando*; the other not nam'd.

It is not subjected to the
Kingdom of *Congo*.

This Countrey affords many Slaves, and the Trade driven there, is in *Pombo*.

The Kingdom of ANGOLA, or rather DONGO.

THis Countrey, by the *Portuguese* call'd *Angola*, lies between the River *Danda* and *Quansa*; the name of *Angola* belongs not properly to the Land, but is the Title of the Prince, who assum'd and continues it from the first King thereof, who fell off from *Congo*, to whom it belong'd, by right of inheritance: the right name being *Dongo*, although formerly, and still by some call'd *Ambonde*, and the Inhabitants *Ambond's*.

Angola is the name of the
Governors, and not of the
Country.

It is rightly call'd *Dongo*.

It spreads in the West to the Sea Coast, and then from *Danda* or *Bengo*, to the River *Quansa*, a tract of about fifteen miles, but runs about a hundred miles up into the Countrey. *Jarrik* gives it for borders; in the North, the Kingdom of *Congo*; in the South, that of *Mataman*; in the East, *Malemba* or *Majemba*; and in the West, the Sea; where it spreads (saith he) from the River *Quansa*, about ten degrees South Latitude, and ends at the Sea near *Cowes-bay*, a tract of five and thirty Leagues. *Pigafet* adds to it all the Countreys, from *Cowes-bay* before mention'd, to *Cabo Negroe*; a tract of about fifty more.

Borders.

This Kingdom of *Angola* (for so we shall stile it) is water'd by divers Rivers; as *Bengo*, *Quansa*, *Lukala*, and *Kalukala*.

The River *Quansa*, for *Danda* and *Bengo*, are included before in *Congo*, lying in nine degrees and twenty minutes South Latitude; four miles and a half South-

The River *Quansa*.

Its original.

Southward off *The Sleepers-Haven*; or six miles from *Cape de Palmarinko*; and five to the Northward of *Cape Ledo*, hath an uncertain original; for it is reported, that no *Whites* have ever been so far, as where the same rises: But the common opinion holds, that it comes out of the great Lake *Zambre*, by many made the head of the Rivers *Zaire*, *Nyle*, *Niger*, and many others.

Course.

It hath been liken'd to the River *Lukar*, in *Spain*, being at the entrance about half a League wide; and at the Northside, deepest to come in with Ships. It carries but twelve foot in depth at high-water, ebbing and flowing about four foot; but within they find water enough, yet Navigable no higher than the Village *Kambambe*, by reason of the strong water-falls.

It runs up from the East to the West, very full of winding Reaches, by reason whereof, from the Mouth to *Motaboama*, is thirty Leagues Sailing, whereas the direct way is but twenty. In Sailing by it, the opening can hardly be seen at the Sea, by means of a black and woody Island, lying right before it.

The Island *Massander*.

Several Islands discover themselves herein; for about nine miles up, it divides into two Arms, which include an Island about four miles long, and half a mile broad, call'd *Massander*, or *Massandera*.

This Island produces many sorts of Fruits, especially *Mandikoka*, which planted there, grows extraordinary thick; of which they make great quantities of *Tharinka*, or *Maiz*; also *Mille* three times a year, besides *Palm-Trees*, and a Fruit nam'd *Gojaves*.

Motihama.

Ten or twelve miles above this, lieth another, intituled *Motihama*; three miles long, and half a mile broad, very low ground, excepting two Mountains, beset with all sorts of Plants, and Herbs, and Feeding; there are many Goats, Sheep, Hogs, and Hens.

Some years ago five or six Families of *Portuguese* liv'd here, who had many Slaves, and maintain'd themselves chiefly with *Mandiboka*.

The River *Lucala*.

Lucala, by *Pigafet* call'd *Luiola*, comes out of *Amboille*, having its head near the rise of the River *Danda*; and running South Westward, till about six and twenty miles from the Sea, joyning with *Quansa*, and by that mixture loosing its name.

The small River *Kalukala*, runs cross the Territory of *Ilamba*, with such extraordinary Creeks and Meanders, that there is hardly one of the two and forty Dominions, wherein this Kingdom is divided, that lieth above an hours walk from it.

Some Lakes appear at the corners of *Quansa* or *Bengo*; the chiefest whereof may be seen in the Lordships of *Quibailo*, *Angolome*, and *Chame*.

Territories of the Kingdom of *Angola*.

Angola containeth divers inferior Ditions; as *Lovando*, *Sinso*, *Ilamba*, *Ikollo*, *Ensaka*, *Mafingam*, *Embakka*, *Kabamba*; every one of which comprehends several Provinces, rul'd by particular *Jovassens* or Governors, viz. *Lovando* contains nine and thirty *Ilambas*; forty two *Ikollo*; and *Ensaka* divers, but uncertain; *Mafingam* twelve, which some bring under *Ilamba*; *Kambamba* sixty; and *Embakka* sixty.

The City *Lovando Saint Paulo*.

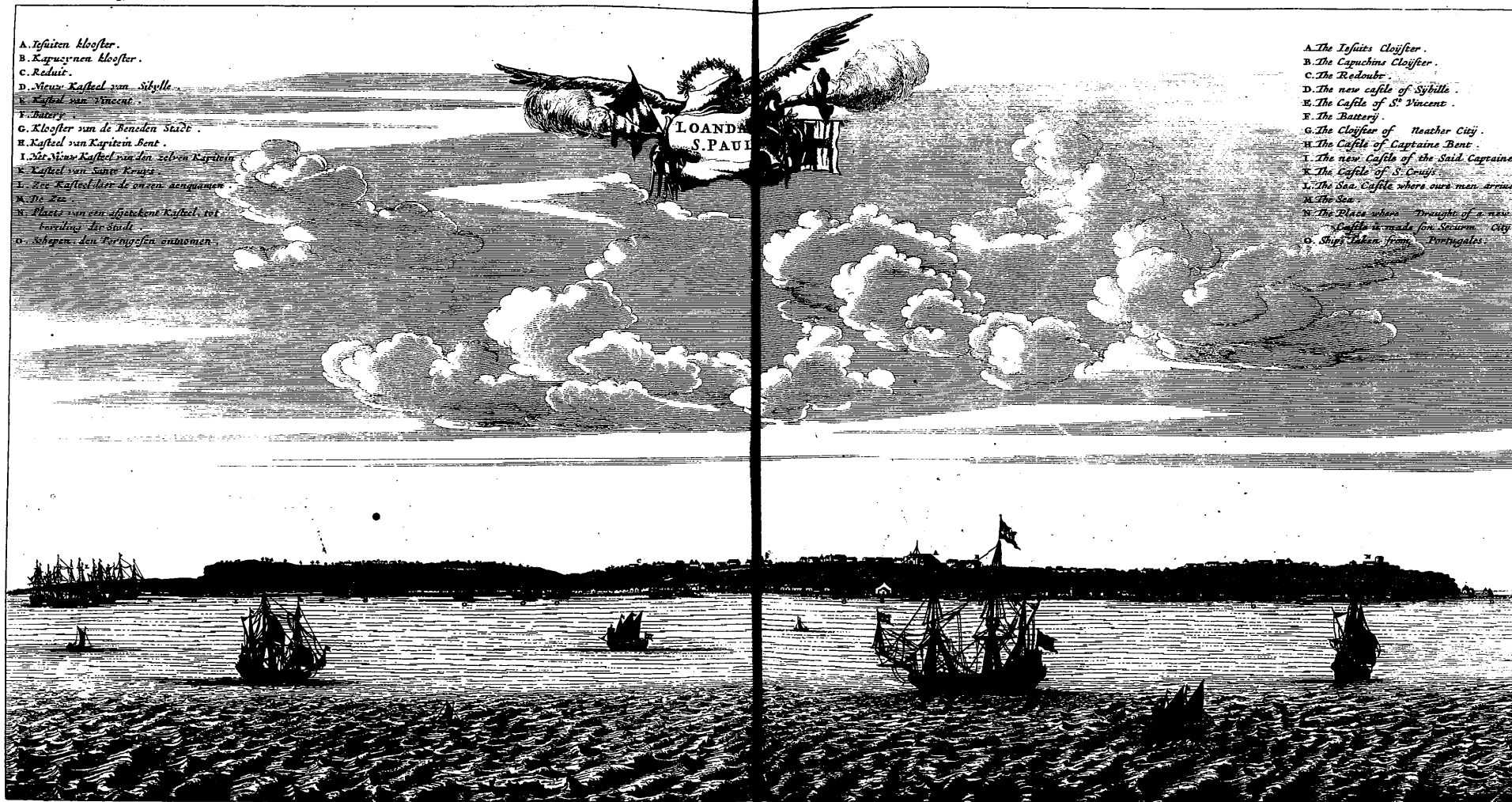
In *Lovando*, stands the City *Lovando Saint Paulo*, on the rising of a Hill, by the the Sea-Coast.

On the Northside of this, appears another Mountain, call'd *Mora Saint Paulo*, somewhat higher than that of the City, and so steep, that its with much difficulty ascendable; yet on the sides thereof, the Jesuites have erected a Cloyster, neighbour'd by three or four adjoining houses.

This

- A. Iesuiten klooster.
- B. Kapucynen klooster.
- C. Reduit.
- D. Nieuw Kasteel van Sybille.
- E. Kasteel van Vincent.
- F. Battery.
- G. Klooster van de Beneden Stad.
- H. Kasteel van Kapitein Bent.
- I. Het Nieuw Kasteel van den zelden Kapitein.
- K. Kasteel van Santo Kruys.
- L. Zee Kasteel daer de onzen aenquammen.
- M. De Zee.
- N. Plaats van een afsierkens Kasteel tot bewoning der Stad.
- O. Schepen den Portugezen aenkommen.

- A. The Iesuits Cloyster.
- B. The Capuchins Cloyster.
- C. The Redoubt.
- D. The new castle of Sybille.
- E. The Castle of St Vincent.
- F. The Battery.
- G. The Cloyster of Neather City.
- H. The Castle of Capitaine Bent.
- I. The new Castle of the said Capitaine.
- K. The Castle of St Cruys.
- L. The Sea Castle where our men arrived.
- M. The Sea.
- N. The Place where brought of a new Castle is made for Secum City.
- O. Ships taken from Portugales.



This City was built by the Portuguese in the Year Fifteen hundred seventy eight, when *Paulus Dias de Nevais* was sent thither to be the first Governor for them in this Countrey.

The City takes in a great compass of Ground, being built with many fair Houses, Churches, and Cloysters; but neither Wall'd nor Fortifi'd. Some Forts are rais'd at the Water-side, for the securing of the Haven.

Before the subduing of it by the *Netherlanders*, in the Year Sixteen hundred forty one, the Portuguese had six Churches there; two greater, one call'd *Saint Maria de la Conception*, and the other *Corpo Santo*; and four lesser, one for the Jesuits, nam'd *Saint Antonio*; one for the Blacks, stil'd *Saint Gofce*; one Cloyster and Church for the *Franciscans*, and an Alms-house, with a Church intituled *Misericordia*. Over this Alms-house, besides the Receptions for Poor, are four and twenty Chambers, for the Governor and other Officers, viz. a Steward, a Doctor, a Barber, an Apothecary, and others.

This House hath some Revenues of Land, which being but mean, hath been augmented by a Rate upon Ships: for every Ship which puts in there, must pay two *Rees* to the Treasurers of this House.

Sinjo is the Countrey situate to the North of *Lovando Sante Paulo*, up the River *Bengo*.

Ilamba, or *Elyama*, a large Tract of Land, above an hundred Miles in length, beginning South-East, and East-South-East from the Territory of *Ikollo*, and spreading from the River *Bengo* to *Quansa*, and from *Kalumba* to *Mafinga*, still growing wider the further you go; and every where so well Peopled, that in two or three Miles distance is a Village; which proceeds from the *Negroes* separating themselves from each other by peculiar Marks: So that the whole stands divided into two and forty Dominions.

The first of these, neighbouring *Ikollo*, is call'd *Chonso*; and afterwards the rest lie one behind another, according to their Order, viz. *Namboa*, *Quolomba*, *Bamba*, *Golungo*, *Makea*, *Kombi*, *Quitendel*, *Etombe*, *Quitalla*, *Kambkaita*, *Andalladongo*, *Quiambatta*, *Nambaguajajamba*, *Kangola*, *Quibaito*, *Chombe*, *Angolome*, *Gumbia*, *Mafsinga*, or *Maffagan*, *Kaoulo*, *Kabango*, *Karanga-Pafe*, *Guenka-Atombe*, *Hiangonga*, *Quilambe*, *Quapanga*, *Kabanga*, *Kabuto*, *Kandalla*, *Gongue*, *Kabonda*, *Kunangonga*, *Mossunguapose*, *Kamanga*, *Kalunga*, *Bagolunge*, *Quibilacapofo*, *Koflakase*, *Nambua*, *Kallabanga*, *Nimenesolo*. These are the chiefest which make up *Ilamba*, and wherein may be rais'd ten or twelve thousand Fighting Men, arm'd with Bowes and Arrows.

The *Sovafen* maintain the Boundaries so exactly, that never any Complaint is heard of one wronging or incroaching upon another, unless it be in open Wars; and then the Conquerer becomes wholly Master of his Enemies Countrey.

This Territory can shew neither Artificial Forts, or Natural Fastnesses of Woods for a Defence against their Enemies; some little Groves may be seen upon Hills, but so inconsiderable, as hardly worth mentioning: Yet these People cannot easily be conquer'd, because they use such good Discipline, shooting their Arrows either lying upon the ground, or kneeling.

From *Ilamba* North-west, and West-north-west, lies *Ikollo*. *Enfaka* takes beginning six or seven Miles Eastward of *Lovando Saint Paulo*, and situate between the two Rivers *Quansa* and *Bengo*. 'Tis but a small Jurisdiction, and may be travell'd through in half a day.

Here in some few Places the Inhabitants Till their Ground. Two or three Miles in the Countrey, on the Hills, stands a Wood, enclosed

B b b about

Ilamba.

Dominions of the Territory of *Ilamba.*

Ikollo.

Enfaka.

about with Bushes and Thorns, to the great accommodation and strengthening of the whole : For if the Inhabitants should retire thither, it were impossible to force them out, save onely for want of Water, there being none but what the Rivers *Quansa* and *Bengo* bring thither.

Mafingan.

Nine Miles Eastwards, and above the Island of *Motchiama*, in the Province of *Mifingan*, or *Maffagan*, stands a small Town of the same Name (where the *Portuguese* have a Fort) erected between *Quansa* and *Sunda*, the last of which environs it on the North, as the former on the South : And about the distance of two hours walk, intermingle their Streams, from which Conjunction the Town derives its Appellation, *Mafingan* signifying *A mixture of Waters*. It was at first an open but pretty large Village, but since augmented with many fair Stone-Houses, whereby at length 'tis become a City. The first *Portuguese* Governor of *Angola*, in the Year Fifteen hundred seventy eight, by command of his Master erected this City of *Lovando Saint Paulo*, and also the Fort there, when by the help of the *Congeses* he warred against the King of *Angola* in the Countrey : And now inhabited by many Families of *Portuguese*, besides *Mulattoes* and *Blacks*.

The Territory of *Kambamba*.

Kambamba edges upon *Quansa*, where stands a Village denominated also *Kambamba*, Eastward of *Mafingan* about a dayes Journey. The *Portuguese* have a Fort here also, wherein divers Families reside, and many Free *Blacks*, that have good store of Slaves.

The Territory of *Embakka*.

About eight days passage up the River *Lukala*, you arrive at *Embakka*, where is a Village of the same denomination, twelve days Journey from the Sea side. In this place the *Portuguese* have their Bounds, beyond it claiming no Interest.

Continuation of the Air, and Sicknesses.

The unwholsomness of the Air breeds divers Sicknesses, especially violent and burning Fevers, which kill in few Hours, unless prevented by frequent Phlebotomy.

Pox.

The Pox is so common among them, that they think it no Disgrace ; and for Remedy use Oyntments, and Physical Herbs taken inwardly ; but through want of Skill, the Cure remaining imperfect, many die.

They have another frequent Distemper call'd *Bitios de Kis*, surprising them with Melancholy, great pain in the Head, Faintness and soreness of Limbs, and makes their Eyes stand out staring, as if they would fall out.

The Cure, which immediately must be used upon the appearance of the Symptoms, they perform by washing the Fundament very clean, and putting a Pill made of a quarter of a rinded Lemmon therein, with the Finger holding it in as long as may well be endur'd ; which is not done without great pain and burning, a sign of the right *Bitios*. This Medicine, though seeming but mean, yet proves the onely Remedy against this Disease, if timely applied : But if the Distemper be grown inveterate, and far rooted (which the swelling out and opening of the end of the Gut, and a whitish looseness testifies) then a Mixture of Juyce of Tobacco-leaves, Salt, and Vinegar, steeped together two hours, then stamped in a Mortar, and so much thereof put into the Fundament as can well be done, and kept there as long as possible, reduces the Part again to its proper condition, and absolutely cures the Disease. But this Medicine is so painful, and hardly to be endured, that the sick Person must be fast held by two strong Men, else he can never receive the intended Advantage.

The *Bitios* also are cured by frequent Clysters, or Serringing the Fundament-Guts with the purified Decoction of the Plant *Orore de Bitos*, and dried Rose-leaves

leaves mixt, with one or two Yelks of Eggs, and a little Allom, and Oyl of Roses. For the preventing hereof, so soon as the tokens of it are perceived, the Fundament must first be well cleansed ; then a Medicine made of a new-laid Egg, well beaten with a little Rose-water and Sugar, with which mix White Lead scraped small ; then dipping fine Lint into it, put it up into the Fundament. Observe here, That White Lead is taken for a rare Cure against this Evil.

Another Disease sorely afflicts them, taking away in a manner their Sight, so that they grow Pur-blind ; but by applying the raw Liver of a *Fley*, regain their former Health. Few escape the misery of sore Legs, whose malignity is such as will hardly admit Cure.

They labor under another sort of Distemper, which the *Indians* call *Beriberi*, being a Lameness of all the Limbs, and supposed to have its original from the ill curing of the *Bitios*, and not cleansing the Blood enough.

Beriberi.

The best Medicine against this is, to anoint the Joynts before a Fire, with an Oyl by the *Indians* call'd *Man-Temah*, which in the Island of *Sumatra* drops out of the Rocks, like Stone-oyl, and proves very wholesom and serviceable against all Colds, weakness of Limbs, and Strains.

The *Boasi* is a Malady very common and pernicious, rotting off the Nose, Hands, Feet, Fingers, and Toes ; spreading from Joynt to Joynt with great pain, until without Remedy it brings them to their End.

Boasi.

Embasser, a usual Sickness, proceeds from the hardness of the Spleen, which makes them grow melancholy, yellow of colour, heavy-hearted, and faint : But Broath made of the Root of the Tree *Embotta*, that part especially that lies to the Morning-Sun, restores their Health.

Embasser.

Of the Branches of this Tree, being very strong and tuff, they make Bowes.

The Small-Pox also rages here much ; and by reason of their unskilfulness in the use of fitting Medicines, proves many times very mortal.

Small Pox.

The Land about *Lovando*, for want of convenient Moisture, proves barren ; but on the opposite side, by the River *Bengo*, fruitful, yielding store of *Mandiboka*, Mille, Beans, and many sorts of Fruits and Herbs ; which, upon the *Portuguese* first arrival, was over-grown with Bushes and Brambles : But the *Portuguese* Governor of *Lovando*, *Ferdinando de Sousa*, in the Years Sixteen hundred twenty nine, and thirty, commanded the Inhabitants, every one according to the number of Slaves they had, to take each of them a piece of Ground at the River, and clear it from the Bushes, Brambles, and Weeds, and make it fit for Sowing and Planting ; by which they brought it to the present Fertility.

The nature of the Soil

This Labor at first was ill resented by the Inhabitants, who were drawn to it with great difficulty ; but when they tasted the Profit, and saw the Fruitfulness, every one sought to get a Plantation, and took so much Ground as they could Manure. In this manner the Ground was planted with Mille, Beans, and all sorts of Herbage ; and by Time and Practice the People still improving, became not onely a necessary Plantation, but as it were a pleasant Garden for the whole Countrey. But afterwards, in the Year Sixteen hundred forty one, when the *Netherlanders* took the City *Lovando Saint Paulo*, all was burn'd and ruin'd : So that this Tract of Land, formerly, as we said, a Garden of Pleasure, became afterwards a Den for Lions, Tygers, and other wild Beasts : However, after some time a Peace being settled between the *Dutch* and *Portuguese*, their joynt Endeavors restor'd it to the former Beauty and Fertility.

B b b 2

The

Plants.

The chiefest Products of these Parts are small and great *Mille*, whereof they make Bread; Chestnut-colour'd Beans, call'd *Enkossa*, a fatning and delicate Food, yet too much eating of them causes a pain in the Belly: Also Oranges, Lemons, Dates, *Bananos*, *Ananasses*, Potatoes, *Cocos*, *Arosses*, and Palm-oyl-Trees, *Anones*, *Guajaves*, Wine, or *Gegos*.

Anones.

Anones, so call'd by the *Portuguese*, from a Duke which brought this Fruit first thither, is a pleasant Fruit, very delightful in taste, Ash-colour'd, as big as ones Hand, and almost round, like a Pine-apple.

Guajaves.

Guajaves, or *Gojava*, so call'd by the *Portuguese*, by the Natives *Cienko*, and by the *Dutch*, Granate-Pears, is a Fruit very delicious in taste, but the coldness of its Quality makes it thought unwholesom.

Arosses.

Arosses, or Granate-plums, a Fruit almost like *Guajaves*, but smaller, wholesom to eat, and of a pleasing sharp taste.

Gegos.

Gegos grows on high Trees, in shape like a Prune, but of a greenish yellow colour, having great Stones within, with some Pulp, sharp of taste, cooling, and wholesom; given to the Sick in stead of Refrigerative Juleps.

Tamarinds.

Tamarinds also grow here plentifully, and very good. Small *Coco-Nuts*, which by some are taken to be of the same sort, and the same nature against Poyson, as the *Coco-Nuts* of the Island *Maldivia*, lying between *Madagascar* and the Cape of *India*, call'd *Komorri*; and therefore call'd by the *Portuguese*, *Coquos de Moleva*.

Maginette, a sort of Grain like Pepper, but bigger, grows on Bunches, within which are Seeds like those of a Pomegranate; which taken out, shew of a purple or dark red Colour; but afterwards, by drying in the Sun it grows black, and hath a biting taste like Pepper.

Pepper.

There grows also a small Tree, to the height of three or four Foot, with small and narrow Leaves, whose Fruit bears the resemblance of *Coriander*, at first appearing in green Knots, afterwards in Blossoms, and lastly in a kind of small Grain. These *Bonies* grown ripe, and dried in the Sun, shrink like *East-India* Pepper, turning black and hard, and little differing from it in taste, only not so hot, which makes it pleasant to eat, and fit to be used in all Food. It grows much in *Benyn*, and many other places of *Nether-Ethiopia*. Cotton grows wild here; and if it were manur'd and look'd after, might be had in great abundance: It blossoms in *June* and *July*, and is ripe in *December*.

Both Garden and Field-Fruits spring here with little Labor; viz. Turneps, Radishes, Cabbages, but more open than those with us; Cauliflowers, Carrots, Purslane, Spinage, Sage, Hyssop, Thyme, Sweet Majoram, Coriander-seed, and such like.

Poa del Cebra.

The Tree call'd in *Portuguese*, *Poa del Cebra*, that is, *Serpents-wood*, hath a powerful Operation against Fevers, as the *Mosrossonbo* prevails against Poyson.

Mandiboka.

Of the Root call'd *Mandiboka* by the *Blacks* of *Angola*, and by the Islanders of *New-Spain*, and the *West-Indies*, *Juca*, by the *Mexicans*, *Quauhkamotli*, and by the *Portuguese*, *Farina*, yields very good Meal, whereof they make Bread, as we of Wheat or Rye, and other sorts of Dainties. No Place in *Angola* besides produces so much of this Grain; partly caused from the fruitfulness of the Soyl, and partly from the nearness to the City *Lovando Sante Paulo*, where the Markets are always ready to vend it.

This Plant is of divers sorts, which seem all one at a distance, yet both in Roots, Colour, and Worth, are known to be far differing by the Husbandmen.

The

The Shape.

The Leaves of this Plant resemble those of an Oak, of a deep Green, with many Veins and Prickles; the Stemm or Body shoots upright ten or twelve Foot high, spreading with many Branches: the Wood weak, like a Willow, the Blossom small, and the Seed like *Palma Christi*, but of no value; only the Root may be eaten.

In the Planting and using *Mandiboka* they practice this method: After the Earth is prepared, by being well wrought, beaten small, and thrown up in Hills like Mole-hills, little Twigs or Slips cut off from the Branches of it, about a Foot long, and an Inch thick, are set sloping one against another, on every Hill two or three Sticks, with the ends about a Hand-breadth above the Earth; which immediately take Root, and in nine, ten, or twelve Moneths, shoot up to the height of twelve Foot, with many Branches, and a Body as big as a Man's Thigh: Then to make the Root grow large, the Ground must be Weeded two or three times, and kept clean: And when it is grown to its perfect maturity, they cut the Stemm close to the Earth, being good for nothing but Fewel; but the small Boughs they fit for the next Planting, and so from time to time. Afterwards the Root being digg'd up, and the Shell taken from they make it *Farina*, by Grinding it in a Mill made like the Wheels of a Waggon, but a Span broad upon the Soal, Shod with Copper; in which are made many sharp Points in manner of a Grater, and underneath a Trough, into which the Meal falls. He which holds the Root to the Wheel, hath divers little Boys to attend and bring him Roots, as there are Slaves to take the grinded Meal out of the Trough, to dry it in Copper Pans, which to that end like a Furnace stand over the Fire.

For this work many Houses are built, above a hundred Foot long, and thirty or forty Foot broad; wherein on both sides stand the Furnaces, that is, on each side ten, and three Mills unfixt, and movable upon occasion from place to place. Every Husband-man may make as much *Farina*, or Meal, as he thinks fit, both for his own use, and to sell; and if he hath a House with twenty Furnaces, useth commonly for Planting, Weeding, Howing, Grinding, and Drying, fifty or sixty Slaves. Every *Alquer* of Meal, or two *Aroben*, they sell sometimes in *Lovando St. Paulo* for two hundred and fifty, or three hundred *Rees*.

One Aroben is thirty two Pounds.

The Gumm *Almesiga* distills from a Tree, and smells like Gumm *Elemi*, being a wholesom Medicine for many Distempers, especially Colds, and bruised Limbs.

The Gumm Almesiga.

From another Plant they extract Aloes, found by experience no worse than that which comes from the Island *Sokotorina*.

Orvre de Bitios, an Herb so call'd for its Curing the Disease *Bitios*.

By the Rivers side grow the Trees *Mofuma*, of which all the *Canoos* in that Countrey are made. This Wood hath some similitude of Cork, and sinks not though it be full of Water. On these Trees grows the *Kapok*, a Woody and soft Stuff, which by Sea-faring People is used in Cushions and Bolsters, in stead of Feathers.

The Tree call'd Mofuma.

The rest of the Trees are generally call'd *Likonde*, or *Alikonde*, delighting in dry Grounds. Some of these enlarge to the thickness of eight, ten, or twelve Fathom in the Body, but the Root never goes above a Foot under Ground, so that the greatest of them may easily be blown down. The Fruit resembles for bigness Palm-Nuts, but somewhat longer, having within, a white Kernel, yet never eaten by the *Blacks* but for hunger and want, for it is a dangerous Food,

The Tree Likonde.

and causeth great Mortality. The Wood of it is not fit to burn; but of the Peeling of the Rind, as we of Flax, they make Clothes, and Sacks for *Mills*, and of the Stems, or Bodies, *Canoos* and Boats.

Sugar-Canes.

In Marshy places grow many Sugar-Canes, but by report of the Inhabitants unfit for use, and therefore not much Planted. The Extract of the Cane is brown, yet better than *St. Thomas* to make Sugar-Loaves.

On the Shore of the River of *Kalukala*, and *Ilamba*, they have many delicate Oranges and Lemons, Citrons, Pomegranates, Pears, *Guayavas*, *Gego's*, *Ananasser*, and in some places Vines, Planted by the *Portuguese*; for the *Blacks* take no care to propagate foreign Plants.

In the Kingdom of *Angola* are almost one and the same Beasts as in *Congo*, viz. Tygers, Leopards, Lyons, red Buffles, Bears, Wolves, Foxes, very great wild Cats, and Catamountains, the Beast *Makako*, *Empalanga*, Civet-Cats, *Rhinoceros*, wild Bears, *Engalla*, and *Camelions*: Besides Cattel for Provision, as Sheep, Goats, Hogs, and the like.

The Woods of this Kingdom, are much frequented by the Beast call'd by the *Africans*, *Quoias Morrow*, and by the *Indians*, *Orang-outang*, that is Satyrs, or Wood-Men, found also in the Kingdom of *Quoia*, as is before mention'd, and in the Island of *Borneo* in the *East-Indies*. This Beast in shape so much resembles a Man, that some have held opinion, that it is of humane mixture with an Ape; which fancy nevertheless the *Blacks* themselves explode. Such a Creature was some years ago brought from hence into *Holland*, and presented to *Frederick Henry* Prince of *Aurange*. It was as tall as a Child of three years old, neither fat nor slender, but square-set, and well-proportion'd, very nimble and quick, with strong, and brawny Limbs: in the fore-part all over bare and naked, but behind rough, and overgrown with black Hair. The Face seem'd like a Man's at a glimpse, but the Nose flat and crooked: it had Ears also like a Man's, and on the Breasts plump Paps, (for it was a Female) and a Belly with the Navel sunk in: the Elbows had also their proper Joynts and Ligaments, the Hands had orderly Fingers and Thumbs, the Calves of the Legs and the Feet beyond the Heel-bone, plump and brawny, and would often go upright, and could lift heavy weights, and carry them from one place to another. When it would Drink, it lift up the Cover of the Can with one Hand, and held the other under the bottom, and afterwards wiped the Wet from his Lips with a singular comeliness: it laid it self suddenly to sleep, with its Head upon a Cushion, and cover'd the Body over with Clothes with such dexterity, that any would think it were a Man lay there.

The *Blacks* report strange things of this Animal, averring, that it not onely sets upon, and overpowers Women and Maids, but also dares attempt upon Armed Men: in brief, it seems to be the very Satyr of the Antients, whereof *Pliny* and others, by report, and Poets, in the way of Fiction, have Written so much.

Goulongo.

The Beast *Goulongo* bears the similitude of a Sheep or Goat, and the Flesh hath the same taste. The People of *Congo* eat not of it, by virtue of an ancient Custom impos'd upon them by the Devil, or *Fetishes*, when they were Heathens, which yet to this day is observed by them.

They have also there Night-Owls, very fine colour'd Hens, Storks, white Ravens, and a few Ostriches, besides many Birds of Prey, as Eagles, Hawks, and such like; Ring-Doves, Geese, Ducks, Sparrows, Swallows, great Bats in abundance, Canary-Birds, Parrots, Parakito's, Magpies, two or three sorts of Partridges



Partridges and Pheasants, with very fine colour'd Feathers. The first sort have a Cap of Feathers on their Heads; the second is callow, or ball'd, but have blue and black Plumage upon their Bodies, with some white intermixed: black and white Pelicans, much larger body'd than a Kite, but with a freight Bill, but their Necks very long, which they can turn so round, that they open their Breasts with their Bills, and feed the Young with their Blood. There is also a certain small Bird, as in *Lovango*, whose Whistling or Singing, being heard by the *Blacks* as they Journey, is by them taken for a certain sign of the approach of some wild Beasts.

The Houses of this Territory are much infected with poysonous Vermine, Scorpions, *Millepedes*, Otters, and Serpents; among which one is by the *Blacks* of *Quoia*, call'd *Minia*; by those of *Angola*, *Embanma*: It hath a Mouth wide enough to swallow a whole Buck or Hart, lying in the Ways like a dead Trunk of a Tree, but falls upon transient Beasts or Men with great nimbleness.

Poysonous Beasts.

Minia, or Embanma.

Another sort of poysonous Serpents breed there, whose Back-bone they wear about their Necks as an infallible Remedy against the King's-evil.

The Lakes feed also many Creatures, especially those of *Angola*, *Quibite*, and *Angolm*, in the Province of *Mafingam*; wherein, among others, is taken a Fish, by the Inhabitants nam'd *Ambisangalo* and *Pesjengoni*; by the *Portuguese*, *Pezze Mouller*; but by the other *Europeans*, *Mere-men*, and *Mere-maids*; they contain in length full eight Spans, having two short Arms, and Hands with long Fingers, but they cannot close them fast together like Men, but onely bend them a little: their Fingers, by reason of some Flesh that grows between them, cleave together, as the Feet of Swans or Ducks: Their Head hath an Oval shape, small Eyes, a flat Nose, wide Mouth, but without a Chin, or Ears apparent.

The Males have Genitals like Horses, and the Females two strutting Breasts, yet not distinguishable one from the other in the Water, being both of a sad gray colour: they do no hurt, neither come upon the Shore; their Flesh tastes like

How they are taken.

A Medicine in them.

The Inhabitants are idle.

Several sorts of People.

Their Houses.

Their Food.

like *Pazke* in the upper part, but downwards is somewhat leaner, yet affords the Inhabitants pleasant Food, especially if broyl'd.

They take them with Nets, and afterwards kill them with Harping-Irons, and Lances.

In the Heads of these Monsters is a certain Bone, which beaten small, and taken in Wine, powerfully helps the Gravel in the Reins or Bladder: that of the Male is best. The Bone about the place of the Ear the Portuguese wear as a Sovereign Remedy against the infections of ill Air. Of the Ribs, in *Angola*, they make Bead-Bracelets, held to be very good for stenching of Blood, especially those made of the left Rib, lying next the Heart.

These Creatures are also caught about *Sofala*, on the East-Coast of *Africa*, and being Salted make good Food at Sea, if quickly spent, but if kept stale, grows rank, and becomes dangerous Meat for those which have foul Diseases, as the Pox, or such like, in their Limbs.

In these Lakes breed moreover great numbers of Sea-Horses, *Alligators*, or Crocodiles, and many other amphibious Animals.

The Rivers *Quansa*, *Lukala*, and *Bengo* yield great plenty of excellent Fish, among which great Crabs. And the Sea affords almost infinite sorts, particularly *Pergomoulato's*, which the Portuguese style *Pellado*, almost like a Roach. *Esquilones*, *Quikousses*, *Kussones*, *Sypos*, *Dorades*, *Benitos*, *Halbekores*, *Pergos de Morochermes*, *Roukadores*, *Koruines*, as also *Mokerell*, besides Oysters and Mussels.

The Blacks in *Angola* about *Lovando St. Paulo*, are very lazy, and will rather suffer hunger, than take pains to Plant or Sowe their Ground; and to supply the wants brought on them by idleness, buy Provisions of their Neighbors for Slaves.

In every Dominion of *Angola* are four sorts of People, the first Noble-men, call'd *Mokata's*; the second styl'd *Children of the Dominion*, being Natives, and for the most part Artificers, or Husbandmen; the third, *Quisfo's*, or Slaves, and so appropriated and united to the Lords Dominions, as his other Goods, and inheritable as them; the fourth *Mobika's*, also Slaves of the *Sovase*, gotten by War, or otherwise. Many times some of the second sort by misdemeanors, how small soever, become Slaves; for if *Sovase* have but the least notice, that one of his Vassals, or Tenants, endeavor'd to do him wrong, or sought to assist his Enemy in the Wars, he would not onely make him alone a Slave, but also his Wife and all his Friends, or Kindred, nay, and perhaps put them to death.

In all this spacious Tract of *Nether-Ethiopia*, there are no Houses with Roofs, save onely in *Lovando St. Paulo*, and *Masingan*, both Cities, and built by the Portuguese. The rest are made of Sticks and Thatch, very poorly and sleightly, though in some places stronger than other. The Houses of the Nobility have Rooms jetting out, inclosing a Court, and an outward place of Receipt.

Their Musick must needs be very mean and harsh, having but one sort of Instrument, call'd a *Cas*, made Basket-fashion of the Stock of the *Palm*-Tree, Carved in Flowers, and cover'd with a Board, which being struck yields a Taboring sound.

Pigafet says, the Inhabitants have so great a love for Dogs-flesh, that they feed and fatten them in great multitudes, and when kill'd, dress them as a dainty Dish.

Their Clothing comes very near to that of *Congo*; the Ornaments of their Necks and Arms consisting in round Glass-Beads, which they call *Anxalos*.

The

The *Angolish* Tongue differs from *Congo's* onely in the pronounciation; yet that makes it seem another Speech.

The Men, as we said before, may have as many Wives as they can feed, and the first is accounted the superior of all, if Married according to the Christian manner.

A Woman, as long her Children have no Teeth, keeps from her Husband; but as soon as it hath any, all the Friends and Acquaintance, both Men and Women, carries it in their Arms from House to House, Playing and Singing; to receive a Gift for it, and seldom or never are put off with a denial.

When any Person dies, they wind up the Corps, being first washed clean, then Combing out the Hair, and putting on new Clothes, they carry them to the Grave, made like a Vault, where they set them upon a Seat of Earth, with many round Glass-Beads, and other Goods about them. Among the better sort Blood is sprinkled upon the Earth, and Wine poured out for a remembrance of the Deceased.

The punishment of Offences is done in one and the same manner, that is, the Offender, together with his Wife and Children, and their whole Stock, are made Slaves to the *Sova's*. But sometimes they accuse not one another, but work their own revenge, by poysoning of their Adversary.

In the Enquiry they take no care whether the Party be guilty, or punishable indeed, but the Saying of the *Sova's*, or Averment of one single person, carries the Cause.

In stead of Money they use, as in *Lovando*, the small Clothes call'd *Libonger*, and *Panos Sambos*, whereof we gave you there a full account.

Of these some are single marked, with the Arms of *Portugal*; others double marked; and some unmarked.

The single-marked Clothes, as also four unmarked, ty'd together, go for a half *Testor*, and one alone for two Pence; but every double-marked Cloth is worth ten or eleven.

None of the Portuguese may bring those Clothes into *Lovando*, but onely the Factor of the Merchant who dwells at *Lubon*, and sent thither to buy them up, whereof he makes no small Gain.

Out of *Berlyn* come blue Cotton-Clothes, by them call'd *Mouponoqua*, but by the Portuguese, *Panos res gatto de Berre*; they are five Clothes together, and a Yard and a half, or two Yards broad. There is another sort, in Portuguese call'd *Pannos de Komma de Figures*, of blue and some white mingled, with Figures, about six or seven Yards long, and above a Yard broad. Both these sorts the Portuguese Vend in great quantities, and at high Prices in *Congo*, *Amboile*, the Kingdom of *Gingo*, and other Places.

The like small Clothes are brought from the Island *St. Thomas*; but the Dye is not so good, and the Stuff coarser. These they exchange for Slaves, to send into *Portugal*.

They have two sorts of *Simbo's*, which serve in lieu of Money, viz. pure *Simbo's*, taken under the Island of *Lovando*, and used for Trade in *Punto*; and impure, or *Brazile*, brought from *Rio de Janero*, and used in *Songo* and *Pinda*, and in the Countreys of *Anna Xinga*, beyond *Masingam*, and among the *Jages*.

The *Simbo's* of *Lovando* are also of two sorts, a finer and a coarser, separated by Sifting, the latter they name *Simbos Sisado's*; the other, *Fonda* and *Bomba*. Both these they send to *Congo*, being carried thither upon the Heads of the Blacks, in Sacks made of Straw, every Sack weighing two *Aroba's*, that is, three-score and four Pound.

They

Language.

Marriage.

Funeral.

The punishment of Offences.

Clothes are their Money.

Simbo's, or little Horn-Shells.

They use also in *Lovando*, in stead of Money, the red *Takool* Wood of *Majumba*, and *Pio de Hikongo*, brought from *Benguella*; which cut into Pieces of about a Foot long, have their set value, which every one knows.

The Fruit *Cola* is there commonly sold for Clothes, four Fruits for one *Li-bongo*, or unmarked Cloth.

Trade.

The chiefest Trade of *Portuguese* and other *Whites*, consists in Slaves, carried from thence by Shipping to several Places in the *West-Indies*, as to the Islands of *Porto, Rico, Rio Plata, Santo Domingo, Havana, Carthagena*, and to the Main Land, especially to *Brazile* and other Places, to labour in the Engines and Sugar-Mills, and to dig and work in the Mynes; which toyl these *Angolian Blacks*, and no *Whites* can undergo: so that the *Portuguese* and *Spaniards* must thank the labour of Slaves for most of their Riches which they possess in the *Indies*. It is certain the *Spaniard* used heretofore to send over upon his own account to the *West-Indies* every year above fifteen thousand Slaves for those Works; and 'tis judg'd, that the *Portuguese* to this day send no fewer.

All those Slaves the *Portuguese* cause to be bought by their *Pombors*, as is before related, above a hundred and fifty, and two hundred miles up in the Country; from whence they bring them down to the Sea-Coast.

These Slaves get but little Food on the Way, and lie on the bare Ground every Night under the open Heaven, without any other Covering, by which means they grow poor and faint: but the *Portuguese* in *Lovando*, before they Ship them away, bring them first into a great House, which they have built there for that purpose, and give them their fill of Meat and Drink, and likewise Palm-Oyl to refresh and anoint themselves withall: But if it happen that there be no Ships ready, or that they have not Slaves enough to send away, then they use them for tilling the Ground, and to plant or cut *Mandiboka*: but at last when they put them on Board, they take great care to preserve them from Sickness, and that they may come safe and sound to their intended Port, provide Medicines, especially Lemons and white Lead, to use against the *Bubos*; and if by chance any fall sick, they separate him from the rest, and lay him alone to be Cured, where he is well provided for with warm Diet.

In the Ships they have Mats to lie on; of which they take great store with them, especially when they go over to the *West-Indies*, to give every ten or twelves days a fresh Mat.

But the *Hollanders* take no such care in transporting their Slaves to *Brazile*, but strip them poor and faint, without any Provision of Mats or other things, by which means many die at Sea.

In the Village *Kambamba* the *Portuguese* deal for many Slaves, but not so much as in *Mafingani* and *Embakko*; for there when the adjacent *Blacks* want any Merchandise, they bring their Slaves to the *Portuguese* Colonies for exchange.

The Commodities which the *Portuguese* and other *Whites*, carry thither, are amongst others of all sorts,

Cloth with red Lifts.
Great Ticking, with long Stripes,
and fine wrought.
Red Kerfie.
Sleasie, and other fine Linnen.
Fine Velvet.
Small & great Gold & Silver Laces.

Broad black Bayze.
Turkish Tapestry, or Carpets.
White, and all sorts of colour'd
Yarn.
Blue and black Beads.
Stiching and Sowing Silk.
Canary Wines.

Brandy

Brandy.

Linseed-Oyl.

Seamens Knives.

All sorts of Spices.

White Sugar, and many other Com-
modities and Trifles:

As great Fish-Hooks.

Pins of a finger long.

Ordinary Pins.

Needles, and great and small Hawks-
Bells.

The Inhabitants in general gather no great Riches, being content with a little *Mille*, and a few Cattel, together with Palm-Wine and Oyl.

Their Arms consist in Bowes and Arrows, but the chiefest have Lances, Axes, and Chopping-Knives; which last they wear in their Girdles on their left sides: in short, they use almost the same Arms, as those of *Congo*, and observe the same order in Fighting.

This Countrey is so populous, that the King can in a very short time bring a hundred thousand men all Volunteers into the Field; and if occasion requires, ten hundred thousand press'd Souldiers; so that if they were as valiant as numerous, they might well be dreaded: but their little courage, and less conduct hath appear'd in several Encounters with the *Portuguese*; particularly, in the year Fifteen hundred eighty four, twelve hundred thousand *Angolians* were put to flight by five hundred *Portuguese*, and some few *Congians*: And the following year, Six hundred thousand *Angolians*, by two hundred *Portuguese*, and ten thousand *Blacks*.

The Territory of *Ilamba* can raise twelve thousand men, Arm'd with Bowes and Arrows, who Fight very circumspectly, and Shoot lying or creeping on the ground.

The Kingdom of *Angola*, or rather *Dongo*, hath at present a particular Governor or Prince, who acknowledges no kind of subjection to the King of *Congo*; although formerly, when divided into divers Lordships, the several *Sovases* shew'd all due obedience to that King.

But a hundred and fifty years since, one of these *Sovases* call'd *Angola*, with assistance of the *Portuguese*, Trading with him, made Wars with the other, and overcame them one after another, till he made them all Tributaries; yet he let them still remain in possession, each of his own Dominion.

This was he that afterwards came to the Crown, and nam'd himself *Incue*, from the great multitude of people under his subjection; and was not inferior in Power (saith *Pigafet*) to the King of *Congo*: to whom (as *Linschot* writes) he sends Presents, though he be not his Vassal.

After this *Angola Incue*, in the year Fifteen hundred and sixty, his Son *Dambi Angola*, a great enemy of the *Portuguese*, was chosen King, who Deceas'd in the year Fifteen hundred seventy eight, and his youngest Son, *Quilonge Angola*, or *Angolair*, that is, *Great Lord*, was left his Heir and Successor to the Crown.

He renew'd the old League made by his Predecessors with the *Portuguese*, and *Paulus Dias de Nevais* their Governor; but afterwards without cause, cut off thirty or forty of them on the way, going with several Merchandizes to the Royal City; whereupon *Dias* made War upon him, and took many places, subjecting them to the Crown of *Portugal*, which ever since, together with many other, from time to time subdu'd, have remain'd under them.

The King deceasing in the year Sixteen hundred and forty, without Male-issue, left three Daughters, and a Nephew, the eldest of these call'd *Anna Xim*, notwithstanding she was Baptiz'd a Christian, would assume the Crown after

Anna Xim cannot come
to the Crown.

after the Heathenish manner: But the *Portuguese* favour'd the Nephew; and so helped him with assistance of Arms, that by force he gat the Throne; whereupon *Anna Xinga*, with many Grandees, fled, but hath never ceas'd to claim the Kingdom as her Inheritance, alledging her Nephew but an Usurper.

In this Quarrel she fought three several Battels, and was as often routed and vanquish'd, and hath since kept her self an hundred and fifty miles up into the Countrey, beyond *Embatta*; where, notwithstanding her former ill successes, making new Wars towards the Wilderness *Jages*, she has gotten many Cities, Villages, and Countreys; whereby gathering fresh Vigor, she came again upon the *Portuguese*, by whom, under the Command and Conduct of *Major Pavo Darouva*, Conquer'd, and two of her Sisters taken Prisoners; one of which Baptiz'd *Dama Maja*, of her own free will continu'd among the *Portuguese*, and kept her self stately according to her manner, oftentimes receiving many Slaves for her maintainance.

She is several times over-

According to the last accompts, this *Xinga* can be little less than sixty years of age; and oftentimes for some past years, hath been reported dead; yet the Subjects conceal'd, and kept it so secret; that notwithstanding the *Portuguese* consign Commodities thither for Trade by several persons, they cannot by ours or others attain the certainty thereof: For all Decrees, Orders, and Transactions relating to Government, are still Proclaim'd in her Name.

She is warlike.

She is a cunning and prudent *Virago*, so much addicted to Arms, that she hardly uses other exercise; and withal so generously valiant, that she never hurt a *Portuguese* after Quarter given, and Commanded all her Slaves and Souldiers the like.

Her Idolatry.

She and her People (for the most part) lead an unsettled life, roving up and down from place to place, like the *Jages*: Before any enterprize undertaken, though of meanest concern, they ask counsel of the Devil; to which end they have an Idol, to whom they sacrifice a living Person, of the wisest and comeliest they can pick out.

The Queen against the time of this Sacrifice, Clothes her self in mans apparel, (nor indeed does she at any time go otherwise habited) hanging about her the Skins of Beasts, before and behind, with a Sword about her Neck, an Ax at her Girdle, and a Bowe and Arrows in her Hand, leaping according to their Custom, now here, then there, as nimbly, as the most active among her Attendants; all the while striking her *Engema*, that is, two Iron Bells, which serve her in stead of Drums.

She sacrificeth men.

When she thinks she has made a show long enough, in a Masculine manner, and thereby hath weary'd her self; then she takes a broad Feather and sticks it through the holes of her boar'd Nose, for a sign of War.

She her self in this rage, begins with the first of those appointed to be sacrific'd; and cutting off his head, drinks a great draught of his blood.

Then follow the Stoutest Commanders, and do as she hath done; and this with a great hurly-burly, tumult, and playing upon Instruments about their Idol.

Among all her most pretious things, she bestows no such care on any, as the Bones of one of her Brothers, who Raign'd before her, which lie together in a costly Silver Chest, long before gotten of the *Portuguese*.

The Queen keeps fifty or sixty young men in stead of Husbands, each of which may have as many Wives as they please, with this proviso, that if any of them be with Child, themselves must kill the Infant as soon as born.

In



In the year Sixteen hundred forty eight, the four and twentieth of June, the third day after the New-Moon, according to the relation of one *Fuller*, a Commander in the Service of the *Netherlanders*; who was appointed with sixty men to assist this Queen against the *Portuguese*; and in that regard, stay'd so long time with her, that one of these her Gallants had a hundred and thirteen Wives, without any offspring; for that after the manner of their Devillish Superstition and Idolatry, he cursedly made away, or kill'd their Children.

The Queen us'd this very Custom at that time; neither dare any of those selected young men own their Sex, or mention hers: And for the more orderly concealing thereof, she clothes them in Womens Apparel, according to her manner, and goeth her self in Mans Habit; giving out, that they are Women, and she a Man. All these have Womens names, but the Queen (her self) a Mans, especially in the Army, and will acknowledge no otherwise; nay her Favorites dare not say the contrary, upon the peril of their Heads: and as a testimony herein of their obedience and constancy to her, permits them to go freely among her women; and if they fail in their obligations, they seldom escape to tell further news.

In the year Sixteen hundred forty six, she over-ran with her Army, and spoil'd all the Villages of *Oanda*, and made the Inhabitants Slaves.

But the *Quisamens* residing on the South-side of the River *Quansa*, send every year Tribute to her, for an acknowledgment both of their Friendship and Subjection.

After her death, the *Portuguese* set another of her Family as King of *Dongo*, by name *Angola Sodejie*, who always privately sent Presents to them, in token of submission.

The King holds his residence a little above the City *Masingan*, in a Stony Mountain, above seven Leagues in compass; inclosing within it many rich Pastures, Fields, and Meadows, yielding a plentiful Provision for all his Retinue: into which there is but one single passage, and that (according to their method)

C c c

well

well Fortifi'd; so that he needs neither to fear any Enemies from the Queens side, nor from the *Jages*.

The King onely may keep Peacocks.

The King here, as he of *Congo*, keeps a great many Peacocks; a peculiar onely to the Royal Family, and of so high esteem, that if any one should adventure to come to take but one Feather from a Peacock, with intention to detain it, he should immediately be put to death; or else be made a Slave, with all his Generations.

The Dominions of *Angola* are govern'd by *Sonafsa*.

Their Command.

This Kingdom stands divided into several Provinces, and every Province subdivided into inferior Lordships, Commanded by a particular *Sovas*.

Their dwelling places.

Every *Sovas* hath a certain number of *Makottès* or Councillors, who in all addressees fall down on their Knees, clapping their hands; with whom he consults of all weighty Concerns.

These *Sovasens* live privately in Villages, inclos'd with thick Hedges, and have onely some narrow ways for entrance; and the Habitations cannot properly be term'd Houses, but sleight Huts, made of Rushes and Straw, after the Country manner.

The conquer'd *Sovasens* must pay tribute to the *Portuguese*.

The Governors of all the Territories which the *Portuguese* hold in *Angola* by force of Arms, are bound to pay a Tribute of Slaves to them yearly; and to do them other services, under the Title of Vassals.

The *Portuguese* Governor of *Lovando*, use to Farm this Tribute of the *Sovasens* to some of their own Nation, who were not content with what was the seled Revenue of Slaves, but oftentimes take as many more, which made the Natives bear a mortal hatred to them.

The *Sovasens* moreover are bound to appoint Carriers for the *Portuguese*, when they travel through the Countrey, to bear them in Seats from one place to another: For if a *Portuguese* be minded to travel from *Lovando Saint Paulo*, to *Mafsingan*, when he comes at Evening into a Village where he intends to Lodge, he sends to the *Sova* to let him know, he hath an occasion for so many of those Carriers; who must not fail to provide them: And this they do every Evening, to have fresh Men for the next days Journey.

The City *Lovando Saint Paulo* overcome.

In the year Sixteen hundred forty one, the *Netherlanders*, under the Command of *Cornelius Cornelisen Jol*, otherwise call'd *Houtebeen*, took from the *Portuguese* the City of *Lovando Saint Paulo*, upon this account, and in this manner:

For what reason it was undertaken by the *Netherlanders*.

Grave Maurice of *Nassaw*, or General of the *Netherlanders* in *Brasil*, taking into consideration, that the State of *Brasil* could not consist without many *Blacks* from the Coast of *Africa*, not onely to work in the Sugar-Mills, and to Plant the Cane-Fields and cleanse them of Weeds; but also to Manure more Ground for the Planting of *Mandiboka*, and all manner of Fruits; and that this Work could not be done better by any, than these *African*-Slaves: And besides that, there were not Slaves enough brought from the Coast of *Arder*, *Kalbarine*, *Rio del Rey*, and other places thereabouts; concluded on, to set out a Fleet under the Conduct of the foremention'd *Houtebeen*; and some Land-Forces under the Command of one *James Hinderfon*, to take *Angola* from the *Portuguese*.

The Fleet consisted of twenty Ships, great and small, Man'd with two thousand Souldiers, nine hundred Seamen, and two hundred *Brasilians*, which set sail from *Fernabuck* the thirtieth day of May, in the year Sixteen hundred forty one; and after many oppositions, to come about to the South, the nineteenth of July, in eight and twenty degrees South-Latitude, the Fleet began to want fresh water.

The

The fifth of August the Fleet came to *Cabo Negro*, in sixteen degrees; from thence to *Flies-Bay*, in fifteen degrees; and on the one and twentieth day, they overcame, and took a *Portuguese* *Carvill* sailing along the Coast, laden with Wines from the *Maderas*, call'd the *Jesu-Maria-Joseph*, the people of which serv'd them for Pilots, to bring them into the Haven of *St. Paulo*.

They come to *Cabo Negro*.

The four and twentieth, the Fleet came within sight of Land, and *Hinderfon* went the same day with his Souldiers, set in order against the City, ordering the Snap-hances to March in the Van. The *Portuguese* Governor, *Cesar de Menezes*, stood not far from thence on the Shore, with nine hundred Whites, and Arm'd Inhabitants, and a great many of Blacks, besides two Pieces of Ordnance, in a Fighting Posture.

But so soon as the *Netherlanders* came near, and began to fall on, the Blacks first betook themselves to flight; afterwards the *Portuguese*; and at last the Governor follow'd, leaving behind them the Ordnance; and soon after the City, with all Forts and Batteries, without further resistance; so that none was found therein, but one drunken Souldier, and a very old Man.

The enemy leaves the City

The Booty there, consisted of nine and twenty Brass-Pieces, and sixty nine of Iron; besides store of Arms, Ammunition, and provision of Victual, as Meal, Wine, and thirty Sheep, small and great.

Booty.

But because there was no fresh water, the *Netherlanders* after their Conquest Fortifi'd a House lying near the River *Bengo*, for conveniency of fetching Water; upon which the Blacks made an assault, but were beaten off with loss of eighty men.

Two days before the appearance of the Dutch Fleet, the Governor had some notice of it, but supposing the *Netherlanders* had come onely to fetch a Booty of Slaves and other Goods, and so to return; gave order, that his Wives and Children, with the best Goods and readiest Merchandize, should be brought and hidden in convenient places. But when he saw that they aim'd at the conquering of the City, and all the Forts by War, and to keep them for their own; he by Letters complain'd to *Jol* of injury, and put him in mind, That the States of the United *Netherlands*, and the King of *Portugal* were agreed, and in League with each other; and therefore expected the Surrender of the City.

Menezes complains of wrong.

Notwithstanding this expostulatory Letter, and friendly Summons, the Dutch within the City return'd answer, That they were not acquainted with the Agreement of the *Portuguese*, nor had heard of it; but if the Governor had in truth known any such matter, he should have given them timely notice before the City was subdu'd, and they had not been dealt with as Enemies.

The answer of the *Netherlanders*.

At last, when the *Portuguese* Governor, who was retir'd to *Mafsingan*, found that the unwholesomness of the Air kill'd many of his Souldiers, and that he could not expect to regain *Lovando* by complaint or fair means; and knowing himself too weak to attain it by force, sent a Messenger, desiring a Truce for eight days; intending in that time, either to joyn with the *Netherlanders*, and declare himself for the States; or to depart: But when he propos'd unequal matters, he was requir'd to depart with his Souldiers sixteen miles from *Lovando*, and make a mutual agreement; and to declare in nine months, whether he would submit, or depart. Hereupon *Cesar de Menezes* drew to the River *Bengo*, and sitting down there with his people, began a new Plantation, and manag'd it with such industry, that in short time he Planted Gardens, and could not onely himself eat the Fruit of the Ground, but also afford some to those of *Lovando*.

An agreement between the Enemy and the *Netherlanders*.

The Enemy began to be supported.

They were defeated.

The discontent of the Portuguese upon subduing the City.

Lovando subdu'd again by the Portuguese.

The Port *Molls*.

Religion.

The Dutch therefore grew jealous of him, as having heard farther, that he to strengthen himself, had taken away all the Ammunition from *Mafungan*, doubled his Guards in *Bengo*, and deliver'd out Powder and Ball to his Souldiers, expecting an addition of two hundred men out of *Babia*: And therefore to prevent any future inconveniencies, it was concluded to send a Party of Souldiers privately to surprize the Leaguer of the Portuguese; And to that end, in May, Sixteen hundred forty three, there went out about a hundred men, who in the Evening came near the Camp: the Centinel, upon the first discovery of them gave fire, and was seconded by the rest of the Souldiers; whereupon the Dutch fell on: and being come to the Market-place, the Guard lying before the Governor's House, Sally'd out upon them, as also did the *Moradores*, with their Snap-hanfes, but were quickly routed, and twenty kill'd, and as many wounded: The rest, among which the Governor himself was one, were taken prisoners, and with the Plunder and Spoil of all brought to *Lovando Saint Paulo*, and from thence sent to *Taernabock* in *Brasile*; onely the Governor *Petro Cesar de Meneses*, with some of the chiefest they kept prisoners there.

The Portuguese seem'd highly discontent at these Transactions, which they shew'd in their Declarations and Letters sent to *Lisbon*; firmly maintaining them to be contrary to their ten years Truce, concluded in the year Sixteen hundred forty one; which according to the first, second, and eighth Articles was instantly to begin in *Europe*, and beyond *Europe*, as soon as tidings could come of it: Adding further, that they had accordingly sent notice, but on the contrary, the *Hollanders* sent instructions to *Houtebeene* their Admiral in *America*, to subdue all they could.

Till the year Sixteen hundred forty eight, the *Netherlanders* possess'd this City; at which time the Portuguese regain'd it by Treaty, on the one and twentieth of *August*; and accordingly on the four and twentieth of the same Moneth, the Dutch march'd from thence.

While the *Hollanders* held it, they erected a Fort on the Northside of the River *Quansa*, to hinder the Portuguese going up and down; to which they gave the name of *Molls*, being two and thirty paces long, and twenty broad, made up with Planks and Pallisadoes, and fill'd with Earth; the top about four foot thick, furnish'd with Port-holes, and grown round about with Bushes, where were Planted four Pieces of Ordnance, with a Guard of Souldiers.

Most of the Inhabitants are Idolaters, and have their *Moquisies* and Idols made of Wood, in the midst of their Cities and Towns; giving them particular names, and swearing by them usually, but in their more particular Adjurations, they follow the Customs and Frantick Humors of the *Ganga*: whereof we spake not long since, with this onely addition, That at last the Conjuror or *Ganga* takes a red hot Iron, and strokes every one with it over their Arms or Legs; yet the place touch'd therewith, receives no damage by burning in the body of any, but the guilty: And this Superstition hath so won upon their infidelity, that the very Children of the Countrey in trivial matters put it in practice: But the Fathers of the Christian Religion, would severely punish the same, if it should come to their knowledge.

Most of their wooden Idols are made up in the shape of a Goat, with a Torsoise head, feet of Beasts, and small bones of Elephants, which they call by a general name *Ganganjumba*, through which (they say) the Devil speaks to them.

For the service of these Idols they have Priests call'd *Ganga's*, which they adore

adore like gods, for they think, that their lives, health, nay the preservation of all things lies in their power; as that they have the command of Rain and Wind, cause fertility or barrenness upon the ground; inflict sicknesses, and restore health, for indeed they know how in some manner to administer Physick.

In short, all the Blacks of *Angola* (till of late) liv'd in Paganism, using a Dance, by them call'd *Quimboara*, in which they say the Devil certainly enters one of them, and out of him informs them of future, and answers to past events. But now many of them, by the endeavour of the *Portugal* Jesuites, have been brought to the Catholick Religion, especially in the year fifteen hundred eighty four; at which time many thousands receiv'd Baptism: inso-much, that in Fifteen hundred and ninety, there were above twenty thousand Families of *Angolians* found that were Christians; and in the same year, fifteen hundred more were converted; the Portuguese to this day labour very much in the same good Work.

Every *Sova* hath a Chaplain in his *Banza* or Village, to Christen Children, and Celebrate Mass, which on many works effectually to their confirmation; though others in publick appearing Christians, yet in private adhere to their damnable Idolatry.

The Supervising and Command of *Lovando Sante Paulo*, and the rest of *Angola*, subject to the King of *Portugal*, in matters of State, lies in the hands of a Governor, two *Bradores*; or Burgesses, and one *Ovidor*, or Chief Justice, for matters Criminal, and two Judges call'd *Jesues*, with one Secretary.

The King of *Portugal* hath great Revenues from *Angola*, partly by the yearly Tributes of the *Sovasen*, and partly by the Customs and Taxes set upon Exported and Imported Goods and Slaves. This Revenue, for all Rights and free Transportation to *Brazil*, *Rio dela Plata*, and other places, is said to amount to a great summe of Money yearly; which in *Lisbon* is Farm'd to one, or more, by the name of *Contratadore*, who keeps his Factor in *Lovando*, in the nature, and with the authority of Consul; deciding all matters of Trade, and Money-businesses: He hath to attend him one Secretary, two Notaries, and two *Porteiros*, or Door-keepers.

The Church-Government of the Portuguese in *Lovando* a Bishop manages, who is *Suffragan* of him of the Island of *Sante Thombe*, by reason that Island prescribes antiquity, and as shewing the first claims to be there the Mother-Church of the Christians.

The Island of LOVANDO.

Before the City *Lovando Sante Paulo*, in eight degrees, and eight and forty minutes South-Latitude, lies the Island of *Lovando*, five miles with its North-Point to the West of the River *Bengo*, making a good and convenient Haven for Shipping. The whole being not above seven miles in length, but in the broadest place, it is not above half a League over; inso-much as those that Sail by in a Ship, may easily see the Sea run between it and the main Land.

Pigafet supposes it to have begun from the settlements of Sand and Mud, thrown up there in heaps, by force of the two greater Waters of *Bengo* and *Quansa*.

C c c 3

The

Ganga's, or worshippers of the Devil.

The *Angolians* become Christians.

Government of the City *Lovando Sante Paulo* by the Portuguese.

The Revenues of the King of *Portugal* from *Angola*.

Church-Government.

The Island *Lovando*.

The whole spot appears an even Champaign, but very dry and Sandy, only in some places may be seen a few Bushes and Brambles; and on the North-side, here and there, some Haw-thorn Shrubs. The Land by the Sea-side shoots down so steep and sloping, that the Sea, not above a Musket-shot from the Shore, hath above seven or eight and twenty Fathom Water; and a mile from thence a Line of a hundred Fathom can reach no ground.

Towns call'd Libar.

Pigafet places on this Island seven Towns, by the Inhabitants call'd *Libar*, or *Libata*; but *Linschot* will hardly allow them Villages, however the Portuguese attribute to the best, the title of *Sante Esprit*.

Here are two Churches or Chappels for the exercise of Religion; and the Portuguese have divers Gardens and Orchards, wherein grow Oranges, Lemmens, Citrons, Pomegranates, excellent Figs, *Bananos*, Coco-nuts, Grapes and other Fruits; but Corn is so great a stranger to it, that they are compell'd to fetch Supply from other places.

This little Tract produces the great Tree, by the Natives call'd *Enfada*; by *Clusius*, the Indian Fig-Tree; by *Linschot* in Portuguese, *Arbor de Raiz*, that is, the Rooting-Tree.

It springs up commonly with one thick body to a great height, at the top shooting forth many branches; from which pendulously descend several small Strings of a Golden colour, which once touching the ground, take fast root, and spring up again like new Plants, and in short time, increase to a large Bulk; from whence, as the former, fall new Pendulums, that rooting again, spread; and so *ad infinitum*: so that sometimes one single Tree will extend its bounds above a thousand paces, and seems like a little Wood or Thicket.

The great Sprouts with so many close Boughs, deny the Sun-beams a peeping place to view the inside of those vaulted Cavities, whose redoubled Mazes yield three or four times reiterated Echos, to such whose retirements draw them thither for divertisement and shadow.

The Leaves of the young Boughs, resemble those of the Quince-Tree, being of a whitish green, and woolly. The Fruit within and without red, springs between the Leaves of the young Branches, like an ordinary Fig.

Very credible eye-witnesses report, that under one of these Trees, three thousand men may shelter.

Of its Bark, Clothes are woven.

Under its outermost or first Bark, they find somewhat like a Thred or Yarn, which being beaten, cleans'd, and drawn out at length, the common People make Cloth of.

This Tree grows also in *Gon*, and the *Indies*, where the Inhabitants, by cutting away the thin Boughs, make Arbors under them for coolness and shade.

Figist.

It seems contrary to the ordinary rules of experience, and therefore strange, that digging here two or three hands breadth deep, very swift Water rises at the time of the Seas flowing; whereas digging at the time of ebb, it cometh forth salt or brackish.

The *Islanders* use *Canoos*, of the bodies of Date Trees joyn'd together, in which they fight at Sea.

Formerly the *Jages* abode here, but the Portuguese drove them out in the year Fifteen hundred seventy eight, and pursu'd them to *Mafingun*; at the same time raising a Fort there for their security.

Here is the fishing of Simbas.

Under this Island are the *Simbos* taken up, which carry'd to *Congo* and other places, go for current Money; so that this place may justly be term'd, the Mint of *Congo*.

This Island obeys the King of *Congo*, although by report, beyond it he doth not possess one foot of ground Southward of *Bengo*, upon the main Land; however by that he claims to himself all the Revenue of the Fishery aforesaid, and hath his Governor to oversee the same, and take the King's due, which is indeed what he pleases, and by compute amounts to eleven thousand Duckets Annually. And although on all the Shores of *Congo*, these fashion-shells are found, yet those of *Lovando* have the highest esteem, by reason of their thin and shining black or gray colour.

The Island Lovando is under Congo.

This Island makes the Haven before the City *Lovando*, where lieth two Entrances, one on the South, call'd *Barra de Korimba*, formerly bearing above five Fathom water, but is at present almost fill'd up, and choak'd with Sand: on the other side of this Entrance, heretofore the Portuguese had two Batteries, but the force of the water hath almost wash'd them away.

Barra de Korimba.

About two miles from *Barra de Korimba*, on the main Land, appears a little Promontory in Portuguese, call'd *Punto del Palmarinho*.

Punto de Palmarinho.

A mile and a half more Southerly, lieth the *Sleepers-Haven*; and also the Clay-Ovens, or Lime-Kilns, where the Portuguese burn Lime and Oyster-shells.

Sleepers-Haven.

Four miles and a half from *Sleepers-Haven*, you come to the River *Quansa*, where formerly stood a Fort of the *Netherlanders*, which we mention'd before, call'd *Molls*.

The Territory of Quisama, or Quissamba.

THE Territory of *Quisama*, or according to *Pigafet*, *Quissamba*, lieth on the South-side of the River *Quansa*, and spreads thence twenty miles upward, and more.

The Territory of Quissama.

This Country (as the rest) comprehends divers Dominions, of all which *Motchima* claims the rule as chief Lord, viz. *Zourube*, *Godgo*, *Zautatja*, *Molunna*, *Katakabajo*, and *Zuino*.

It is divided into divers Dominions.

The Natives here, need not complain of Nature as a Step-mother; the Land without any great labour producing abundance of *Mille* for Bread, besides other useful Plants and Trees: as particularly

The *Alikonda*, eight or ten Fathom round, but very porous and weak; fit for no use, but to make Trays to hold water: their innermost Bark some convert into a kind of Thred, whereof they make Aprons or Coats to wear about their bodies.

Trees Alikonda.

The Portuguese *Quacumburez*, which the natives call *Quisamo*, never grows bigger than a mans Waste, with few Leaves, but thick and large; the Wood so tender, that a strong man with a Sword may cut it quite in two: out of the rifts in the body flows a great deal of juyce like Milk, but of so poysonous and destroying a quality, that if any one should get the least drop thereof in their Eyes, they would instantly grow blind. The same juyce pour'd into the water, will immediately cause the Fish to swim at the top, as if they were dead.

Trees Quacumburez.

The Blacks hold the shadow of this Tree poyson, and will not be perswaded to rest under it; for they say, that the juyce is so great a corrosive, as 'twill gnaw their bowels in pieces, without possibility of help or Antidote; as hath been experienc'd by a Lord, that was poyson'd with it by his Slaves.

The

Beasts.

The Beasts breeding in these Parts, are Hogs, Goats, Bucks, Sheep, wild Cows, Elephants, Tygers, and Leopards. In short, the same conveniences may be had here as in *Ilamba* and *Enraka*.

Want of Water.

Fresh Water they have none, save such as is gather'd in the time of Rain, and preserv'd in Troughs made of hollow Trees; and the Places where they keep them are reserved by the *Fetisses* command with so strict a secrecy, that if by misfortune any fall into the Enemies hand, he will rather be cut in pieces than be brought to discover them.

Salt-Mynes.

In the Lordships of *Zuina*, *Gungo*, and *Katta Kabajo*, great Mountains lift up their Heads, whose open'd sides shew many Salt-pits, which those *Blacks* subject to the *Sovasen* under whose power they are, may freely fetch out by their Slaves, paying the appointed Custom.

This they dig out in Pieces of a *Dutch Ell* long, and a Hand broad, every one weighing eighteen or twenty Pounds, as clear as a piece of Ice or Crystal, and as white as our best Salt, and of so good a favor, that a little Piece put in a Pot or Kettle, give both the Liquor and Meat a pleasant seasoning.

Iron-Mynes.

From the bowels they dig Iron, but enough onely to make Arms and Implements for Tillage or Husbandry.

Trade.

The best Trade of these *Quisamites* consists in the fore-recited Salt and Mille, which they exchange for Slaves to be employ'd in the digging of it, for they work not themselves, out of an opinion of their noble Extract. And not onely the *Blacks*, but the *Portuguese* also buy great quantities of it for their People, no other being to be got, unless from *Lovando*.

The *Blacks* of *Lovando* appropriate to themselves the whole Countrey on the South-side of *Quansa* for twenty Leagues.

The Island of LIBOLO.

The Territory of Libolo.

IN the next place follows, towards the South, *Libolo*, bordering with one Point to the East, on the Empire of *Monopotapa*; but in the South, at *Rio Longo*, near *Benguella*. 'Tis parted into many Sub-divisions; thirty of which the *Portuguese* brought under some years ago, and keep them still in strict Command and obedience, reaping great advantage from Cattel, which are the same here, as we mention'd before in other parts of *Angola*, and exceeding them in nothing but plenty of Bees and Honey. More we cannot inform you of from hence, for that they lie as yet undiscover'd to our *European* Merchants.

The Countrey of BENGUELA. or, BEGALA.

THIS Countrey Modern Geographers place at the Sea-Coast, and make it spread from the River *Quansa*, to *Cabo Negro*, in the height of sixteen Degrees; though others will have it go farther than *Rio Longo*, in eleven Degrees and four Minutes South Latitude. The Places, Rivers, Bays, and

and Villages, lying at the Sea-Coast within that compass, may be these:

About three miles from the South Point of *Quansa*, lieth *Mayotte-Bay*; before which a small Rock hides it self. Three miles and a half forward you arrive at *Cabo Ledo*; And five from thence appears *Cabo de tres Puntas*. And two miles yet Southerly *Cabo Falso*; And five beyond that, another.

Cabo Ledo.

Six miles and a half from *Cabo St. Bras*, lieth *Hens-Bay*, so call'd from the abundance of Hens thereabouts; and between both, *Benguella Viella*, that is Old *Benguella*, a Campaign and very fruitful Countrey.

Hens-Bay.

The *Hens-Bay* contains about a mile and a half in breadth, holding ten or twelve Fathom Water, with muddy Ground. On the South-side stands a great Village on a Hill, where large Cows, Sheep, Hens, and Elephants-Teeth may be had; yet they have no fresh Water.

Three miles and a half from this Bay lieth *Rio Longo*, otherwise call'd *Rio Moreno*, in eleven Degrees and four Minutes South Latitude, so shallow at the Mouth, that a small Boat cannot go in or out without difficulty.

Rio Longo.

In former times the *Portuguese* attempted to enlarge the Entrance into this River; but by reason of its shoalness, the strong Water-falls, and great numbers of Rocks, they found it not feasible.

Five miles from *Rio Longo* appears a great Village, nam'd *Manikikongo*; upon the Ascent a high Mountain, where the *Portuguese* once had a Store-house, and bought Cows, Hogs, and Elephants-Teeth, for Linnen and East-India pressed Clothes. The Inhabitants here are very earnest for Muskets and Powder.

Eleven miles from *Manikikongo* runs the Salt River *Katon-belle*, dividing it self in two or three Branches, being free from all Winds, and hath fifteen and sixteen Foot Water, so that the great Ships may come before it.

About the North Point of *Katon-belle* lieth the *Good Bay*, so call'd by reason of its ground of Anchoring.

Good Bay.

The Countreys upon the Sea-Coast are fruitful and low, but the In-lands high, and overgrown with Woods.

A mile and a half from *Katon-belle* you discover a fresh River, that falls into the Sea but in the times of Rain.

The Bay of *Benguella*, having good Ground for Ships to ride at an Anchor, reaches from one Point to the other, a mile and a half in breadth. On the North-side stands the Foot of *Benguella*, built four-square, with Pallizado's and Trenches, and surrounded with Houses, which stand in the shadow of *Bananos*, Orange, Lemon, Granate-Trees, and *Bakovens*. Behind this Fort is a Pit with fresh Water.

Here lie seven Villages, that pay to those of *Bengala* the tenth part of all they have for Tribute.

Under Benguela are seven Villages.

The first, *Melonde*; the second, *Peringe*; both about a League from the Fort, and a mile one from another; the other five are, *Maniken*, *Somba*, *Maninomma*, *Manikimomba*, *Pikem*, and *Manikilonde*; of all which *Manikimomba* is the biggest, and can bring three thousand Men into the Field.

Here formerly lived some *Portuguese*, which afterwards out of fear of the *Blacks* fled to *Mafangan*, but were most of them kill'd in the way.

On the West Point of the Bay of *Benguella*, is a flat Mountain call'd in *Portuguese* *Sombriero*, from its shape, representing afar off a three-corner'd Cap; and by it an excellent Bay, having at the South-east-side a sandy Shore, with a pleasant Valley and a few Trees, but no Water fit to drink.

Four

The Beast *Abada*.

Four miles from thence they have a Salt-Pan, which produces of gray Salt, (like *French Salt*) as much as the adjacent Countreys can spend.

In *Bengala* is a great Beast, call'd *Abada*, as big as a lusty Horse, having two Horns, one sticking out in his Forehead, and another behind in his Neck: that in the Forehead is crooked, but smooth, rises sloping before, and very sharp, but at the Root as thick as an ordinary Man's Leg, being many times one, two, three, or four Foot long; but that in the Neck shorter and flatter, of colour black, or a sad gray, but being fil'd appears white, the Head not so long as the Head of a well-shaped Horse, but shorter and flatter, with a Skin Hair'd like a Cow, and a Tail like an Ox, but short; a Mayn like a Horse, but not so long, and cloven Feet like a Deers, but bigger.

Before this Beast hath attained the full growth, the Horn stands right forward in the midst of the Forehead, but afterwards grows crooked like the Elephant's-Teeth. When he drinks he puts his Horn first in the Water, for prevention (as they say) against Poyson.

The Horn is good against Poyson.

The Horn they report to be an excellent Medicine against Poyson, as hath oftentimes been proved; but they find more efficacy in one than another, occasioned by the timely and untimely killing of the Creature. The trial of their goodness the *Portuguese* make in this manner: They set up the Horn with the sharp end downwards on a Floor, and hang over it a Sword with the Point downwards, so as the Point of the one may touch the end of the other: If the Horn be good, and in its due season, or age, then the Sword turns round of it self, but moves not over untimely and bad Horns.

The Bones of this Beast ground small, and with Water made into Pap, they prescribe as a Cure against inward Pains and Distempers, being applied outwardly Plaster-wise.

The Kingdom of MATAMAN, or rather CLIMBEBE.

Name.

The Kingdom of *Mataman*, commonly so call'd, took that Denomination from its King, the proper and right Name, according to *Pigafet*, being *Climbebe*, or *Zembebas*.

Borders.

Its Borders, as the same Author, *Linschot*, *Peter Davitius*, and other Geographers hold, in the North, upon *Angola*; Eastwards, on the Westerly Shore of the River *Bagamadiri*; to the South it touches upon the River *Bravagul*, by the Foot of the *Mountains of the Moon*, near the Tropick of *Capricorn*, which the chiefest Geographers make a Boundary between this Kingdom and those Mountains, and the Countrey of the *Kassers*; to the West along the *Ethiopic-Sea*, that is, from *Angola*, or *Cabo Negro*, in sixteen Degrees South Latitude to the River *Bravagul*, a Tract of five Degrees and fifteen Minutes, every Degree being reckon'd fifteen great *Dutch-Leagues*, or threescore *English Miles*.

Rivers.

Linschot.

Two Rivers chiefly water this Kingdom, viz. *Bravagul* and *Magnice*; the first takes its original out of the *Mountains of the Moon*, or the River *Zair*, and unites its Waters with those of *Magnice*, springing out of a Lake, by the *Portuguese* call'd *Dambea Zocche*, and falling in the South-east into the *Indian-Sea*.

The Places of this Kingdom coasting the Sea are these: Next the *Black Cape*,

Cape, right Eastward, you may see the beginning of the Cold Mountains, on some Places for the abundance of Snow with which they lie cover'd, are call'd *The Snowy Mountains*.

Mountains of the Moon.

Then you come to the *Crystal Mountains*, that shoot Northerly to the *Silver Mountains*, and to *Molemo*, by which the River *Coari* hath its course, and makes a Border to the Kingdom of *Angola*.

Crystal Mountains.

At the Southerly Coast of *Cymbebas*, near the Sea, in sixteen Degrees and sixty Minutes South Latitude, appeareth *Cabo Negro*, or *The Black Point*, so denominated because of its blackness, whereas no other black Land can be seen from the one and twentieth Degree South Latitude. On the top of this Point stands an *Alabaster Pillar*, with an Inscription, but so defaced by the injuries of Time and Weather, that it is hardly legible, and formerly upon the Head of it a Cross raised, but at present fall'n off, and lying upon the Ground.

Cabo Negro.

The Coast from hence spreads a little North-east, and East-North-east. The Countrey round about shews nothing but barren and sandy Hills, without green; and high sandy Mountains, without any Trees.

The spreading of the Coast.

More Southerly, in the height of eighteen Degrees, you come to a Point, by the *Portuguese* call'd *Cabo de Ruy piz das Nivez*, or *Cabo de Ruy Pirez*, having to the Northward a great Inlet with sandy Hills, and the Shore to the *Black Point*; but Southward a High-land, altogether sandy, and reacheth to nineteen Degrees.

Farther to the South, in nineteen Degrees and thirty Minutes, lies a Bay call'd *Golfo Prio*, and *Prias das Neves*, with double Land, and full of Trees: afterwards you come to the open Haven of *Ambros*, in the one and twentieth Degree; then going lower to the Southward, the Sea-Coast resembles what we mention'd in the North, shewing high, white, sandy Hills, barren Land, and a bad Shore.

A good way to the Westward of *Cabo Negro* lies a great Sand in the Sea, in *Portuguese* call'd *Baixo de Antonia de Viava*, or *The Cazado*, dangerous to Sailers, being sometimes cover'd with Water.

The Air bears a good temper, and the Earth, though sandy towards the Sea, yet affords all things necessary for the use of Man. The Mountains rich, not onely in Crystal, but other Minerals: Northerly it becomes more full of Trees, to the height of two and twenty Degrees South Latitude; from whence there drives into the Sea, a hundred and fifty Miles from the Shore, certain green Weeds call'd *Saigossa*, and seems as a Mark to Sea-men, whereby they know how near they are to the Main Land of *Africa*. At a great distance also are seen many Mews, or Sea-Pies, with black Feathers at the end of their Wings, which assure the Mariners by their appearance two or three together, that they are infallibly near the *African Continent*.

The Government of this Jurisdiction rests in the hands of a King, who as an absolute Monarch, Commands all at his pleasure: yet some Lords, whose Commands lie by the Sea-shore, pride themselves with the empty Title of Kings, while they neither possess Wealth or Countreys, whose Products are sufficient to make them known to Foreigners of the least esteem.

Government.

Kaffrarie,

Kaffrarie, or the Countrey of Kaffers, otherwise call'd Hottentots.

The Countrey of the
Kaffers.

Kaffrarie, or according to Marmol, *Quefrevie*, took Denomination from the *Kaffers*, the Natives thereof, which others name *Hottentots*, by reason of their lameness and corruption of Speech, without either Law or Religion.

Maginus spreads this Countrey along the Sea-Coast, from the West-side of *Cabo Negro*, lying in sixteen Degrees and fourteen Minutes, to *Cape of Good Hope*, or *Cabo de bona Esperansa*; and from thence up Northward to the River *Maguire*, otherwise call'd *St. Elprit*, but with what ground of reason, we must leave to be determin'd.

Davitt Labasse Ethiopie;
p. 475.

Samutus begins *Kaffrarie* at the Mountains of the Moon, near the Tropick of *Capricorn*, in three and twenty Degrees and a half South Latitude, so along the Western Coast to the *Cape of Good Hope*: This beginning of *Kaffrarie*, according to most Authors, from that remarkable Boundary, the Tropick of *Capricorn*, hath been indisputably settled; but they spread the end of it, as we said, to the *Cape of Good Hope* and *Zanguebar*: Between which Northward, along the Sea-Coast, are none, or very few distinct Kingdoms, and therefore this being the outermost Southern Borders, may not inconveniently be extended to *Zanguebar*; so that the whole Tract lying Southward of *Zanguebar*, and the Kingdom of *Monomotapa*, are to be understood in the general Name of *Kaffrarie*. So then, according to this last limiting, it hath on the East and South, the *Indian*, and in the West, the *Ethiopick-Sea*, which meet together to the Southward of the *Cape of Good Hope*, and on the North at *Mataman* and *Monopotapa*.

This Countrey so Bounded, lieth encompassed in the North with those high, cold, bushy, and sharp Mountains of the Moon, always cover'd with Snow; nevertheless it hath about the *Cape* in some places, several large and pleasant Valleys, into which flow divers Rivulets from the Hills.

It is not divided into any particular or known Kingdoms, yet inhabited by several People; some Govern'd by Kings, others by Generals, and some are without any Government at all. We will give you a glimpse of them in their Customs and Natures, as far as any Discovery hath hitherto given us any information, and that from the hands of such as for some time lived on the Spot.

The chiefest People hitherto discover'd in this Southerly part of *Africa*, are the *Gorachouqua's*, *Goringhaiqua's*, *Goringhaikona's*, *Kochouqua's*, *Great and Little Kari-guriqua's*, *Hofaa's*, *Chanouqua's*, *Kobona's*, *Sonqu's*, *Namaqua's*, *Hensagua's*, *Brigoudins*, and *Hankumqua's*; the eight first neighbor the *Cape*, and the farthest not above threescore miles from it.

The three first, viz. *Gorachouqua's* and *Goringhaiqua's* have their Dwellings within four or five hours Journey of the *Great Cape*; but the *Goringhaikona's*, or *Water-men*, are within a quarter of an hours walk from thence.

G O R I N G -

G O R I N G H A I C O N A S .

The *Goringhaikona's*, or *Water-men*, have a Governor call'd *Demtaa*, who was once taken Prisoner by the *Hollanders*, but was afterwards by carrying himself with Civility, released and settled in his old Dominion.

Their best Seat contains scarce five Houses, and not above fifty People, with Women and Children, living in a condition of Poverty, below all the rest of the *Hottentots*.

G O R A C H O U Q U A S .

The *Gorachouqua's* are about three or four hundred fighting Men, besides Women and Children, and maintain themselves by Pasturage, and Profit of good Cattel, as Sheep and Cows.

Their Governor call'd *Chora*, hath a Brother call'd *Jakin*, both going in tallow'd Skins: but they have great store of Cattel.

G O R I N H A I Q U A S .

The *Goringhaiqua's*, or *Cape-mans*, by reason that they always lived nearest to it, are more than equal in People to those last mention'd, for they can between both raise about a thousand fighting Men; yet all their Towns and Villages make up but ninety five poor Huts cover'd with Mats.

These People obey a Governor, whom they call *Gogofoa*, who was in the Year Sixteen hundred sixty two, according to the averment of such as had been there, a hundred years of age, and had two Sons, the eldest nam'd *Osinghiakanna*, and the other *Otegrna*, both which alway sought to over-Rule their Father, but chiefly the eldest, by inventing all means to make him away.

In the Year Sixteen hundred fifty nine, there grew between these People and the *Hollanders* a Diffention, for the possession of the Countrey about the *Cape*; where the Natives endeavor'd to turn them out, alledging they had possessed it beyond all remembrance; and with such malice did they manage it, that they slew many of the *Dutch* when they saw opportunity; at the same time robbing them also of Cattel, which they drove away so swift, that they could not be shot, always chusing to Fight in stormy and rainy Weather, as well knowing that then they could do but little Execution with their Arms.

These, upon information received by advice of one of their own People, by them call'd *Nomoa*, and by the *Netherlanders*, *Doman*, who went from thence to *Battavie* in one of the Companies Ships, and stay'd there five or six years, observing their actions with such inquisitive diligence, that he remembered no small part thereof. *Doman* being come again to the *Cape* in those Ships which were order'd for *Holland*, kept a great while amongst them in *Dutch* Habit;

D d d

but

The original of the War
between the *Goringhaikona's*
and the *Netherlanders*.

but at last betook himself to his old Companions, informing and instructing them in all the actions and intentions of the *Netherlanders*; as also the manner and use of their Arms.

He, together with another stout Soldier, by the *Hottentots* call'd *Garabinga*, were always their Captains, and with great skill and conduct led on and brought off their followers always with success.

A Struggle between five
Hottentots and five Nether-
landers.

Epkanma taken.

His Discourse concern-
ing the beginning of the
Wars with the *Netherlan-
ders*.

After the War had continued three Moneths, in *August* Sixteen hundred fifty and nine, on a Morning went out five *Hottentots* (one of which was the afore-mention'd *Doman*) to forage, and as they had robb'd a Countrey-man of two Beasts, five *Dutch* Horsemen rid after them, whom they resisted like brave Soldiers, by reason they saw no means to flye, yet scorn'd to desire Quarter, in-
somuch that they wounded three of the Horsemen, one through the Arm, and the other under the short Ribs, and the other in the Back; but the *Hollan-
ders* remain'd not in their debts, but shot down three of the five, one of which call'd *Epkanma*, was shot through the Neck, had one of his Legs broken in pieces, and a great Wound in his Head; being thus wounded, he was taken, and brought on a Horse into the Fort, but *Doman* with the other escaped, swimming over a River.

The wounded *Epkanma* being brought into the Fort, and asked for what reason they did make War with the *Netherlanders*, and sought to do mischief every where by robbing, murdering, and burning, though excessively pained with his Wounds, return'd this answer: What was the reason that the *Netherlanders* Ploughed their Land, and Sow'd Corn on their Ground, where they should drive their Cattel to Pasture, and by this means took the Bread out of their Mouthes; That to revenge themselves of the injury and wrong that was done them, they fought; for they were not onely forbidden to keep away from those and other Pasturing places, which they had possessed peaceably so long (whereinto they had permitted the *Netherlanders* onely in the beginning, to come as a refreshing-place) but they saw also their Countreys divided and taken away without any recompence. At last, asking if the same had been done to the *Netherlanders*, how they would carry themselves? Moreover they understood, that the *Netherlanders* did strengthen themselves daily with Forts, which according to their opinion, could be for no other end, but to bring them and all what they had at length under subjection. The *Hollanders* repli'd in short, That they had now lost the Countrey about the Cape by the War, and therefore they should never think to regain it either by Hostility or Peace.

The last Discourse of this *Epkanma* (who died on the sixth day) was, That he was but a mean Person, but he advis'd them to invite his Governor to the Fort, and to discourse the business with him, and to order every one his own again as it could best be found, for the prevention of farther mischief and trouble.

This being held for good counsel, two or three *Netherlanders* were sent abroad, with Entreaties to the Governor *Gogofoa* to come to the Fort, and to Treat concerning a Peace; but all in vain: for they went on furiously against such Places as they saw fit; in-
somuch that the *Hollanders* scarce saw any means how to decide this matter for the best. The placing and appointing of good Watches to secure the Planters, which lived but two hours Journey from the Fort, signifi'd but little; for those *Hottentots* drove away all their Cattel, and were so quick and nimble in the action, that it was impossible to overtake or retrieve them.

Ten

Ten or eleven Moneths were spent by these Salvages, in murdering, robbing, and stealing; but at last the Quarrel was decided in this manner:

A certain *Hottentot* of Eminency, by the *Netherlanders* call'd *Herry*, and by the Natives, *Kamcemoca*, being banished to *Conney-Isle* for a Crime committed, after three Moneths abode there, went in a dark Night with another Companion, in a leaky Fisher-boat, furnished with two Oars, the Wind serving them sily, and came to the Main Land, where they found their Friends the *Gorachouqua's* and *Goringbaiqua's*.

In what manner the War
was laid aside.

The Escape of these two being told to the *Dutch* Governors, he sent six *Dutchmen* abroad, to go and seek so far along the Shore, till they found the Boat or some signs of them. Whereupon they being provided with Viſuals for four or five days, went out, and the next day found the Boat above thirty miles from the Fort, in a fine small Sandy Bay, with the Oars by it, and some Grass in the same; so that it seem'd as if they had taken their nights rest therein: but they met no people in all their journey; onely they saw some Rhinoceros, Elephants, and other wild Beasts. So after four days they came again to the Fort.

At length the aforemention'd *Herry* or *Kamcemoca*, in the Year Sixteen hundred and sixty, in *February* came to the Fort with the Governor of the *Negery*, call'd *Chori*, accompani'd with a hundred other people, but all without Arms, and bringing with them thirteen fat Cattel, desiring they would receive the Cattel as acknowledgment of Friendship, and to permit them free egress and regress amongst them, as formerly: Which accepted, it was further agreed, That the *Hollanders* might Sowe as much Ground, with Corn and other Seed, as was within the compass of three Hours Journey; but with this Proviso, That they should not Plow any more Ground than was already Plowed. Upon the Ratifying this Agreement, these *Hottentots* were treated in the Fort with Bread, Tobacco, and Brandy; whereof the rest having notice, both Men, Women, and Children came thither.

Herry comes to the Fort.

The difference decided.

After a little time, the General of the *Gorongbaiqua's*, or *Caepmans*, *Gogofoa*, made an Agreement and came with *Chori* to the Court, for whose Entertainment there was, upon the command of the *Dutch* Governor, a whole Tub full of Brandy, with a wooden Dish in it, set amongst them all, whereat every one began to make merry.

The *Goringbaiqua's* are
treated in the Fort with
Brandy and Tobacco.

When the Men began to be intoxicated, and their Heads fail them, there were about two or three hundred little pieces of Tobacco thrown amongst them, in the scrambling for which, they made a horrible noise. The noise and hurly-burly over, they began to leap and dance, with several strange Gestures; the Women in the mean while clapping their Hands, and continually singing, *Ha, ho, ho, ho*, with so great noise as might easily have been heard a Bowe-shot from the Fort. By such hideous outcries, when either Lion or Tyger by night approaches, they fright away the fierce and hungry Beast.

Their strange Dance.

After these Exercises, the chief of them were presented with Coral, Plates of Copper, and a little Roll of Tobacco besides; but the Commons contented themselves with the foresaid Entertainment: and so having slept all night in the Fort, they withdrew; onely *Herry* remained there three or four days.

The Princes are present-
ed with Gifts.

This *Herry* spake a little *English*, which he learn'd by conversing with their Plantation and Fort at *Bantam* in the *Indies*, whither he went in an *English* Ship; but coming afterwards again to the *Hope*, he went among his own People.

D d d 2

COCHO-

COCHOQUAS, or SALDANHARS.

Cochoqua's.

THe *Cochoquas*, or *Saldanhars*, so call'd because they reside generally in and about the Valley of *Saldanha-Bay*, about eighteen Miles North-westward of the *Cape*, are divided into fifteen or sixteen *Clans*, each about a quarter of an hours Journey asunder; yet all comprehended within the Walls of four hundred and fifty Houses: Every Division or *Clan* consisting either of thirty, six and thirty, forty, or fifty Houses, more or less, all set round together, and a little distance one from another.

They possess Flocks of goodly Cattel, well near an hundred thousand, and above two hundred thousand Sheep, which have no Wooll, but long curl'd Hair.

They are under one King.

They are all under one Prince or King, entituled *Coebeque*, who dwells about fifty Miles from the *Cape*, and for his better ease, appoints under him a Deputy or Viceroy. The *Coebeque* who Reign'd in the Year Sixteen hundred sixty one, was nam'd *Oldasoa*; his Viceroy, *Gonnomoa*; and the Third Person in the Kingdom, *Coucofoa*. *Gonnomoa* was exceedingly black, beyond all others of his own People, a gross and heavy-bodied Man, having three Wives, and by them many Children; whereas the King himself, who deceas'd in the Year Sixteen hundred sixty one, of a languishing and painful Disease, never had more than one. This Prince was a Person handsom-bodied, well-set, very courteous, and much bewail'd by his Subjects: He left behind him his onely Daughter, nam'd *Mamis*, handsom and very comely of feature, but *Camoise-nos'd*, as all the *Blacks* in general are.

Great and Little CARIGURIQUAS, or HOSAAS.

Great and Little Cariguriqua's.

THese lie most in the Valleys, boasting of nothing but very fair Cattel, whereof exceeding choice and careful, because they have nothing else in the dry time of Summer to live upon.

If you go farther up into the Countrey, you come to the *Chainouquas*, *Cabonas*, *Sanquas*, *Namaquas*, *Hensjaquas*, and *Hancumquas*.

CHAINOUQUAS.

Chainouqua's.

THe *Chainouquas* at present live three Moneths Journey into the Countrey, with their Families, Retinue, Wife, Children, and Cattel, according to the report of the other wild Natives, very near the *Cabonas*, being not above four hundred Men, but rich in Cattel.

They are under a Prince.

Their Prince, call'd *Soufoa*, an old Man, had two Wives, but both dead; and hath a Son nam'd *Goeboe*, whose right Leg, broken in pieces by an Elephant,

phant, is wholly usefess to him. Upon every Remove, he rides upon an Ox, and must be lift up and down.

His Clothing is a fine Leopards Skin, with the spotted side turn'd inwards, and the ill-favour'd fleshy side, well liquor'd with Grease; according to the manner of the Countrey, outwards.

CABONA'S.

THe *Cabona's* are a very black People, with Hair that hangs down their Backs to the Ground. *Cabona's.*

These are such inhumane Cannibals, that if they can get any Men, they broyl them alive, and eat them up. They have some Cattel, and plant *Calbasses*, with which they sustain themselves. *Cannibals.*

They have, by report of the *Hottentots*, rare Portraitures, which they find in the Mountains, and other Rarities: But by reason of their distance, and barbarous qualities, the *Whites* have never had any converse with them.

In the Year Sixteen hundred fifty nine, one of the *Chainouquas*, call'd *Chaibantimo*, went into the *Cabonas* Countrey, and with the help of the People took and brought thence one of their Women, whom he made his Wife.

The *Netherlanders* stirred up with a desire to see this strange sort of People, desired *Chaibantimo* that he would order this Woman to come to the Fort of *Good Hope*; whereto, upon promise of a Requitall, he consented, and sent some of his People to fetch, and tell her, That her new-married Husband would desire her to come to a People call'd *Dutchmen*, who wore a great many Clothes, such as neither she nor any of her Nation had ever seen.

This Woman, partly out of obedience to her Husband, and partly for Novelty to see Strangers, after two days preparation, drest in her best Apparel, came thither, under the Conduct of thirty or forty *Chainouquas*, for an Aid and Guard against the *Cockoquas*, with whom the *Chainouquas* were at that time in War: But after some days travelling, she was set upon in a great Wood, and kill'd, and her People put to flight, who hasted to the *Cape* to *Chaibantimo*, to carry him News of this sad misfortune; whereupon he immediately withdrew to his own Countrey, to revenge himself by force of Arms for this Injury.

SONQUAS.

THe *Sonqua's* live in a very high Mountain; and though little in Stature, yet defend themselves by their Numbers, wherein they exceed their Neighbors. *Sonqua.*

They have no Cattel, but live by their Bowes and Arrows, which they handle very expertly in shooting Badgers that shelter under the Rocks, and in the heat of the day come forth and play, rowling in the Sand; and also by hunting other Beasts, especially wild Horses and Mules. *Maintain themselves by Hunting.*

The Horses have very plump and round Buttocks, all over striped with Yellow, Black, Red, and Sky-colour; but the Mules are only strip'd with White and Chestnut-colour. D d d 3 The

The *Souqua's* in the Year Sixteen hundred sixty two, brought one of the Skins to the *Cape of Good Hope*, which the *Netherlanders* bought for Tobacco, and having stuffed it with Hay, hung it up in the first Court of the Fort, to be seen by all that came thither in the Ships, as a Rarity.

Food.

The Badgers Fleth affords them an acceptable Food; for upon that and Roots they chiefly live.

They are great Robbers and Thieves, stealing from their Neighbors all the Cattel they can lay hands on, and driving the same into the Mountains, hide themselves and Prey about, without possibility of discovery.

Houses.

Their Houses are onely interwoven Boughs, cover'd with Broom; and those numerous, by reason they never pull them down, but still build up new.

Clothes.

They wear onely Lappets made of the Skins of Wild Beasts sew'd together. The Women have, against the heat and burning of the Sun-beams, a *Quitazet*, or Fan of Ostrich-Feathers, made fast round about their Heads.

N A M A Q U A S .

Namaqua's.

Netherlanders sent to the Namaqua's to find out gold

The *Namaqua's* live about eighty or ninety Dutch Miles East-North-East from the *Cape of Good Hope*; to whom, in the year Sixteen hundred sixty one, the Governor of the Fort sent thirteen *Netherlanders*, to inquire if no Gold, or any other Rarities, were to be had amongst them; who, upon their arrival, were entertain'd with signs of great Friendship, and presented with Sheep; and as a further manifestation of kindness, they were welcomed with rare Musick, of about an hundred Musicians in Consort, which stood all in a Ring, every one with a Reed in his hand, but of an unequal length (in the middle of whom stood a Man that kept Time) which yielded a pleasant Sound, like our Trumpets.

After the ending of this Musick, which continu'd two or three hours, upon the intreaty of the King, they went into his House, and were treated with Milk and Mutton. On the other side, the *Netherlanders* presented the King with some Copper, Beads, Brandy, and Tobacco, which they accepted kindly, and in a short time learned the use of it. At last the King shewed them a place just without their Hutches, to take their Repose in at conveniency.

Thirteen more sent cut to the same end.

The same Year, on the thirteenth of *November*, were fourteen more sent out; and the next Year, on the thirteenth of *February*, twelve of them return'd, the other having been kill'd by an Elephant. These having been above an hundred Miles in the Countrey, could find none of those People; but at last, by some other *Negroes* were inform'd, That the *Namaqua's* were withdrawn so far, that there was no likelihood to come near them that Year. By which means both the said Attempts became fruitless.

These *Namaqua's* are of a great and gigantick Stature, and numerous in People.

Clothes.

The Women are handsome-bodied, and well-shaped; but rather by Nature than Art: for they are nothing curious in their Habits, all going dress'd in Skins of Beasts wrapp'd about their Bodies.

Their Ornaments are Glasse *Cambayan* Beads, which they buy from the *Portuguese* about *Monomotapa*, *Kortada*, *Bellugarins*, &c. for Cattel.

The Men wear an Ivory Plate, made very artificially, before their Privacies, and

and a round Hoop of the same on one Arm, besides many Copper Rings. Every *Namaqua* hath always a small handsome Stool, made of Wood and Ropes, hanging upon his Arm, which he carries every where along with him, to sit upon.

The Government consists in a Single Person, the present nam'd *Akambia*, whose three Sons are of an extraordinary Stature.

Government.

B R Y G O U D A S .

Somewhat farther into the Countrey dwell another People call'd *Brygouda's*, of whom little can be said, in regard few (if any) *Europeans* ever convers'd with them: Only the *Namaqua's* report them very populous, rich, and full of Cattel, beyond all that live about the *Cape of Good Hope*.

Brygouda's.

Are populous.

H E U S A Q U A S .

The *Heusagua's* lie North-Westward from the *Great Cape*; but so far distant, that little knowledge hath been gained of them, and that from bare report, none having ever seen their Countrey, or been among them; the best Intelligence hath been drawn from the Mouths of three of themselves, that came to the Fort of *Good Hope*, with the Governor *Chainouqua's*, to sell some Cattel, and returned with all convenient speed.

Heusagua's.

These *Heusagua's* onely maintain themselves with Planting (for the rest of the *Hottentots* neither Sowe nor Plant) of a powerful Root, which they call *Dacha*; sometimes eating it, otherwhiles mingling it with Water to drink; either of which ways taken, causeth Ebriety. When they become intoxicated therewith, they play many strange and antick Tricks, as if they were mad; in the middle of which the Women come and strew the dried and pulverized Herb *Boggoa* on their Heads, being of a yellow colour, and strong scent, and for that onely use fetch'd from the Mountains.

Maintain themselves by planting the Root Dacha.

These People have great skill in the catching both old and young Lions in Snares, which they make tame, and lead with a Rope about their Necks like a Dog. Some of their Lions, which they have had along time, they frequently carry to the Wars, and by that means put their Enemies to flight without any resistance: A thing that seems very strange, yet most certainly used amongst them.

All the Places of *Kafrarie*, known by the People of *Europe*, generally lie at the Sea-coast, being principally Capes, Bays, and Havens; for Towns or Villages there are none, the Savage Inhabitants contenting themselves with the homely Covert of moveable Huts, after the manner of the wild *Arabs*.

This Countrey shoots very far into the South, shewing several Capes and Promontories; amongst which, the cheifest the *Cape of Good Hope*, or *Cabo de Bona Esperanza*, lieth in four and thirty Degrees and one and twenty Minutes South Latitude. When this Point was discover'd, and why so call'd, we have before related.

Cabo de Bona Esperanza, or Cape of Good Hope.

The next and most Southerly Point of *Africa*, the *Portuguese* call *Cabo das Aguilhas*, or *Needle-Cape*.

Cabo das Aguilhas, or Needle-Cape.

guilbas, the *Needle-Cape*, or the *Head of the Needle*, situate about twenty Dutch Miles Eastward from the *Cape of Good Hope*, in full thirty five Degrees South Latitude. It was so call'd by them from the *Compass-Needle*, which they observ'd to stand due South and North at this Point; but several late experienc'd Sea-men affirm it to vary five or six Degrees from the North, West-ward.

Here lieth a great Shelf of Sand, full of Fishes, which extends eighteen Miles into the Sea, beginning in the West by the *Sweet River*, and ending in the East at the *Fish-Bay*.

Cabo Falso, or False Cape.

Between these Points, in the Height of four and thirty Degrees and a half, five or six Miles Eastward of the *Hope*, appears *Cabo Falso*, or *False Cape*; for Sailing out of *India*, and making this *Cape* in clear Weather, they mistook it for that of *Good Hope*, by reason of its near resemblance to the same; but coming nearer, they found their Error. This *Cape* may be known by three high Hills, near adjoining to each other, whereof the two outermost are highest.

The *Cape of Good Hope* appears in the form of a hanging Island, with a small *Isthmus* between two Bays, joyn'd to the Main Land, and contains several high and craggy Mountains; of which, two more remarkable, the *Table*, and the *Lion-Mountain*.

Table-Mountain, or Table-Cape.

The *Table-Mountain*, in *Portuguese* call'd *Tavoa de Cabo*, lieth about an hours Journey from the Shore, Southward of the *Fresh* and *Salt River*, and hath received that name from its shape, because it is flat on the top like a Table.

At the *Salt River* they climb up this Mountain by a Cliff, in all other places not being ascensible, by reason of its great steepness; and that way, asks four or five hours Labor to gain the top: And this height makes it visible above ten Leagues to the *Offin*. Against ill Weather, two or three Hours before, 'tis so cover'd with thick Mists and Clouds, that they cannot discover the top.

Fragosi.

Close by *Table-Mount*, lie those towring Hills in a row, which the *Portuguese* call *Os Picos Fragosos*.

Lion-Mountain.

The *Lion-Mountain*, so call'd either from the abundance of Lions upon it, or because it appears out at Sea like a Lion, lieth somewhat more Westerly, and closer to the Sea than the *Table*: so that its Tail makes the Point at the end of the Bay. Between these two appears a pleasant Valley.

Wind-Mountain.

Near the *Table* riseth another, call'd *Wind-Hill*, because always troubled with rough Winds.

Beyond these, to the South, you come to a Valley over-grown with Brambles, other Bushes, and Wood.

Further up into the Country are some standing-Waters, over-grown with Bulrushes, Canes, and Sedg-weeds, wherein breed many Wild-fowl, Geese, Duck, Teal, Snipes, and such like.

Along the Sea-coast several good Bays or Creeks open themselves, affording convenient Havens for Ships.

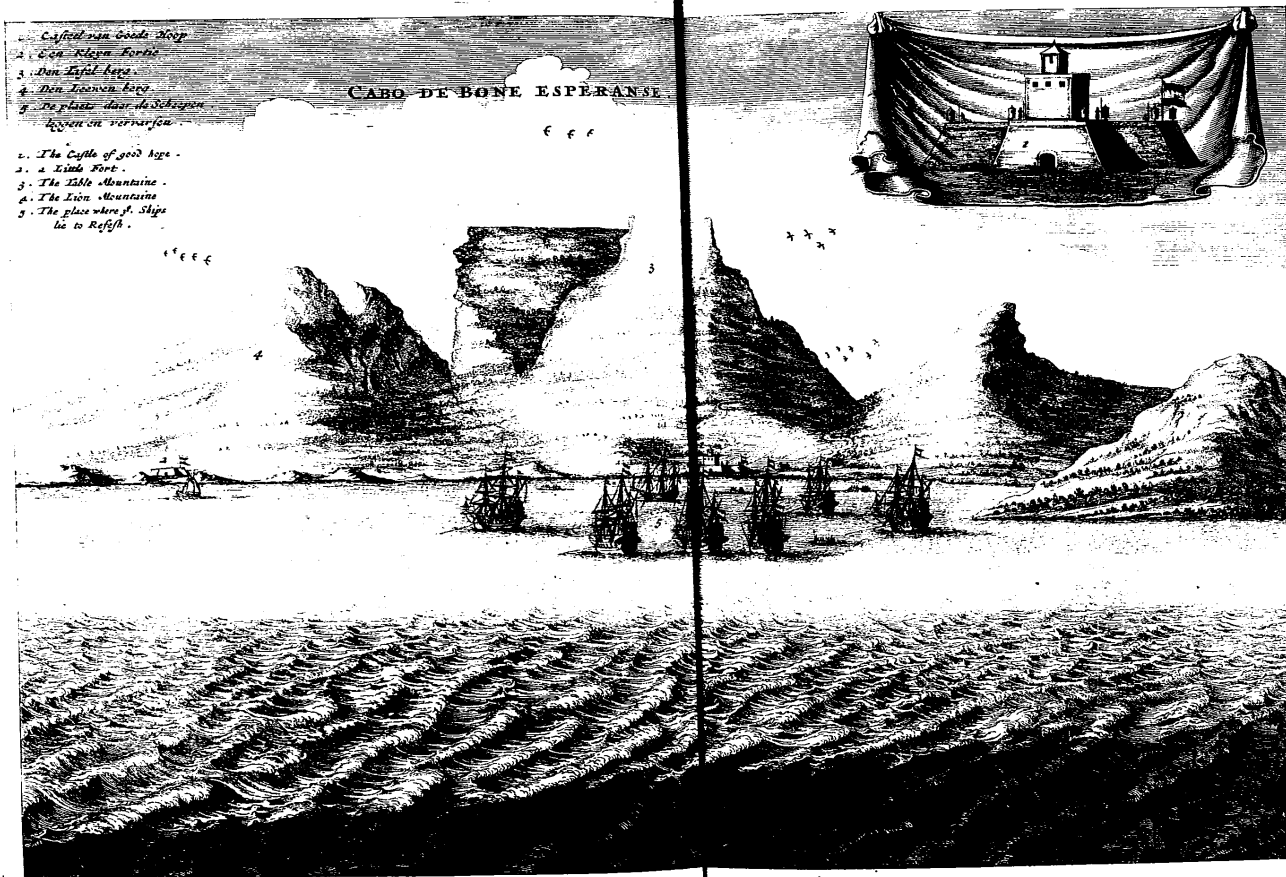
Soldanba-Bay.

Admiral de Thomas Roë.

Eighteen Miles North-West from the *Cape of Good Hope* lieth *Soldanba-Bay*, where the *Soldanbars* have their chief Residence. Some would make the Country lying at this Bay, an Island, contrary to the receiv'd Opinion of all Geographers; and to support their Fancy, aver, That it is divided from the Main Land of *Africa* by a deep Bay at the South-East side, and on the East side by a small River below *Table-Mountain*, and inhabited by five or six hundred People.

Table-Bay.

The most eminent and fairest place is *Table-Bay*, having on the South-side the *Conneys* or *Badgers-Island*. It contains four Dutch Miles in compass; so that



a whole Fleet of Ships may easily ride there, having under the Shore four Fathom water and Sandy ground, and Land-lockt against all Storms and Tempests, except onely the North-West Wind.

At *Table-Bay*, and the foot of the *Table-Mountain*, the *Netherlanders* have a Fort, for the defence and shelter of their Shipping in their Voyages; Built in a Quadrangular form; Fortifi'd with a great many Pieces of Ordnance, and a convenient Garrison of Souldiers, strong enough to repulse any Army of native Assailants: By which they have a Garden of fifteen Acres of ground, Planted with several Trees and Fruits, besides the Plantation on the other side of *Table-Mountain*, full as big again.

The Fort or strength of the *Netherland* West-India Company.

A Governor Commands this Fort, assisted by two Merchants, a Book-keeper, or Clerk, Accomptant, some Assistants, and a Serjeant over the Souldiers; all which are chief Men and Councillors.

Without this Fort, divers free people of several Nations have their residence, transported out of *Holland*; and maintain themselves chiefly by Tillage and Planting, but they pay for their Priviledge a part of their Harvest to the Governor for the Benefit and Advantage of the Company.

In the Latitude of four and thirty degrees, and forty minutes, Eastward of the *Needle-Cape*, lieth another Bay; first call'd *Flesh-Bay*, by reason of the abundance of Cattel to be had there.

Flesh-Bay.

This Bay, wherein lyeth a small Island, standing open to all Winds, except on the North; and at the West-side runs a Brook of fresh Water from the Mountain, yielding no small refreshment to Sea-men.

Eight or ten miles Eastward, you arrive at *Fish-Bay*, so nam'd from its abundance of Fishing.

Fish-Bay.

Fifteen or twenty miles Eastward hereof, in the elevation of four and thirty degrees, and thirty minutes, you discover *Muscle-Bay*; so call'd by the *Dutch*, but by the *Portuguese*, *Seno Formoso*, that is, *Faire-Bay*.

Muscle-Bay.

Next *Seno Formoso* follow *Seno del Lago*, that is, *The Bay of the Lake*, because the Sea hath walk'd into the Shore in such a manner, that it seems to be a great Lake rather than a Bay, containing many Islands and Havens; and amongst others, *Ilebos Ctaos*.

Faire-Bay.

Between these are three Capes plac'd in the Maps, viz. *Cabo de Sante Fransisko*, *Cabo das Sorras*, and *Cabo do Aregito*, and an Isle call'd, *The Island of Content*.

Somewhat higher Northerly, the River *St. Christopher* glides along; the *Portuguese* call it, *Rio de Sante Christian*, and the Inhabitants *Nagoa*; in whose Mouth three Islands are seen.

Rio de Sante Christian.

Next this River appears a Tract of Land, by the *Portuguese* call'd *Terra de Natal*, that is, *The Land of the Nativity of Christ*; so call'd, from the day of its first discovery.

The Southermost Countrey of these parts, is water'd by three known, besides many other unknown Rivers, viz. *The Sweet*, and *Salt River*, and *Rio de Jak-guelina*.

Rivers.

Just about the foot of *Lion-Mountain*, flows the *Sweet River*, which takes its beginning out of the descent of *Table-Mount*, and runs down very swiftly through, not above knee-deep. *Pigafet* will have this River take its Original out of the Lake *Gale*, between the Mountains of the *Moon* on the West-side, and to fall into the Sea by *False-Cape*: whereas the common *African* Maps place there the River *Kemissa*.

Sweet-River.

To

To the East, beyond *Terra de Natal*, opposite to this little River, in the year Sixteen hundred forty and four, some few *Dutchmen* erected a Fort or Bulwark, with four Angles, for the defence of this fresh water, but they never finish'd it.

Half a mile Eastward runs the *Salt-River*; so call'd from its plenty of Salt; for on a great place of Sand, three or four miles upwards, by heat and drought so much fine and white Salt continually grows, that a Ship might soon be Laden therewith.

Rio de Jackuelina hath its Original within the Countrey, and its Out-let about half a mile Eastward into *Table-Bay*.

As to the Air, quality of the Soyl, Plants, Beasts, Customs, Food, Cloathing, Arms, Language, Religion and Worship, of this people in general, we cannot say much, that little we shall speak, will have onely relation to the *Hot-tentots*, lying close to the Cape, as the *Garouchouquas*, *Goringhuiquas*, *Goringbaiconas*, *Cochouquas*, or *Saldanbans*, great and little *Cariguriquas*, and *Hofaas*; for of the rest, viz. the *Vanouquas*, *Cabonas*, *Sonquas*, *Mamaquas*, *Hensaquas*, *Brigondys*, *Hancumquas*, hitherto little or no information hath been had, other than that in general they agree with those that lie nearest to the Cape.

The Air about the Cape of *Good-Hope* is always Serene, Clear, and Temperate, and by consequence very Healthy, because neither the Heat parches, nor the Cold pierces too much. In *June* and *July*, blow the stiffest and sharpest storms of Wind from the Southerly Points, which continue till *December*, mix'd with Mists, Snow and Frost; so that the waters in *June* and *July* are often Frozen the thickness of the back of a Knife.

The Vale-Winds, or Hurricans, blow sometimes so terribly from the Mountains, which are commonly cover'd with thick Clouds, which hover there, and break with that violence, as if all above ground would be rent to pieces. At this time, when the Winds bluster and tear so horribly, they make a hollow Sea at the Point, which too often proves dangerous for Ships.

It Rains there in the Winter, that is, in *May* or *June*, so extremely, as if it did almost pour down, whereby the low grounds are laid under Water, yet without any prejudice; for after the falling away of the Water, the ground appears more fresh and flourishing.

The Soyl about the Cape, is in some places very rich and fertile, fit to be Husbanded, and to produce all manner of Fruits; although other parts be full of Clay, Stony, Gravelly, or Sandy: some Trees grow here and there, but so hard and knotty, as makes them fit onely for Fuel: yet the natives report, that in the Countrey there grow such Trees, that a hundred men may shelter themselves under one of them; perhaps the Indian Fig-Tree, by *Linschot* call'd *Ar-bar de Rais*.

There grow in the Winter, especially among the *Saldanbans*, certain little roots which they eat; some of them have a taste like Anniseeds, others like *Jerusalem-Artichokes*, others as Acorns.

The Valleys and Plains under, lie verdur'd with Grass and sweet Herbs, which being boyl'd with fresh Meat, make a pleasant Sallet.

Close by the Fort of *Good-Hope*, on a Mountain call'd, *The Vineyard*, the *Netherlanders* have Planted forty thousand Vine-stocks, which all at this day send forth lusty Sprouts and Leaves, and bear Grapes in such abundance, that sometimes they press Wine of them: They have there also Peaches, Apricocks, Chestnuts, Olive-Trees, and such like Fruits.

There



There grow wild upon the Mountains, and in the Valleys, and on the banks of the Rivers, many other sorts of Plants; as among the rest a peculiar sort of Tulips, *Sempervive*, *Fritillaria*, or Speckled Lillies, Penny-Wort, or Dragon-Wort with sharp pointed Leaves, Sorrel with knotted Roots, and white Blossoms.

The Tulip bears a bole bigger than ones fist, having thick Shells, but of a faint smell. The Blossom that shoots out before the Leaves in *April*, of a very high red colour, appearing very gloriously, and hath five broad, long, and thick Leaves; within having whitish red Stripes, and at the end a round Stalk of a span long, streak'd and speckled with purple upon a white ground. It grows upon the Mountains.

The Cape-Tulip.

The *Sempervive* or House-Leek, hath Leaves almost a finger thick, whitish green, and as big almost as the Palm of ones Hand.

The *Fritillaria*, or the speckled *Narcissus*, which some reckon as a sort of *Dentilaria*, or *Eminie*; hath in stead of Leaves, Sprouts of a fingers length, thick and juicy, with sharp and round broken edges like Teeth, of a pale purple above, and underneath green: At the Leaves comes a flower that hath five limber Leaves, sharp at the ends, with a high Crown or Tuft in the middle, hollow within, inclosing another flower, which hath also five Leaves, all yellow, but of a dark-brown at the ends, with some very red standards in the middle: this Plant hath no smell, and grows upon barren and Sandy Mountains.

The Sorrel with knotted Roots, shoots up a span in height, hath hard, pale green Leaves, long and slender, which stand aloft on the Stalk five or six together; for below the Stalk is void of Leaves.

Sea-Plants.

In the very Sea it self, about the Cape may be seen several Plants, viz. a Fort of Canes; by the *Portuguese* call'd *Tromba's*, which grow with Moss, being large and thick, in the fashion of a Cornet; some such (but longer) are found on the Cape, and the Island of *Tristan de Cunha*; from whence *Linschot* saith it flotes along, driven by the Wind thence to the West side of the Cape, near the Shore upon

upon sight whereof, the Sea-men infallibly know they are near this Coast.

Also *Sargossa*, a kind of a Lentil, drives along, being an Herb like Sedge, or Wild-Cresses; which are to be seen an hundred miles far and wide in the *Ethiopian* Sea, driven upon heaps.

They have also Coral, Tortoise-shells, Pearls, and in the *Salt-River* pure white Salt.

About *Cabo das Aguilhas*, or *Needle-Cape*, are Sharks-bones found, which the Goldsmiths use; although some are of opinion they came from the *Sea-Cat* or *Bleach*, with which that Sea abounds.

Cattel.

In the particular relations of this Countrey, we told you they had great store of Cattel; We will now only add, That the Oxen are very fair, fleshy, and thick, and some near half a foot higher than those among us; with very fine, slender, and long crook'd Horns: Others have their Horns flat and hanging down loose by their bodies.

They have infinite flocks of Sheep, very large, with long Legs, and Hair in stead of Wool; their tails are nothing but fat, and some of them so heavy, that they have weigh'd eighteen or twenty pounds and more.

The Woods, Valleys, and plain low Gronds, feed many wild Beasts; as Stags or Harts, Roe-Hindes, and wild Cows, who run together by sixty, seventy, yea a hundred in a Head. Badgers, of a red colour, but so slow in running, that a man may easily outstrip them, yet their flesh is accounted a pleasant food. Wild-Bears, Wild-Goats, Hares, Conies, Ringstreak'd Tygers, a fierce and dangerous Beast, Leopards, Wolves, *Rhinoceros*, and Elephants.

On the tops of the Mountains, keep multitudes of fierce Lions, which in dark Moons come out of their hideous Dens of shelter, and seek their prey close under the Fort; and therefore they always about the Inclosure (where the Cattel are kept in by night) kindle great fires to scare them away.

There are found great Beasts like Elephants, with two Horns at their Noses, such as the *Rhinoceros* hath one. It ordinarily goes swifter than a man, in its speediest course, hath a skin with short Mouse-dun hair, a tail and feet like an Elephant, straight and round ears, and a short bunch of black hair, in stead of a Mane on the Neck.

Here have been seen many Jack-alls, being a creature that by his quick scent discovers prey for the Lion, and is both his Guard and Spie.

The Ocean also produces many Creatures, as Sea-Rabbits, Sea-Dogs, Sea-Wolves, or Sea-Bears, who in the Summer swim in the Sea, but in the Winter remain under ground, and keep on Shore, and in the Cliffs.

The Sea-Wolves, or rather Sea-Bears, because with their paws and gestures more resemble Bears than Wolves, onely they have sharper Snouts, and are a fiercer Creature, biting cruelly; they exceed men for the most part in swiftness of running, so without two or three they are not to be taken.

On the Shore of the Rivers, are many Sea-Horses, Porcupisses, or Sea-Hogs, and Sea-Cats.

Fowls.

Many sorts of small and great Fowls are found here; as Partridges, Ducks, Sparrows, Geese, Wild-Ducks, Parrets will yellow Bills, More-hens, Wagtails, Gulls, Teal, Wood-Snipes and Water-Snipes, and Cormorants, being a black sort of Fowl, as big and as large as Ducks or Geese.

Pinguins.

Here also breed the *Pinguins*, with small thick Feathers, more like Bristles or Beasts Hair than Plumes; in stead of Wings they have a Leather Finn on each Foot, wherewith they swim; they have very tough Skins, are cruel in

biting,

biting, ready in diving, and keep as well in the Sea as at Land. They harbor in the Sedges, lie in a Burrow scraped out hollow, and lay their Eggs in the Sand, to the number of four or five, bigger than Goose-Eggs, and with a white Shell. They have so slow a pace that we easily catch them, or follow them to their Nests, which they defend with biting, and are not to be forced thence without Staves. Their Flesh is Oylie, and not good to eat, except they be two or three times boyl'd in fresh Water, and then fry'd in a Pan with Butter or Suet.

There are also Moor-Cocks, Marsh-Fowl, with red Bills and Legs, wild Peacocks, white Shovelers, as big as a Hen, with a Neck in two or three Joynts, Herons of three sorts, viz. blue ones, white ones, of a middle size, and black, as big as Sea-pies, which keep most in Moorish places; Cranes, several kinds of Hawks, Peacocks, Pheasants, Partridges, Ravens, Crows and Ostriches.

The Bird *Flemengos* increases here numerously; in bigness like a Goose, with long and red Legs, Bills, and Wings; the other parts have all white Feathers.

Flemengos.

Also white Lapwings, which flie so boldly, that they will come to the Muzzle of a Gun.

The Fowls which come from Land and frequent the Sea, are of divers sorts, as the *Antenagas*, great speckled Fowls, which many times sit upon the dry places within the Water about the *Needle-Cape*.

Alcatraces, a gray Fowl, almost like a Lapwing.

Pheasants, little bigger than Swallows, white-feather'd, with gray or black Specks, ringstreaked, and speckled in their Bodies, and therefore easie to be known from the other.

The *Gavoitoyns*, or *Dyvers*, which sit in the Water about the *Cape*.

Garagias, almost the same with the *Alcatraces*.

Jan-van-Genten, or white Plovers, tipped with black at the end of their Wings.

Another sort of great Fowls, call'd in *Portuguese*, *Mangas de Velludo*, or *Velvet-Parrots*, have black Tufts like Velvet on their Wings, and in flying hold them not steady, but flutter as Pigeons.

Eiders.

As the Air is thus replenished with good Fowl, no less doth the Sea, and other Waters abound with the variety of Fish, particularly one sort call'd *Huggen*, in shape like Carps, being of a very pleasant taste.

Rough Mulllets, Lobsters, Breems, and Crabs, of a large size.

Mussels also among the Rocks, and great and small Oysters with Pearls in them.

In *Table-Bay*, and thereabouts, play many Whales, and other great Fishes.

Bottle-heads, out of which may be boyl'd Train-Oyl as well as out of Whales.

The People which dwell about, and near the *Cape of Good Hope*, are of a middle Stature, Slouch-body'd, and uncomely of Person; of a Tawny colour, like *Mulletto's*: But those about *Flesh-Bay* are somewhat smaller. The Hair of their Heads in general resembles Lambs Wool, short and Curl'd, but the Womens thicker than the Mens, especially among the *Cobona's*. They have broad Foreheads, but wrinkled, clear and black Eyes, but all, both Men, Women, and Children, have *Camofie*-Noses, and blab-Lips. Their Mouthes well fashion'd, and bearing a proportionable bigness every way, with very clean and white Teeth. Their Necks are of an ordinary length, with narrow Shoulders, and long Arms, but about the Wrists very thin, their Hands well shaped, their

The Constitution of the
Kaffers, or Hottentots.

Fingers long, letting their Nails grow like Eagles Talons, which they count an Ornament. Most of them have their Bellies long and wrinkled, with Buttocks sticking out. Their Legs handsome, but small Calves, little Feet, especially the Women. They are swift of Foot, and so strong, that some can stop an Ox in his full course.

The Women are little of Stature, especially among the *Cochiqua's*, or *Saldanbars*: and some cut their Faces, as if they were drawn with a Pencil. The Married Women are so great Breasted, that they can give them into the Mouthes of their Children to Suck behind over their Shoulders, where they commonly carry them.

They are Unlearned.

All the *Kassers* are void of Literature, stupidly dull and clownish, and in understanding are more like Beasts than Men: but some by continual converse with *European* Merchants, shew a few sparks or glimmerings of an inclination to more humanity.

Notwithstanding this their brutish ignorance, they observe the Laws and Customs of the Countrey with as much seriousness and observance, as the most orderly People in *Europe*; as a proof whereof you may take this Instance: In the Year Sixteen hundred fifty nine, when the *Cape-men* happen'd to be at odds and controversy with the *Netherlanders*, being asked what cause they had for that Quarrel; gave for answer, that it was onely in return of the wrong done them by the *Netherlanders*, in taking away their Seed and Lands, as before we have more fully related.

They are kind and faithful.

In kindness and fidelity towards their Neighbors, they shame the *Dutch*, and all other *Europeans*, because whatsoever one hath, they willingly and readily impart it to others, be it little or much.

Sometimes by eating the Root *Dacha*, mixed with Water, they become Drunk, and then go about, not knowing what they do; others constrain'd by poverty, seek here and there to take what they can find from any body; but if it happen to come to light, their Skin must pay dear for it.

There appears also among them some sparks of Pride: for when they come to the *Fort of Good Hope*, they cast on their filthiest, greaziest, and most stinking Skins, and adorn their Ears and Necks with red and yellow Copper Beads, supposing themselves exceeding pompously dressed.

Like our Quakers.

Notwithstanding the meanness and poverty of their Condition, yet they bear a high mind, and are ambitious; they will rather fall to open enmity, than bow or give any reverence to each other; and he that gets the Victory, doth not onely play the Lord for that one time, but always vaunts and braves it over his vanquished Enemy.

The Clothing of the Men.

Their Clothing is very sordid, and vile, most of the Men wearing onely a Sheeps Pelt, or Badgers Skin, in manner of a Mantle about their Shoulders, with the hairy side commonly within, and ty'd under their Chin.

Such a Mantle consists of three Pieces, neatly sew'd together with Sineus of Beasts in stead of Threed. When they go abroad, or upon a Journey, they throw another Sheeps-skin, with the Wool on the out-side, over the undermost. Upon their Heads they wear a Cap of Lamb-skin, with the Woolly side inward, and a Button on the top.

Their Shoes are made of a *Rhinoceros's* Skin, and consists of a whole flat Piece, before and behind of a like heighth, with a Cross of two Leatherbands fasten'd to their Feet. Before their Privacies hangs a little piece of a wild Wood-Cat, or ring-streaked Tyger, or Jack-alls Skin, ty'd behind with two Thongs.

The

DRACHT en WAPENING der HOTTENTOTS.



The Hottentots' Clothing and their arms.

The Habit of the Women differs little from the former, being a Sheep-skin Mantle on the upper part of their Bodies, with the Wool inwards; but somewhat longer than the Men; also another Skin hanging behind to cover their back-parts, and a square Piece before their Privacies.

On their Heads they wear a high Cap of a Sheeps, or Badgers Skin, bound to their Heads with a broad Fillet: In all the rest following the Mens Garb.

No less uncomely are their choicest Ornaments, for the Men have their Hair dressed up, or adorned with Copper plates, white little Horns, and great Beads. They pull all the Hair out of their Chins, and daub their Faces with Black, and then anoint them with Grease and Tallow, and thereby seem as if they never were washed.

Those which dwell close by the Cape on the Shore, and come to the *Netherlander* Ships, presently run to the Cook's Kettle, or Pottage-pot, and anoint themselves with the Soot thereof, which they esteem a Princely Ornament.

Such as are rich, and have good stocks of Cattel, liquor the out-side of their Mantles and Caps with Grease; whereas the Poor wear them starved and unliquor'd. Also most of the Princes and Kings, and Kings Daughters, particularly the King of *Cocoquas*, his Vice-Roy, and Daughter *Mamis*, wear fat besmear'd Skins. In their Ears they hang great bunches of Beads, of which some contain ten or eleven Strings, each weighing near a quarter of a Pound. About their Necks they put red and yellow Copper Chains, or Bracelets of Beads, and upon their Arms Ivory Armlets, and forwards near the Wrists, Bracelets of Copper, which stick so close, that it makes their Arms sore, and sometimes come to ulcerate before they will lay them off.

Many of them wear as an Ornament, the Guts of Beasts, fresh and stinking, drawn two or three times one through another, about their Necks, and the like about their Legs.

Some wear a sort of Roots gather'd from the bottoms of Rivers, which in their Journeys through Woods, where Lyons, Leopards, and Wolves frequent, by the Fire side (which they kindle at the Place where they stay all night, for the driving away wild Beasts) they chew into little bits, and spit out of their Mouthes round about, with firm perswasion, that there is such vertue in them, as no Beast can endure the smell of it.

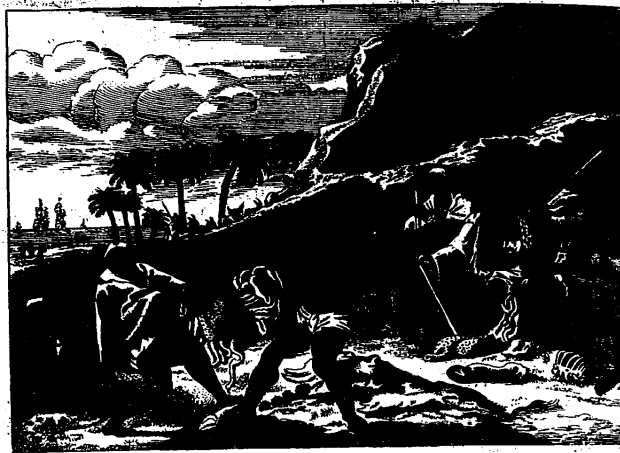
When they go abroad they have usually an Ostrich Feather, or a Staff, with a wild Cats Tail ty'd to it, in one Hand, in stead of a Handkerchief to wipe their Eyes and Noses, and beat away the Dust, Sand, and Flies, and in the other Hand a sleight Javelin.

The Women never go abroad without a Leather Sack at their backs, having at each end a Tuft or Tassel, and fill'd with one trifle or another.

Their Weapons, or Arms, are Bowes and Arrows, and small Darts, three, four, or five Foot long, having at one end a broad sharp Iron fixed, which they handle and throw very dexterously.

Their Food consists generally of onely a sort of round Roots, of the bigness of Turnips, digg'd out of the Rivers and other places, and then boyl'd or roast-ed to eat. They kill no great Cattel, but such as either by sickness, lameness, or age, are unfit to follow the Herd; nor any Sheep, except at a Wedding. They are utterly ignorant in all sorts of Cookery, and therefore fall upon dead Cattel like Dogs, eating it with Guts and Intrails, the Dung onely thrust out; and when they can find no defunct Beast, they look out dead Fish on the Shore;





as also Snails, Catterpillars, and Mussels. They find great relish in the Flesh of Sea-Dogs, or Badgers, which they kill in the Night, coming by thousands on Shore, with Sticks, and either raw, or half cold, and unwashed, they broyl in the Fire, and eat; not forbearing the most noysom Grease of Whales and other Draff cast on Shore. Train-Oyl, and Grease of a Stranded Whale at the Salt-River, broyl'd out by the Sun, they sup up by whole handfuls, and cut Collops out of the Flesh, which they bury under the Sand to eat afterwards. Some time they tear pieces of their dry'd hard Sheeps-skin Mantles or Cloaks, with their Teeth, and eat it.

They take great delight in our Bread, for which they are willing to barter Cattel. The Honey found in the Woods they eat up Wax an all; and in stead of Physick administer to the Sick, Cabbages, Coleworts, and Mustard-Leaves, with a little beaten Lard boyl'd with it.

Drink.

Their common Drink is Water, or Mille; but they are very greedy of Brandy or Spanish Wine, as also of Tobacco, but quickly become Drunk with it.

They use no Trades, Handicrafts, or Arts; with Bulrushes make Mats, wherewith they cover their Houses; they Forge the sharp Heads of their Lances being Iron; in the doing whereof they use onely a Stone and Hammer, making it malleable with Wood-Coals.

Employment.

The *Goringbaica's* dwelling by the Cape, employ themselves in Fishing, which they sell to the *Netherlanders* for Bread and Tobacco. Most of the other have no skill therein, nor any Vessels to go out to Sea, so that in all Journeys they go by Land, and on Foot. In stead of Horses they have great Oxen, who carry their Goods and Commodities from one place to another, which they lead and guide with a Stick thrust through their Noses, as with a Bridle.

The *Cochoqua's*, or *Saldanbars*, are a kind of Herdsmen, and live by keeping of Cattel, whereof they have above an hundred thousand Head, all very fair, besides as many Sheep. The like do the *Carigwiqua's* and *Hofaa's*: None amongst them all Sow, or Plant, but onely the *Hesfagua's*. When they perceive any wild

wild Beasts in the Night, whether Elephants, Elans, Rhinocerots, Lyons, Tygers, Bucks, or Horses, then all the stoutest Men run forth, and make a great noise to fright them away. But if by day any devouring wild Beast appear, then all that can carry Arms go forth, every one provided with two or three *Assagys*, or Lances, and encompassing the same with extraordinary outcries and shoutings, they let fly their Darts, and Shoot, as at a Mark to wound and kill him.

When a person falls in Love with a Maid, he desires of his Father, that he may Marry her, who consenting, he goes to the Father and Mother of the Maid, entreating the same: and when the Parents grant his Suit, the Daughter receives, and as a sign of her acceptance, and in confirmation of the Marriage, she puts about his Neck, not a Gold Chain, but a fat Cows Chitterling, which he must wear till it drop off. Then two of the fattest Sheep are sought out of the whole Flock, and kill'd, part of whose Flesh being boyl'd, and part of it roasted, none may eat but the Marry'd couple and their Parents; and without this Ceremony the Marriage would not be accounted lawful. The Skins cut in small pieces, and the Hair taken off, then beaten upon a Stone, and so laid on hot Coals; they eat with a very great appetite. This pitiful Feast ended, the solemnity of the Wedding is over.

Marriage.

As to their constancy in Love, they are as in other places, some quickly nauseating the ties of Marriage, while others observe it with a most affectionate strictness. For the manifesting of the constancy and true Love amongst some of these Salvages, we will give you two remarkable Stories, the one of a Widow, which through excess of grief and sorrow for the death of her Husband, leapt into a Pit full of Wood, set it on fire, and burnt her self to death: the other of a young Maid, which for grief threw her self down from a Rock, because her Parents had caus'd her Lover to be severely whipt with Thorns, for Lying with her against their consents.

Whether by the goodness of the Air, or the natural strength of their Constitutions, these People attain so great an age, as generally they do, remains a doubt; but this is certain, that most of them live to eighty, ninety, or a hundred, and some to a hundred and ten, twenty, or more years.

They bury their Dead sitting in a deep Pit stark naked, throwing the Earth upon their Heads with a great heap of Stones over all, to preserve the Corps from being raked out of the Grave by wild Beasts.

Funerals.

When a Man or Woman dies, all the Friends to the third degree of Consanguinity, must by an ancient custom cut off the little Finger of their left Hand, to be bury'd with the Dead in the Grave; but if the Deceased had in his Life any Cattel, and leaves some Relations to whom they might come by Inheritance, they must cut off a Joynt from each little Finger before they can take the Cattel: for the Sick cannot give away the least thing on his Death-bed, from those to whom it falls by Inheritance.

Inheritance.

As soon as any one falls sick, those about him fetch one skill'd in Herbs, who with a sharp two-edged Knife lets them blood on their Back, then burns them on their Arms, with a red hot Iron, and drops thereon some Juyce of Herbs, with new boyl'd sweet Milk: And if this work not a Cure, they give them over for Dead.

Those which rob in the Day, if they be catcht in it, are beaten by the King, or *Choeque* himself with a Stick, without other punishment; but those which Rob in the Night, receive upon discovery a more severe punishment

in this manner inflicted. The Offender is first for a whole day tied Hand and Foot, being neither allowed Meat or Drink : On the second day some of the Eldest go to the *Coebque*, to ask if they shall proceed in the Execution, which is done without any Condemnation or Tryal, but not without sufficient Testimony ; whereupon the King, with a great Train of People following him, comes to a Tree, where he commands the Offender to be brought before him, whom they bind to the Tree, and very severely whip all over his Body, that the Blood runs down to his Feet. After this, being turned with his Face towards the King, a sort of Gum, or Rozin, melted in a Pot, is poured over his naked Body, from his Neck running down upon his Breast, so that the Skin immediately peels off ; then they let him loose, and give him some Meat, wherewith a little refresh'd, they tie him again Neck and Heels, and so leave him three days : And lastly, after the enduring all this pain, he is sometimes banish'd, and thrust from their Society.

When any are found in Fornication, the Parents force them to Marry immediately, if they have a competency of Estate : But if that cannot be effected, then they wait to know if the Woman be with Child ; and then they enforce a Conjunction, though the Person be so mean that he cannot maintain a Wife.

When any Person, Rich or Poor, is discover'd to have committed Incest, they believe such People cannot be punished enough, because they say it is an unpardonable offence ; and this from the meer Light of Nature : And therefore they punish the Transgressors with death, the manner this.

First of all the Man hath his Hands and his Feet drawn together with a Cord, and so put into a Tub till the next day, and the Woman set by it. The second day they take him out, and so Manacled set him under a Tree, fastning his Head to a strong Bough, which one pulls and holds down ; then they cut off one Member after another : Afterwards they let the Bough spring up again, with the mangled Body upon it, for a Spectacle to other Evil-doers.

The Man thus dead, they bring forth the Woman, whom bound round about with many dry Shrub-Bayins, her Hands and Feet tied fast together, they set Fire to the Bushes, and so burn her to Ashes.

A little above five years ago it hapned that a certain Person, a great Friend and Acquaintance of the *Coebques*, or King of the *Saldanbars*, committed Incest ; yet for all that, without respect to his Person, he did Justice upon him.

If any Man of Wealth and Quality, or reputed Wise, through fury or rage stab or wound another to death, they take him and beat his Brains out against a Tree, and put him into the Grave with the murdered Person ; for they say, Such a Person being endued with more Understanding, ought to know better, and to give a good Example to others : Whereas on the other side, poor simple People are permitted to ransom their Lives by a Payment of Cattel. Some, for Offences which deserve Death, have their Knees nail'd through, and an Iron Pin fast driven into each Shoulder, so dying a lingering death.

They live like the *Arabians*, in the Fields, in Huts made of slender crooked Poles, set round and cover'd with Bulrush-Mats : Some of these are so large, that conveniently ten or twenty Men, with Women and Children, may dwell in one of them ; though others are much less, and some so small, that they can take them up, and run away with them. The Fire-place lieth in the midst of the House ; but they make no Funnels to carry up the Smoke.

They kindle Fire with an excellent dexterity, by rubbing one little hollowed Stick upon another very hard for a great space.

Incest.

How they are punish'd.

Punishment for killing and wounding.

Their Houses.

All

All these *Hottentots* speak one and the same Language, which for the difficulty of the pronunciation cannot be learn'd, to the great retarding and hindrance of further Discoveries. In all Discourse they cluck like a Broody Hen, seeming to cackle at every other Word : So that their Mouths are almost like a Rattle or Clapper, smacking, and making a great noise with their Tongues.

Some words they know not how to utter, but with very much ado, and they seem as if they fetch'd it out behind, at the bottom of their Throats, and as the People in *Savoy* that live near the *Alps*, who by drinking Snow-water have great Crops or Swellings under their Chins. *Brokwa* in their Language signifies Bread, *Kabou* denotes to sit down, *Bou* is an Ox, *Ba*, a Sheep, and *Kori*, Iron : But now many of them which dwell close to the Fort of *Good Hope*, by daily Converse with the *Netherlanders*, speak Dutch ; as some who have been with the *English* in *Bantam*, stammer some broken *English*.

They have no inclination to Trading, neither hold they any Correspondence with Foreign People. Iron and Copper were the onely Commodities desired by them ; the former for Arms, the other for Ornament ; both which they so esteemed, that in a Voyage to the *Indies*, in the year Fifteen hundred ninety five, the *Dutch* had in Barter with these People, for a Cutting-knife, a fair Ox ; for a Bar of Iron of seventy pounds, broken into five pieces, two Oxen and three Sheep ; for one Hook-knife, one Bill, one Ax, one short Iron Bolt, and some pieces of Iron, three Oxen and five Sheep ; and for a Knife, one Sheep. But at this day, grown wiser by Converse, and the abundance of Commodities carried thither, they prize their Cattel at a much higher rate, and their former fair dealing is not now found amongst them.

Tobacco, Brandy, and Copper, they chiefly desire at present ; but the yelow the better : So that for four pieces of Copper, as big as the Palm of ones Hand, and a piece of Tobacco, they usually buy two Cows.

Some of these People have Elective, others Successive Kings or Governors ; but all their Powers not able to make above four or five thousand Men, and those living dispersedly in several Plantations, far distant from each other.

Religion is an absolute stranger among all these Salvages, inasmuch that they never worshipped either God or Devil ; yet they say and believe there is a Divine Power, which they call *Humma*, which causeth Rain, Winds, Heat, and Cold ; but will not worship him, because he sends sometimes too much Heat and Drowth, and another time an overflux of Rain, contrary to their desires.

Secondly, They imagine, that they can stop the Rain, and allay the Wind at their pleasure. First, To cause Rain to cease, they lay a small Cole of Fire on a Chip, in a little Hole digged in the Ground ; and upon that Hole they lay a Lock of Hair pull'd from their Heads, and cover up the Hole with Sand ; when the Hair begins to stink, then they make Water upon it, and so run away shrieking. To lay the Winds, they hold one of the greasiest Skins upon a long Stick aloft in the Air, till the Wind has blown down the Skin ; and then vainly think the power of the Wind smothered thereby.

When the New Moon begins first to be discerned, they commonly in great Companies turn themselves towards it, and spend the whole night in great joy, with Dancing, Singing, and Clapping of Hands.

They have a Musical Instrument, made with a String like a Bowe, and a split Quill at the end, which being blowed yields a low sound.

Conney,

Language.

Trade.

Governments.

Religion.

Conney and Badger-Islands.

Northward of the *Great Cape* lie three Islands in the Sea, viz. *Conneys*, *Badgers*, and *Fransh Island*. The *Conneys Island*, so called from the many Rabbits breeding in the Cliffs, and on the Shore, lieth before the Mouth of *Table-Bay*, a League or thereabouts from the Land, five Miles Southward from *Badger-Isle*: It contains a Mile and a half in compass, but more over-grown with Bushes than the *Badger*, which receiv'd its name from the abundance of Rock-Badgers there found.

Spilker. Voyage. 1601.

Neither of these have any fresh Water; and although the Ground be sandy and full of Bushes, yet they bear many good Herbs and Flowers, and abound with Cattel.

The Conneys were first brought thither by the *Dutch*, in the year One thousand six hundred and one. The Sheep, carried thither first by the *English*, grow extraordinary fat, and increase exceedingly; so that some have been found whose Tails were five and twenty Inches thick, and nineteen pound in weight, with four and thirty pound of Sewet about the Kidneys, besides the Fat that came from their Flesh; but the Meat gives no satisfaction in the eating, by reason of the exceeding fatness.

There are many *Penguins*, and thousands of *Meuwen*; and yet for all this plenty, they both lie desolate, and not inhabited.

A little Northerly lies the *Fransh-Island*, equal in all things to the aforementioned, and as them, without Inhabitants.

T H E
E M P I R E
O F
M O N O M O T A P A .

The Empire of Monomotapa.

This Empire, by *Joseph Barras* call'd *Benomotapa*, and by *Sanutus*, *Benomotaxa*, lies up within the Countrey, before the Kingdom of *Sofala*, near the Sea, inclosed between *Rio de Spirito Santo*, or *Magnice*, and the great River *Quama*; both which by some are taken for two Branches of *Zambere*.

Borders.

It spreads Southerly towards the *Cape de Bona Esperanza*, having in the North for Borders the Kingdom of *Monimuge*, or *Nimeamue*, and the River *Quama*; in the East, the Sea-coast of *Sofala*; in the West and South, the River *Magnice*, and the neighboring Mountains. *Cluverius* conterminates it in the East, South, and West, with the great Ocean; in the North, with *Congo*, the *Abyssines*, and *Zanguibar*.

Others.

The signs.

Its Length, between the Lake *Ro* and the *Ethiopick Sea*, together with the Mountains of the Moon, *Cluverius* reckons to be four hundred *Dutch Miles*; and the

the Breadth, between the Head-Fountains of *Nilus*, and the *Cape of Good Hope*, three hundred *Dutch Miles*: For all the little Kingdoms, from the River *Magnice* to the *Cape of Good Hope*, are said to acknowledge the Prince of *Monomotapa* for their Supreme Lord. But the whole Compass of this Countrey is accounted by many but seven hundred and thirty five *French Miles*.

The Imperial and Royal Court, being the Chief City, is call'd *Banamotapa*; although by *Vincent le Blank*, *Madrogan*, lying six days Journey from a great House call'd *Simbaee*, or *Zimbaoch*, and five Miles from *Sofale*, towards the West.

Chief City.

The Houses have almost sharp Roofs, very large, built of Wood or Earth, very finely, and whited without and within.

Houses.

The Palace of the Emperor carries a vast extent, having four Eminent Gates, and very many large Chambers, and other convenient Apartments, guarded round about with Watch-Towers, and within hung with Cotton Hangings of divers Colours, wrought with Gold, and richly Embossed; as also overlaid with Tin gilt, or, as others say, cover'd over with Plates of Gold, and adorn'd with Ivory Candlesticks, fastned with Silver Chains: The Chairs gilt and painted with several Colours: The four chiefest Gates of the Court richly Embossed, and well defended by the Life-Guards of the Emperor, whom they call *Sequender*.

The Kings Palace.

The Emperor keeps a great Train of Servants, who all attend in good order, bowing of the Knee when they speak to him. His Meat is serv'd up to his Table in *Pourcelaine*, round beset with Gold Branches.

Other Principal Cities are *Zimbas*, a Mile and half from *Sofale*; *Tete*, where the *Portuguese* Jesuits have their Residence; *Sena*, &c.

Certain War-like Women, like the ancient *Amazons*, do possess a peculiar Territory, appointed for them by the King; although *Sanutus* appropriates to them a particular Kingdom upon the Borders of *Damout* and *Gorage*, more towards the South.

The Residence of the Amazons.

Not far from *Monomotapa* is the Province of *Chitambo*, wherein stands the City *Tambuwa*.

The Kingdom of Chitambo.

This Kingdom hath the benefit of a temperate Air, and enrich'd with luxurious Valleys, which, though not Inhabited in all Places, affords Provision of Cattel, and Fruits sufficient to store both themselves and Neighbours; nor is it destitute of pleasant Woods, stor'd with variety of Fruit-Trees, and in some places abundance of Sugar-Canes, that grow without Planting, to the increase whereof, the Rivers and Brooks that besprinkle the Countrey do not a little help.

Air.

Plants.

The greatest Wealth of the Countrey consists in Oxen and Cowes, with them more highly esteem'd than Gold or Silver. They have no Horses, nor other Beasts for Carriage besides Elephants, which flock together by whole Herds in the Woods. They shew a Beast call'd *Alfinge*, resembling a Stag or Hart; and Ostriches as big as Oxen. There grows upon Trees call'd *Koskoma* a Fruit of a Violet Colour, and sweet in taste; of which whoever eats plentifully, it purges them so violently, that a Bloody-Flux, and at length Death follows upon it.

Beasts.

Here are found several Gold Mines in the Bowels of the Earth, and also in some of their Rivers, for which the Inhabitants dive in the Stream, and take it up with the bottom from the Mud, and so pick it out; which Gold-diving they also practice in divers great Lakes, spread far and near in this Kingdom; for

Gold Mines.

for which cause the King of *Monomotapa* is not without reason call'd by the *Portuguese*, *The Golden King*.

The Constitution of the Inhabitants.

All the Inhabitants have short and black curl'd Hair, and, as *Linschot* saith, are of a middle Stature; though *Pigafet* makes them a kind of Giants. They are well set, of a sound Body, of Complexion black, very apprehensive and quick of Understanding, much addicted to War, and apt to make Insurrections upon any trivial cause.

Their usual Food is salt Beef, Milk, and a little Verjuyce, and Oyl of *Sesimios*; Their Bread made of Rice, *Mille*, or of the Root *Ignamees*, which they boyl in Basons; The Drink of the Common People, Milk; but of the King, and the Grandees, Wine of Honey, or Meath, which they preserve in Ox-horns; or Wine of Palm, made delicious with Manna, Amber, and Musk.

The King bestows every day in Perfumes two pound of Gold, which certain Merchants furnish him with: For the Torchcs and Lights which he uses are mix'd with sweet Odours, which he causes to be born before him in the night, being set in a richly Embroider'd Pavilion, carry'd by four Noble-men, follow'd by a great Train, and cover'd over with a Canopy, in manner of an *Umbrella*, set with Precious Stones.

The King never gives Audience to any Man when he Travels, or is ready to take a Journey; neither goes he out of his Palace, but upon some well-order'd Beast, an Elephant, or the before-mention'd *Alfuge*.

The Kings Clothing.

The King may not Clothe himself but according to the manner of his Ancestors, in a long Cloak, made in that Countrey; for he weareth no Foreign Garment, for fear of Poyson; and upon that, a long and great Cloth, in form of a Coat or Womans Gown, which comes to his Knees, and from thence to his Middle button'd up, with a costly Knot upon his Shoulder. He wears usually at his Girdle a Spade with an Ivory Handle, and in his Hand two Arrows, intending by the Spade to give his Subjects to understand, That in time of Peace they ought to be diligent in Tilling the Land; by one of the Arrows, That he hath power to punish Evil-doers; and by the other, that he must offend his Enemies.

Apparel.

The Inhabitants go naked from their Necks to their Girdle; but from thence down to their Feet they have Garments of Cloth of divers Colours, and of Wild Beasts Skins, and their Privacies hidden in small Purses. The Eminentest Persons wear a Skin with a Tail behind them hanging down to the Ground: But *Sanutus* saith, Their Apparel is made of Cotton Cloth, or great *Indian* Stuffs wrought through with Gold Wyre.

The Women go naked as long as they are unmarried, only wearing a small Cotton Cloth before; but as soon as they are married, and have Children, they cover their Breasts and Bodies with Cotton Clothes.

Every one may have as many Women as he can maintain; but the first is accounted the Head of the Family, and all the rest are at her service; and her Children, after the Fathers death, inherit all the Estate.

The Women are here in so much esteem, that the Kings Sons, if they meet a Woman on the way, must step aside.

The Houses are built of Wood like Tents, and cover'd with Straw for a Defence from the Rain; but the Richer, and Persons of Quality, have them somewhat more handfom and convenient.

Honor shew'd to the dead.

Jes. Barret, lib. 10.

The Inhabitants so honor their Dead, that if one of their Friends, or a Woman that leaves Children, dies, after the rotting of the Flesh, they preserve the

Bones,

Bones, and mark them for distinction from others, in an open Court, whither they come every seventh day cloth'd in white Apparel, and set boyl'd Flesh with Bread on a Table cover'd with a Cloth; then having pray'd to them for the Wellfare of their King, they eat up the Meat.

The People are charged neither with Taxes or other Payments to the King; but when they desire to have Audience from him, they carry a Present with them, by reason it is contrary to the Custom of the Place, that an Inferior should speak to a Superior without bringing a Present, for a sign of Obedience and Honor: And all the Persons of Quality are bound to serve the King seven days in thirty.

Revenue of the King.

The Merchants that Trade there must also give some Presents to the King, for the neglect whereof they incur his Displeasure.

The Wealth of this Countrey consists in Gold found in Mines and Rivers; which though little valu'd, yet they narrowly search for, because they find it necessary for the Purchase of Outlandish Merchandizes. This thirst of Gold hath made the *Portuguese* so industrious in their Quests, that they possess some Mines thereof in a Tract of Land above sixty Miles from *Monomotapa*.

Riches, *Ja rik* lib. ca. 45. *Sanut*, lib. 1.

Their Arms are Bowes, Arrows, Ponyards, and Hangers, or Scymitars.

Arms.

The Emperor keeps continually a strong Army, consisting all of Foot, for they have no Horse; besides a stout Party of Valiant *Amazonian* Women, which March and Fight as well as the Men, burning off their left Breasts, that they may shoot with the more readines and ease. They carry the same Arms with the Men, and shoot backwards or behind them when they fly; but when they observe the following Enemy to Retreat and draw off, they suddenly face about, and fall upon them, committing great Slaughter.

None washes their Hands or Face during the Wars: Every one carries his own ordinary Provisions; but the King provides Sheep and Oxen. They cut off the Members of those they take in Battel, and drying the same, present it to their Wives, to wear for an Ornament about their Necks; and she that wears most of them, hath most respect, because it testifies her Husbands Valour.

Before the *Portuguese* became Masters of this Coast, all the Kings acknowledged this of *Monomotapa* for their Emperor; and still several of them own him, and pay Tribute yearly.

Government. *Ofir, de Rebus Emanuel*, lib. 4.

The Emperor hath several Great Lords his Vassals, and for the better holding of them in Obedience, according to an ancient Custom, keeps their next Successors, upon pretence to be honorably brought up, in his Court; though in truth to be as Hostages for their Fidelity. He sends also Agents every year to his Substitute Kings and Lords, to give them new Fire, with command to put out all the other. When the Agent comes to the Court of one of these Lords, every one must put out his Fire, and not kindle it again before the Agent has made a new one, from whence all the Subjects of this Lord must fetch and carry it into their Houses. He that seems unwilling in this Work, is taken and punish'd for a Mutineer.

The King keeps commonly a thousand Women, or more, being all Daughters of his inferior Lords; but the first married commands the rest, let her be never so mean.

The Chief Sovereign is call'd *Benomotapa*, that is, *Emperor*, or *Mummomotapa*, according to the Relation of *Texeira* a great Traveller.

Title of Honor. *Jes. Barret*, lib. 10. ca. 11.

The King receives and expects extraordinary Honors from his Subjects, by whom serv'd on the Knee, as we have said; onely the *Portuguese*, *Moors*, and his

his chiefest Favourites may speak to him standing: when he drinks, all the Spectators sing aloud in his praise: all his Attendance and Retinue, remain sitting in his presence, *in alto silentio*, without daring to utter one word.

The King and all his Justices, are very strict in the prosecution of their Office and Duty, to punish Offenders with great severity.

The Sentences of these Judges are establish'd by the Emperor, and the Offender immediately punish'd: As soon as any one hath committed an offence, he is punish'd in the Field, while the Fact is fresh in memory; but if it require to keep the Offender some days, they tie him under a Tree, and set upon him a Watch, by reason they have no Prisons, so that the Offender seeing no way to escape, poysons himself; so by a sudden death, to be freed from the cruelty of a lingering punishment. When any injures another without a cause, they lay him naked upon the earth, and cruelly beat him with a Rope full of knots, which punishment the Judges themselves are subject to, and the greatest Lords and Magistrates, besides the Confiscation of their Estates and Offices.

If the Judges have any difficult business, whereof they can find no proof, they give the suspected person the Bark of a Tree cut small, in Water, and if he can keep that potion without Vomiting, they clear him, otherwise they condemn him to death.

These People are for the most part Pagans, they call their chiefest God, *Maziry*, that is, *The Creator of all things*. They shew great reverence to a certain Maid call'd *Peru*, in whose honor they shut up their Daughters in Cloysters as Recluses.

Religion.

Moreover, they set apart as Sacred, some days of the Moon, and the Birth of their King; but the innumerable number of Erroneous Opinions, darkens all the Splendor of their Belief, which they should have to God the Creator of Heaven and Earth. But the earnest endeavour of the *Portuguese* Jesuites, hath converted many to Christianity, and brought them to receive Baptism.

In the Year Fifteen hundred and sixty, the King himself, with his Mother, and above three hundred Nobles, and chiefest Lords of the Realm, were Baptiz'd by the hands of the Jesuit, call'd *Gonzales Sylveyra*; but afterwards, at the instigation of some *Mahumetans*, he was slain by the King's command, with the imputation of a Sorcerer; but a little time discovering their malice, they made satisfaction for his undeserv'd death, with the loss of their own Heads.

The Kingdom of AGAG, and DORO, with the Territory of TOROKA, or BUTUA.

Amongst the substitute Dominions of *Monomotapa*, are *Agag*, and *Doro*, bordering in the East, on the *New-Land*; and in the West, at the Kingdom of *Takua*.

Toroka, or *Torea*, by some call'd *Butua*, or *Buttua*, takes beginning according to *Linschot* and *Pigafet*, at the *Fish-Cape*, and so to the River *Magnice*, or *Sante Esprit*;

Esprit; having in the South, the foot of the Mountains of the Moon, and the aforementioned *Cape*; in the North, the River *Magnice*; and in the West, the Stream of *Bravagull*.

The chiefest Cities, are *Zenebra*, and *Fatuka*.

In this Countrey, far to the In-land on a Plain, in the middle of many Iron-Mills, stands a famous Structure, call'd *Simbae*, built square like a Castle, with hew'n Stone, of a wonderful bigness; the Walls are more than five and twenty Foot broad, but the height not answerable; above the Gate, appears an Inscription which cannot be read or understood, nor could any that have seen it, know what people us'd such Letters.

The building *Simbae*.

Near this place are more such Buildings, call'd by the same name, signifying, a Court, or Palace; and for that, all the places where the Emperor at any time makes his abode, are call'd *Simbae*; this Building is guest to be one of the King's Houses.

The Inhabitants report it a work of the Devil, themselves onely Building with Wood, and aver, that for strength it exceeds the Fort of the *Portuguese* at the Sea-shore, about a hundred and fifty miles from thence.

The Emperor keeps a Garrison in it, as well for the safeguard of the place, as of several women he maintains there.

A little way from the Sea-shore, are many beautiful places richly Verdur'd with Grass, and stockt with Cattel, but destitute of Wood; so that the Inhabitants use the dry'd Dung of Beasts for Fuel.

They have many rich Gold-Mines, whereof *Boro*, and *Quitici* are the names of two, lying about a mile and a half from *Sofala*.

Gold Mines,

The Habit of the People is but mean, being onely the rough Skins of Beasts.

Clothes;

The Wealth of the Countrey, besides the beforemention'd Mines, consists in Elephants-Teeth, whereof they sell infinite numbers; and Salt, which they send abroad into most parts of *Africa*, to their no small advantage.

Riches;

The City *Fatuka* boasts great abundance of Gold, Silver, and Pretious-Stones, beyond all her neighbors.

They have a Prince of their own, but a Vassal to the Emperor; his name *Buro*.

Government;

The Countrey of INHAMBANE, and INHAMIOR.

THis Kingdom lies a little within the Countrey, under the *Torrid Zone*; having for its Metropolis a City call'd *Tonge*.

Jarrish. lib. 5. c. 9.

The heat is so great, that the people of *Europe* residing there for Trade, are not able to endure it, but are discommoded by several strange and troublesome diseases.

The Inhabitants generally keep to their ancient Idolatry, though many by the diligence of the *Portugal* Jesuites, have embrac'd the Christian Religion; and in particular, as we told you, *Gonzalves Sylveyra*, in the year Fifteen hundred and sixty, Baptiz'd the King and his whole Court.

The place where the King keeps his Court, lieth about half a mile from the Town *Sema*; the residence of many *Portuguese*.

F f f

The

The Kingdom of MONOE-MUGI, or NIMEAMAYE.

The borders of the Kingdom of *Monoe-Mugi*,
Pagfet. lib. 1. c. 9.
Congo.
Farris. lib. 3. c. 3.

THE great Kingdom of *Monoe-Mugi*, or *Mohememugi*, by others call'd *Nimeamaye*, scituate over against *Mombaza*, *Quiloa*, and *Melinde*, hath for Northern borders *Abyssinies*, or *Prester-John's* Countrey, and the Kingdom of the great *Makoko*; in the South, *Monomotapa*, and *Mosambique*; in the East *Mombaza*, and *Quiloa*; in the West, on the River *Nyle*; on the North-side between that and *Prester-John's* Countrey, lie some small Kingdoms, which being weak of Forces, sometimes pay Tribute to the King of *Monoe-Mugi*, and sometimes to the *Abyssinies*.

Cloathing.

These Countreys abound with Gold, Silver, Copper, and Elephants; The Inhabitants said to be white Skin'd, and of bigger stature than the *Europeans*, go naked on the upper part of their bodies, but over their nether parts wear Silk or Cotton.

They use also for Ornament, Chains, or Bracelets of Chymical Stones, which glister like Glasse, and are brought from *Cambaye*: These Beads serve them also in stead of Money, Gold being of no value with them.

This King holds an amicable correspondence with *Quiloa*, *Melinde*, and *Mombaza*, by which means Silks, Cotton-Stuffs, the afore said Beads of *Cambaye*, and many other Commodities are brought into the Countrey, and barter'd for Gold, Silver, Copper and Ivory.

He liveth also in a League of Peace with the great *Makoko*; whereby from hence some *Black* Merchants have Converse and Trading with the *Portuguese*, that keep their Markets in the Kingdom of *Fungeno*, as also in *Pombo d' Okango*.

At the end of this Kingdom, on the East, by information of some *Black* Merchants of the Kingdom of *Nimeamaye*, given to several *Portuguese*, lieth a great Lake, out of which many Rivers (by them unknown) take their Original: adding moreover, that in this Lake are abundance of Islands, inhabited by *Blacks*; and that on the East-side of these Lakes, Land may be seen, where sometimes they hear the sound of Bells, perhaps brought thither by the *Abyssinies*; and discern some Buildings, which they suppose Churches; from this East-side, sometime in Boats there came *Tauncy-Men*, and by chance *Blacks*; yet the sides of the Lake are possess'd by persons yellowish, with lank or uncurl'd Hair hanging down at length, who daily come to Trade with the foremention'd Islands. They of *Pombo d' Okango*, being ask'd, how many days journey they had from *Okango* to this Lake? answer'd, that at the speediest they could scarce arrive there in sixty days.

The Valleys between *Okango* and this Lake, are related to be exceeding fruitful, being enrich'd by many pleasant Springs, frequented by divers sorts of Beasts and Fowls, shadow'd with very fair Palm-Trees, whereof the Inhabitants make Wine and Oyl; and so much Honey in many places, that it lieth like Dew upon the ground. No Christian hath ever penetrated thus far, nor indeed are willing, partly because of the desolate and untrodden ways thereof, and partly for the intemperance of the Air; but principally for fear of the *Jagers*,



Jagers, the cruellest and most inhumane people, which keep here in great multitudes.

These *Jagers* are like in Manners, Wars, and Savageness to the *Jages* of *Anasco*, for they eat up all those that they take Prisoners in the Wars, or serve them as Slaves; and for Ornament have also Feathers stuck through their Noses, and both the upper Teeth before are struck out; without which marks none can be receiv'd in their Bands or Companies, as we have at large before related.

The Kingdom of SOFALA.

THE Kingdom of *Sofala* lieth between the Rivers *Magnice* and *Quama*, upon the last of which it borders in the North, and the Kingdom of *Angoche*; in the South, on that of *Magnice*, and the Territory of *Buttua*, or *Toroa*; in the West, on *Monomotapa*; and in the East, on the *Indian* Sea.

The chief City seated in an Island, they call *Cefala*, or *Sofala*, near which the *Portuguese* have a strong Fort, built in the year Fifteen hundred.

This City when the *Portuguese* first came to it, had but a small extent, and the Structures were very mean; but since that much improv'd with neat built Houses.

Linschot places here few other Cities, and Towns, contrary to the fancy of divers *African* Geographers, who reckon *Hantema*, and *Dandenia*, besides some stragling Huts, term'd Villages on the shore, as *Sajona*, *Boccha*, and *Gasta*.

The River *Magnice* seven and twenty degrees, and forty minutes South-Latitude, was at the beginning call'd by the *Portuguese*, *Rio dos Lagos*, that is, The River of the Lake, but afterwards in the year Fifteen hundred forty five, *Rio do*

F f f 2

Spirito

Borders.

The chief City *Sofala*.

Gorge. *Nile*.

The River *Magnice*.

Fajfish, Barres, lib. 1. c. 1.

Spirito Sancto. It hath its rise (as some conjecture) out of the Lake *Gojame*, and after it has flow'd along way to *Sofala*, divides its self; one of which keeps the old name, and disembogues his stream into the Sea, between the *Fish-Cape*, and the *Cape das Torrentas*; having first receiv'd three other Streams, of which the chiefest is call'd by the *Portuguese*, *St. Christophers River*, because found on that day, but by the Inhabitants *Migoo*; the other call'd *Marches*, from *Lawrence Marches*, the first discoverer: both which pour down from the Mountains of the Moon, in the Territory of *Trroa*; the third still'd *Arroe*, comes about the North from the midst of the Gold Mines of *Monomotapa*.

The River *Quama*.

The other Arm of *Magnice*, entitul'd *Cenama*, or *Quama*, or *Covanga*, takes denomination from a Castle or Fort, which *Pigafet* says, the *Mahumetans* possess on its shore, but higher up, the Inhabitants name it *Sambere*. This arm hath more plenty of water than the other, being Navigable above twenty miles, and receiving the Stream of Six other great Rivers, as *Panhames*, *Luangoa*, *Arruga*, *Manajova*, *Inandire*, and *Ruene*, all which make their way through *Monomotapa*, in many places casting up Grain-Gold: it empties its full-gorg'd Channel into the Sea by seven Mouths, which make seven Islands, all well peopled. At the mouth of this River the *Portuguese* have a Fort to keep the Inhabitants under obedience, built in the year Fifteen hundred.

Grain Gold.

The Kingdom of *Sofala* shoots not far into the Countrey, but lies wholly on the Sea-Coast: in the midst of it appears the *Cape das Correntas*, in three and twenty degrees and a half South-Latitude; between which *Cape* and the Island of *Madagascar* over against this *Cape*, lieth the Banks or Cliffs of *India*, call'd in *Portuguese*, *Baixos da India*, very dangerous, and causing many Shipwracks. They begin about the one and twentieth degree South-Latitude, in the Channel of the Coast of *Sofala*.

The Countrey of *Matuka*.

Matuka reacheth from *Cape das Correntas* to the River *Quama*, or *Quama*, wherein are several Gold Mines, belonging to *Monomotapa*.

On the Coast of *Sofala* in the Countrey of *Matuka*, lieth the *Capes* of *St. Sabastian*, and *St. Catherine*.

The Air.

The Air is healthy and temperate; the Land some places plain, and in some uneven, barren and desolate, from the mouth of the River *Magnice*, to the *Cape das Corrintas*, but from thence to *Quama* very fruitful and populous.

Savus.

Savig. Spilberg 1601.

Matuka bears not an equal evenness, though being by *Quama* River, for the most part Mountainous, Woody, and interlac'd with many Rivulets; the Sea Coast low and plain, full of shrubby Trees, whose sweet smelling scent heretofore gave a quicker discovery than the eye could make of the place.

Beasts.

Great wild Elephants numerously overspread the Countrey, which the Natives neither know how to tame or manage: nor are Lions, Bears, Stags or Harts and Bores fewer; besides Sea-Horses that sport themselves in the River *Quama*.

Abundance of Gold.

The Mines and Rivers afford abundance of Gold, which the *Blacks* gather in a kind of little Purfes, of no small quantity.

The constitution of the Inhabitants.

The People are well-set, and for the most part black, though some brownish: Those which dwell at *Cape Carnidos* are less wild than them about *Aguilhas*, or the *Cape of Good-Hope*; also taller of stature, and free of converse: they feed on Rice, Flesh, and Fish.

Clothing.

They go with the upper part of their bodies naked, but wear upon the nether part (from the Waste to the Knees) Clothes of Silk or Cotton, girt to them with a Girdle, whereto hangs a Dagger with an Ivory handle; and

winde

winde about their heads Silk Stuff, in form of a Turbant; though some wear Scarlet Colour'd Caps.

Some of them speak *Arabick*, but most use the common Language of the Countrey; for you are to observe, that these present people are not the proper Natives of the place, but came before the *Portuguese* on this Coast, over Sea from *Arabia Felix*, to Trade with those of *Monomotapa*: And as they found greater advantage by the increase thereof, they began to Plant fresh Colonies in the void and desolate Islands, and at length remov'd thence into the main Countrey.

Language.

The Inhabitants relate, that the Gold-Mines of *Sofala* afford yearly two Millions of *Metigals*, every *Metigal* accounted for a *Ducket*, and one third part; and that the Ships of *Zidem*, *Meque*, and many other places, in times of Peace, have yearly fetch from thence two Millions of Gold: And lastly, that this is the very true *Ophir*, from whence King *Solomon* had his Gold. And indeed according to the Writing of *Moquett*, no place in *Africa* affords better, and greater plenty of this Metal; for the General of *Mosambique*, during his three years Service in the Wars, receiv'd more than three hundred thousand *Eskufos*, or Crowns in Gold, besides the Pay of the Souldiers, and the third part answer'd to the King of *Portugal*.

The Riches. Xaviz di. Xa. Lopez.

Hence King Solomon fetch'd his Gold. Xaviz. lib. 4.

The Inhabitants Trade with other *Mahumetans*, coming over-Sea in small Ships call'd *Zambuks*, and bringing thither Silk Stuffs and Ash-colour'd, Yellow and Red *Kambaian* Beads, which they exchange for Gold; as those of *Sofala* barter these Wares again with them of *Monomotapa* for Gold, which they receive without weight.

They have also abundance of Ivory, which they sell into *Kambaya*, and *Ambergreece*, which they get from the adjacent Islands of *Usiques*.

Voyage of Spilk.

When the Inhabitants lying near the Sea, see any Out-Landish Ships, they declare by kindling of Fires their coming acceptable. They weave many white Cotton Clothes: For the Art of Dying they have no skill in; sometime they unravel the *Kambaian* colour'd Clothes, and Weave that among their white Yarn, and make Cloth of several Colours.

Their Weapons were onely Daggers, Bowes, and Arrows, but now they have the use of Guns, Powder, and Bullets, by instructions from the *Portuguese*.

Arms. Ofor. lib. 4. Spilberg.

Pigafet holds an opinion, that the King of this Countrey was a *Mahumetan*, and Vassal to the Emperor of *Monomotapa*, with whom being at War, he entred into a League with the King of *Portugal*; But in the Voyage of *Spilbergen*, we find, that the King was a *Portuguese* by Birth; contrary to what *Jarich* mentions, viz. that he is merely Tributary to the *Portuguese*; but *Marmol* says, that in his time he obey'd the Emperor of *Monomotapa*.

Dominion.

The people (saith *Pigafet*) have imbrac'd *Mahumetanism*; which *Oforus* also confirms: although *Jarich* saith, they know no Religion at all, but are like a piece of Wax, fit to receive any. Certain it is, that for above two hundred years the *Mahumetans* flourish'd there, and have built a City call'd *Sofala*, upon an Island of the River *Quama*; who though but intruders, keep under the native *Cassers*.

Religion. In the fourth Book of the Expedition of the King Emanuel.

And now it coming just in our way, and seeing both Expositors of holy Scripture, and Geographers understand this Countrey of *Sofala* to be the Golden *Ophir*, to which King *Solomon* sent a Fleet of Ships, Man'd with the Servants of *Hiram* King of *Tyrrus*, from *Ezjon-geber*, a Haven lying at the Red-Sea; return-

The difference about the right place of Ophir.

ing again after three years Voyage, loaden with Gold, and Elephants-Teeth. We conceive it not unfit in brief to relate the difference of the ancient Contest about this place, hitherto clearly decided, with the Arguments on both sides.

Arias Montanus, Bascellus, Goropius, and others, are of opinion, that *Ophir* was that part of *America*, commonly call'd *Peru*; and divided North, and South *Peru*: therefore they conclude from the word *Parvaim*, in the Hebrew Text, being the Plural Number, and that this Gold was brought from the two *Peru's*; but many opposite Arguments refel this Opinion.

First, It is probable, that *Peru* in the time of *Solomon* was not known; nor which is more, the Voyage to *Peru*, over so wide a space of Seas, not possible to be perform'd, especially for want of the use of the Load-stone and Compass.

Secondly, There are in *Peru* no Elephants; so that by consequence, from thence no Ivory, or Elephants Teeth could be brought.

Thirdly, If *Solomon* were to go with a Fleet to *Peru* in *America*, it might have been sent more conveniently out of some Haven of the *Mediterranean-Sea*, as being nearer than out of *Ezrien-geber*, at the Red-Sea, to fetch so long a compass, by the *Cape of Good Hope*, and the whole *Guinea-Coast*.

St. Jerome, an ingenious Expounder of the Hebrew, who in the year Four hundred twenty two, in the Nineteenth year of his Age, departed this world under *Theodosius* the Emperor, by the word *Ophir*, understands good or pure Gold; and in his Translation sets down very good Gold, and not Gold of *Paruaen*, or of any Countrey: but this opinion also is long ago rejected.

Athanasius Kircher, in his Book of the *Coptick* or *Egyptian* Language, asserts, that *Ophir* is a *Coptick*, or *Egyptian* word; whereby the ancient *Egyptians* understood the *Indies*, containing the Kingdoms of *Malabar*, *Scilon*, and the *Golden-Chersonesus*, or the descending Countrey of *Ptolomy*, about the River *Ganges*, Eastward of a Bay, by him call'd, *The Great*; as also *Sumatra*, the *Molucca* Islands, *Great*, and *Little Java*; and other adjacent Islands full of Gold, whither King *Solomon's* Fleet went with King *Hiram*: The Gold of *Parvaim*, *Kircherus* judgeth was the Gold of *סוּרִי*, *Javim*, that is, of the Islands of *Java*; having read in the Rabbins, these two Islands by the same name.

In setting *Ophir* in *East-Indie*, (as *Kircher* doth) and not in *America*, the chiefest Geographers agree; as *Ortelius*, *Volaterranus*, *Gramas*, and others; yet divers make *Ophir* the same with *Sofala*, because it has much Gold, and Ivory. And if all the main Land (included between the Rivers *Magnice*, and *Quama*, and submitting unto *Monomotapa*) be all as *Barros*, *Calles*, or *Sofala*, as well as the rest on the Sea-Coast, it may with great reason be judg'd, that this Countrey can be no other than the Golden *Ophir* of *Solomon*; partly because of the Houles there to be found, near the Gold-Mines; not built after the manner of the Countrey, but seem the work of Foreigners; and partly, because of the Inscriptions in strange and unknown Letters. Moreover, *Thomas Lopez* in his Voyage to the *Indies* affirms, that among the Inhabitants of this Countrey, there remain Books which shew, that *Solomon* every three year had his Gold thence. Besides the *Septuagint* Interpreters have Translated the word *Ophir*, into the Greek word *Σοφία*, which agrees very near with *Sofala*. And *Josephus* the Jewish Historiographer, calleth it *Indian-Ophir*; adding moreover, that in his time it was call'd *The Gold-Countrey*. A certain Writer, call'd *Eupolemeus*, mention'd by *Eusebius*, calleth it *Ophir Wreten*, and saith, 'tis an Island of the Red-Sea, from whence they used to Freight Ships to *Melanu*, a City in *Arabia*.

The

The Countrey of ZANGUEBAR.

THIS Countrey some will have to be the same which *Ptolomy* calleth *Agy-synima*, and *Paulus Venetus* calleth *Zengibar*; but the *Persians* and *Arabians*, *Zanguebar*; *Zangue*, in their Language signifying *Black*; and the Inhabitants *Zanguy*, or *Negroes*.

Jan de Barros, extends this Countrey along the Sea-Coast, from the *Cape das Correntas*, to the River *Quilmanzi*; but *Sanutus* sets the Southerly borders thereof at *Sofala*, and *Monomotapa*, and the River *Quama*, and the Northerly borders at the River *Quilmanzi*: But *Marmol* extendeth it from the South to the North, to the *Cape of Guardafeu*, in about twelve degrees North-Latitude.

It contains the Kingdoms of *Angos*, or *Angoche*, *Mongalo*, *Mozambika*, *Melinde*, *Mombaze*, *Quiloa*; and some Islands.

The River *Quilmanzi*, by *Ptolomy*, with the near adjoyning *Cape*, call'd *Rapte*, and the great River of *Africa*, takes its original out of a certain Mountain in *Abyssinia*, which the Inhabitants call *Graro*; as also the River *Obi*: But the *Moors*, lying at the Mouth thereof, call it *Quilmanzi*, from the name of a place they possess, by one of its chiefest Mouths, near the Kingdom of *Melinde*. The *Portuguese* Writers will have this River *Quilmanzi*, to be the same with *Zee-bee*, which rises out of *Maria*, a Territory in the *Abyssynes*, from a place call'd *Boxa*; and from thence running South with a swift course into the Kingdom of *Gingiro*. Other *Portuguese* affirm, That it lieth no more than a thousand Paces from *Melinde*, being a very great River, flowing out of the *Abyssine* Countrey; but that they could never attain the full knowledge thereof, because those that were sent to discover it, were driven back, and assaulted by the Inhabitants.

The Air is very Unhealthy, Feaverish, and Corrupt; and no less unwholesome are the products of the Earth, caus'd partly from the Moorishness of the Grounds; and partly from the multitude of Rivers and Lakes which makes this Countrey a great pack of Islands.

The Inhabitants are black, having short curl'd Hair: they go from the shoulders down to the middle naked, but have their nether parts cover'd with party colour'd Clothes, or wild Beasts Skins; the Tails whereof, especially among people of Quality, hang down behind.

The Blacks on the Sea-Coast, and of the near adjacent Islands, live upon Fruits, the flesh of wild Beasts, and milk of the Cattel which they breed; especially the *Moors*, call'd *Beduines*, who dwell a little deeper into the Countrey, and Trade with the *Kassers*.

Gold is none of the least advantages drawn from this Countrey, wherewith it so abounds, for which onely they get a supply of all other necessities.

The Natives of the Main-Land are Idolaters; but the Islanders almost all *Mahumetans*, extract'd from certain *Arabians* exil'd from their Countrey, for introducing of some Heresie in their Religion; as following the Doctrine of one *Zaid*, Nephew of *Hocem*, Son of *Haly*, whereupon they were call'd *Emossayders*.

The

Jan. Barri. lib. 1. c. 4.

Lib. 12. Borders.

The River Quilmanzi.

Air.

The constitution of the Inhabitants.

Food.

Riches.

Religion.

The Islands of QUIRIMBA.

*L' Ambassade de D. Gar-
çal Figueria en Persie.*

Over against *Zanguebar*, lie the Islands of *Quirimba*, extending above fifteen miles along the Coast, to the out-lying Point, call'd in *Portuguese*, *Cabo del Gabo*.

They are not all of one equal bigness, nor alike distant from the Main-land, and sever'd one from another by Channels, so small and shallow, that at low-Water they may be Waded over. And although each Island hath its particular name, yet the *Portuguese* call them all *Quirimba*.

The Islands were formerly inhabited by the *Arabians*; as may plainly appear by the Ruines of the Houses, and *Mosques*, being built by people less barbarous, than those that have their Residence there at this day, of Lime, Stone, and Tiles, like the Cities of *Quiloa*, *Monbaza*, and *Melinde*. But since the *Portuguese* began to set forth their Ships to the *East-Indies*, the Souldiers and Mariners, out of a natural hatred and antipathy to all *Mahumetans*, thought it not enough to rob them, burn their Houses, and *Mosques*, and to carry them away for Slaves, but with a sweeping Rage, sparing neither Age nor Sex, destroy'd all of the remainder.

These Islands many years since, lay waste and void of people, till some *Portuguese* from the Main-Land wasted themselves over thither, and planted them, and so became subject to the Governor of *Mayambique*, about three and thirty miles from thence; from whence every year cometh a Judge to decide Controversies.

The Lord of every Island hath his House built of Stone, and Lime, wherein resides his Wife, Children, and Slaves of both Sexes, as also Friends, and Servants, whom they hire, to have their assistance against the *Negro's* of the Main-Land, which by their living so near, are ready enough to do them a mischief; And therefore, both themselves and Slaves are Arm'd with Muskets, Pistols, and other Weapons.

Most of these Islands are not above half a mile, or a mile in compass, but very fruitful, full of *Palmito-Trees*, Oranges, Figs, Grapes, Herbs, and *Pome-Citrons*; and excellently accommodated with fresh Water.

They have besides many Oxen, Cows, Goats, and an infinite number of Fowl, among which, *Wild-Pigeons*, and *Turtle-Doves*: but Corn, Rice, Drugs, dry'd and confection'd Fruits, are brought to them from *Ormus*.

The Island of *Quirimba* is the biggest, and was the first Peopled, yet hath only twenty five Houses, inhabited by *Portuguese* and *Mesties*; they stand not close together, but lie scatter'd, here and there two or three together.

Every one of these little Islands hath their own Governor, which every three year are chang'd. From *Gou* they receive a *Dominican* Priest, who celebrates Mass, and performs all other Sacred Duties; to which end, there stands a Cloyster in the midst of the Houses, whither all those of these Islands come to do their Devotion.

The second of these Islands call'd *Oybo*, is not so big as *Quirimba*, but the Air more temperate and fresher; so that a man may well say, that the whole makes one pleasant Garden, moisten'd and besprinkled in many places, with the best and most wholesome Waters in the world.

The

The other Islands have no Road nor Haven, where Ships can come to an Anchor, because in the deepest Channel at a low Ebb, there is not three Foot water.

Over this Island *Oybo*, a *Portuguese* Commands, who dwells in a great and handsome House, with Chambers below and above; and behind it a Garden, incompass'd with a Stone-Wall of two Fathom high, with Spiers at the top, so that it may seem in stead of a Bulwark: This, with assistance of his Household Family, who are all Arm'd, may be defended against any Incurfion of the *Blacks*, from the Main-Land, if they should offer to attempt it; but they live in good Peace one with another, because of their mutual Trade.

The Kingdom of MONGALO,
and ANCHE, or ANGOS.

Upon one side of the River *Quama*, lieth *Mongalo*, a Tract of Land inhabited by *Mahumetans*, or *Moors*.

They have abundance of Gold brought thither from *Monomotapa*; not far from thence you see the River *Ango*, by *Pigafet*, call'd in *Italian*, *Agnoscia*; by *Moquet*, in *French*, *Angoche*; but by *Barbosa*, *Angos*.

The Countrey produces great store of *Mille*, Rice, and Cattel.

The Inhabitants are of a middle Stature, but very black; they go with the upper part of the body naked, but cover'd from the Girdle downward with Cotton and Silk Clothes: Some wear Turbants upon their heads, and others Caps made of Silk Stuff.

They use a peculiar form of Speech, though many of them speak *Arabic*.

These *Moors* of *Angos* are all Merchants, Trading in Gold, Ivory, Cotton, Silk, Clothes, and *Kambain* Beads, or Bracelets. The Cotton, Silk, Cloth, and Beads, they receive from the hands of the Merchants of *Quiloa*, *Monbaza*, and *Melinde*, which bring them thither in small Baskets, or *Amides*, cut out of the whole Wood.

They own no Governor, unless one who speak their proper Language, and by profession a *Mahumetan*; yet all their care doth not keep them from a mixture of Heathenism.

The Kingdom of MOZAMBIKE.

A Little beyond *Angos*, appeareth the Kingdom of *Mozambique*, so call'd from the Island of that name, exceeding those her two neighbors of *St. James*, and *St. George*, living all three near at the Mouth of the River *Meginkate*.

Over against *St. Georges* Island, but at the distance of an *English* mile, you may see a Point call'd *Cabo Ceira*, being a hanging Islet, joyn'd to the Main-Land of *Africa*, by a small *Isthmus* overflow'd at High-Water; but at other times passable on Foot.

The Countrey of *Mozambique* is very fertile, in producing many sorts of Fruits; as Rice, Citrons, Oranges, and *Mille*, which the *Blacks* are compell'd to guard and

Language:

Their Customs:

Plants:

and defend against Elephants by the kindling of Fires, whereof these Beasts are very much afraid.

There groweth also a certain Plant call'd *Pao*, or Wood of *Antak*, which creeps along the ground, and is very like the Herb *Aristolachia*, or Heart-Wort. The Fruit is long, small, with green Seeds or Grains. The Roots have a strange vertue, in curing a Disease call'd *Antak*, which seizes on the Foreigners, by conversing with the *Blacks*, and can be expell'd by no other Medicine.

The Inhabitants make Wine of *Mille*, which they call *Huyembe*, or *Pembe*.

Animals.

Here is no want either of tame or wild Fowl, nor of Stags or Harts, wild Hogs, Cows, Oxen, and Elephants; which last are so numerous, that the Inhabitants dare not travel without fire, to defend them from their assaults. Wild Hens breed in the Woods, being speckled with many small white and gray spots: their Heads are much less than our common Hens, with a short Comb, but thick, and of a high colour: and not onely the upper part of the Head, but also part of the Neck, cover'd with a blue Skin like a Turkey.

The Constitution of the Inhabitants.

Many Silver, Gold, and other Mynes are found in the Countrey.

The People have short Curl'd Hair, great Lips, long Visages, and very large Teeth.

They go stark naked, onely a blue little Clout before their Privacies: They Paint ther Bodies with divers Colours, but account it the greatest Ornament, to have streaks of a certain red Earth. They make in each Lip three holes, in which they hang Bones, Jewels, and other things. But this Fashion and Trimming eminent People onely use.

Food.

They feed in general upon all sorts of Fruit, and Flesh of Beasts: yet they eat also the Flesh of Men, taken Prisoners in the Wars, but they esteem the Flesh of Elephants as the choicest Dainty.

They are revengeful and treacherous, dull of understanding, and inured to labour like Beasts, not grutching to be Slaves.

Language.

Every Lordship or Province produces a several Language; yet it proves no hindrance to their converse one with another.

Riches.

Their Riches consist in Gold, found in the Rivers, Ivory, Ebony, and Slaves; yet are so fearless of any attempts to be made upon them, that they debar no Foreigners to come into their Havens, the *Portuguese* onely excepted.

Their Weapons of War are Arrows, Battel-Axes; but can neither boast any number of People, nor extent of Land.

The Inhabitants are, according to *Linschot*, some Heathens, and some *Mabumetans*; but *Pyrard* avers, they have neither Religion nor Laws, but that they are onely *Kassers*.

The Island MOSAMBIKE.

THE Island *Mosambique*, half a Mile from the Main Land, contains about three quarters of a League in length, a quarter in breadth, the whole compass not exceeding a League and a half, with a white Shore. It extendeth South and North, along the Main Land; between which and this Isle and Fort, appears the Bay, serving for a convenient Haven, Land-locked from all Winds, being very large, and carrying eight or ten Fathom Water: Within a Stones-throw of which the Ships ride at Anchor.

This

This Island hath the Main Land on the North, and two other uninhabited small Islets on the South, the one nam'd *St. James*, or *Jago*, and the other *St. George*; but neither affording any conveniency, not being inhabited, being wholly overgrown with Shrubs and Bussies.

Some place two Cities upon *Mosambique-Isle*, affirming the one to be plentifully peopled by *Portuguese*, and the other with *Blacks*; but *Pyrard* makes the whole so fully inhabited, that it seems but one Town, comprehending within its Circuit a very large and strong Fort, together with five or six Churches, Chappels, and Cloysters.

From the Description of the Navigation to the *East-Indies*, made by *Verhoeven*, in the Year Sixteen hundred and seven, it appears that the City of *Mosambique* is very large, having good Walls, fine Houses, and some Churches and Cloysters: wherewith agrees *Paul van Caerden*, in the Journal of his Voyage to the *East-Indies*.

Moquet allots to the City not above two hundred Houses; but *Linschot* leaves all the places open and unwall'd, except the Castle, where the *Portuguese* Governor with his Soldiers have their Residence.

Garias de Silva Figueira, in his *Persian Embassy*, comprises in the City an hundred and fifty Houses, but most of them built of Wood, Straw, and *Palm-Tree* Leaves.

For the deciding these different Relations we may suppose, that the first Writer, who placeth two Cities here, mistook two Villages for Cities; and *Linschot* himself mentions the Dwellings severally, making one part of the old Fort, commonly call'd *Fortarez a Velha*, and another of some Houses close by it. Others may have taken a great number of Houses standing close together to be a City; however it is, we may modestly guess, that at the time of these Writers things were found thus.

There is a Cloyster of *St. Domingo*, with a rich Hospital, said to have been a Castle in former time, built by the Kings of *Portugal*, into which those of that Nation are put, coming sick from Sea.

Besides *St. Anthony*, *St. Dominick*, and *St. Gabriel's* Church, all lying without the Fort; they have another, *Nossa Senhora do Baluarte*, built close under the Fort.

The Air being generally more than warm, proves very unwholsom, inso-much that few live there any while free from dangerous Distempers, which no doubt are much augmented by the want of fresh Water, there being onely one small Spring, of little consequence, in a Thicket of *Palm-Trees*; so that most of them drink salt Water, mingled with a little of that fresh.

Air.

This great Drought sufficiently declares, that the Land proves barren, and unfit to produce any thing: Yet provident Nature hath recompensed the want of all other Provision with *Coco-Nuts*, *Oranges*, *Citrons*, *Andmassed-Figs*, and other *Indian-Fruits*, but these onely in manured and well cultivated Gardens.

Unfruitfulness of the Soil.

They have neither Wheat nor Rice growing, but all brought from the Main Land, or from *Goa* and the *East-Indies*; so also Raisins or Grapes, and *Spanish-Wines*, with several other Necessaries both for benefit and sustenance; so that it is much dearer living here than in any other Place possessed by the *Portuguese* in this Coast.

Here breed great Herds of Oxen, Cows, Sheep, with Tails as big as a fifth part of their Bodies; Bucks, Goats, and Swine: whose Flesh hath gain'd such

Beasts.

an

an esteem, that the Doctors oftentimes order the Siek to eat it, and forbid them all other sort of Meat; it being a delicate Food, pleasant and delightful of taste.

There are also many excellent Birds, with black Feathers, and black Flesh, either boyl'd or raw, yet accounted no unwholsom Food.

The Haven swarms with Fishes, which the Inhabitants call *Marraxos*, and the *Portuguese*, *Tintoreas*; they are very ravenous after Man's-flesh, for so soon as they see a Man fall into the Water by chance, or go to swim, they will immediately catch and devour him.

The Inhabitants are a mixture of *Mestiffs*, *Mahumetans*, and absolute *Heathens*, yet all subject to the *Portuguese*.

The Nature of the Inhabitants,

The Natives of this Island are black of Complexion, and low of Stature, with short Curl'd Hair like Wool; they smell very ranck, when grown warm; they are by nature barbarous, cruel, and revengeful, but withall, timorous.

Apparel.

Both Sexes go naked, onely the Men have a small Clout before their Privacies, and the Women cover their Bodies from their Breasts half way to their Knees, with coarse Cotton-Clothes.

Ornaments.

Their Ornaments consist in three or four Strings of white, green, blue and red Beads about their Necks, and ten or twelve Copper or Tin Armblets about their Arms. They make holes in their Ears, wherein in stead of Pendants they hang pieces of Copper or Lattin; cutting and carving the rest of their Skin for an Ornament.

Food.

Their common Food is Fish, and Rice boyl'd in Water with Honey.

Their Drink is Palm-Wine and Water, and a sort of Liquor call'd *Arak*, made of Rice.

Their Skiffs, Boats, or *Canoos*, consists all in one Piece, as we often mention'd.

Language.

They speak generally a kind of broken *Arabick*.

Trade.

There are a certain sort of handfom Mats, made by the Inhabitants, which are sent to *Goa*.

The *Portuguese* drive a smart Trade here with *Spanish* Wine, Oyl, Cotton, Skiffs, red Beads, and such like, notwithstanding they have a quick Market at *Sena*, *Makuno*, *Sofala*, *Quamma*, and other places.

Arms.

Their Arms are Bowes, Arrows, or Lances; but of late they have begun to learn the use of Fire-Arms.

The *Portuguese* have many years ago built a Fort, supposed the strongest they possess in those Parts, consisting of four Bulwarks, from whence with their mounted Artillery they can defend and make good the Haven against any ordinary attempts. It hath strong and well designed Flankers, fortifi'd and surrounded with three double Walls, and a broad Trench made about it in the Year Sixteen hundred and thirteen.

Several vain Onsets have the *Dutch* made upon this Fort, but chiefly in the Year Sixteen hundred and six, when after a formal Siege of thirty two days, they were compell'd to withdraw first, as an effect of their malice, having burn'd many Ships, *Canoos*, Houses, and Churches, those two especially of *St. Gabriel* and *St. Domingo* beforemention'd.

Some of the Inhabitants, by reason of the Converse and Trade of the *Arabians* on this Coast, are drawn to *Mahumetanism*, others are *Christians*; but the most part of them are Idolaters.

The

The Kingdom of QUILOA.

The Kingdom of *Quiloo* derives the Name from an Island, lying in eight Degrees and fifty Minutes South-Latitude, at the Mouth of the River *Kuavo*, said to spring out of the Lake *Zambre*, and according to *Peter Alvarez*, posited so near the Main Land, as if joyn'd to it, and hath a stately City, by some taken for the *Rapta* of *Pedomy*, with lofty Houses after the *Spanish* fashion, all adorn'd with stately Halls, Chambers, and other Apartments, furnished with costly Householdstuff, and accommodated both for Pleasure and Profit with sweet and fertile Gardens.

Situation. *Elyof.* 2. b. 8. ff.

There lies on the Main Land of *Quiloo* another City, call'd *Old Quiloo*, built about six hundred years since by one *Haby*, Son of *Hacem* King of *Cyrus* in *Persia*, but yields nothing so delightful a Prospect as that mention'd before.

Sanus, lib. 12.

This Kingdom, before the coming of the *Portuguese* thither, spread it self along the Sea-Coast above a hundred and fifty *Dutch* miles: for he Reigned formerly over *Sofala*, *Quamma*, *Angos*, and *Mozambique*; but when *Francois Dulmanda*, in the Year One thousand five hundred and five, put in for this Coast with the *Portuguese* Fleet, the King, though invited to Friendship, prepared for a Warlike Defence; whereupon seven hundred *Portuguese* went on Shore, who quickly took the City, and put him to flight.

Sanutus saith this Countrey hath such an antipathy to the nature of the *Europeans*, that the *Portuguese* found themselves necessitated to forsake the same, notwithstanding they had built a Fort there, and made no doubt but to have been the Masters thereof. But later Opinions hold the Air since that to have grown more temperate, for that some good and wholsom Fruits have been found growing there.

Oforius praises it, as being water'd with many Fountains, so enriching the Soyl, that it produces all sorts of Grain and Fruits with little labor, especially *Maiz*, Rice, Oranges, Citrons, and Lemons.

They have great store of Oxen and sheep, many Hens, Pigeons, Turtle-Doves, and several other sorts of unknown Birds, divers sorts of wild Beasts in the Woods, and on the Sea-shore variety of Fish.

Beasts.

Some of the Inhabitants draw their Original from *Arabia*, such are brown, some black, others white. *Pigafet* affirms them to be all white; whereas on the contrary, *Pedro Alvarez* maintains them all black.

Their usual Food is *Maiz*, Rice, and other Grains, Carrots, and variety of wild Fruits, a fit Diet for such poor People.

Food.

The Merchants, and better sort of Men, go Habited in Cloth of Gold, Silk, or Cotton, with *Turbants* on their Heads. The Women wear also stately Apparel, with Gold and Silver Chains on the Arms and Legs, and costly Pendants in their Ears. In brief, they go Clothed after the *Arabian*, or rather *Turkish* Mode.

Apparel.

They commonly speak *Arabick*, but understand other Languages, by reason of their Trading with Outlandish Merchants.

Languages.

The Riches of the *Quiloo* Merchants consists in Gold and Silver, Amber-greece, Pearls and Musk.

Riches.

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Religion.

The Inhabitants are under a peculiar King, whom *Linschot* makes a Vassal, or Tributary to the King of *Mommugi*.
They are partly *Mahumetans*, and the rest *Pagans*.

The Kingdom of Mombaza.

Borders.

TO the Northward of *Quiloa*, on the Sea-Coast, you come to the Kingdom of *Mombaza*, so call'd from an Island, in four Degrees and five Minutes South-Latitude; which *Sanutus* makes in its Circumference to be twelve Italian miles; but *Jarrik* onely a League, or thereabouts.

The City *Mombaza*.

The City being of the same Name, built after the Italian manner, bears a considerable bulk, being situate on a high Rock. The extent of the whole Dominion not very big, bordering on one side at the City of *Orgaba*, seated on the Banks of the River *Onchit*, which pourses her Waters into the *Nyle* by the Mountain *Amara*, where the Kingdom of *Melinde* begins.

The Turks had formerly thrown up a Fortification at the Shore of this River, so that none could come into the City but through it, being environ'd with a Wall, planted with Guns to defend it against the Portuguese, who in the Year Fifteen hundred, under the Command of *Vasques de Gamma* took this Fort, with all the Turkish Gallies.

At the same time the City was also conquer'd by a People call'd *Imbires*, living not far from the *Cape of Good Hope*, by the aid of the Portuguese, after a long Siege, into which five hundred of them entering by Storm, pull'd down the Walls, Churches, and a great vaulted Castle, to the ground, and burn'd all the Ships in the Haven. The King of *Mombaza* himself, with all his Courtiers and great Officers, fell into the hands of these *Imbires*, which not onely put them to death, but eat them up.

The City was once before, in the Year Fifteen hundred and five, ruin'd by one *Francois Almede*; and some years afterwards again re-built by the King of *Mombaza*: but it long held not up its head, being again assaulted, taken, and plunder'd by another Portuguese, call'd *Nunno de Acunha*, who endeavouring to settle, were forced to leave their Conquest and retire to the fore-mention'd Fort, but were also at last dispossessed thereof by the same King, in the Year Sixteen hundred thirty one.

Air.

The temperature of the Air gives no cause of complaint to such as dwell there, nor the barrenness of the Countrey any discouragement to Planters, there being store of Mille, Rice, many sweet and sowre Oranges, and also some very large, with sweet Rhinds like *China-Oranges*, Citrons, Pomegranates, and Peaches without Stones.

Plants.

Beasts.

Nature.

Apparel.

Food.

Government.

They have many excellent Sheep, Cows, very large Goats, and Hens.
The People are of a whitish-brown Colour, somewhat inclining to black, more loving and courteous than those of the other Places lying near the Sea.
The Women are very richly Habited, in Cloth of Gold and Silver after the Arabian manner.

Their common Food is Mille and Rice; and their Drink either *Areka*, made of boyl'd Rice, or Wine of Honey, which they keep in great Horns in stead of Casks, cut in several fashions.

They have a King, whom they honor like a God, and say he Reigns only upon the

the Earth as the Portuguese do upon the Sea. He is said to be so arrogant and self-conceited, that at the falling of Rain against his pleasure, or excessive Heat, he breaks out into several exclamations against Heaven; and out of madnes draws his Bowe against the Sun. In brief, he calls himself the Emperor of all the World, and imagines that he shall overcome the whole Earth. He keeps commonly an Army of fourscore thousand Men in the Field, and in their March observes this Order: First he commands to go before him many Drovers of Cattel; next several persons carry Fire, whereby he intends to declare, that all those whom he Conquers, must expect nothing else but to be Roasted and Eaten: All the Towns and Villages he travels through of the Enemies, he ruins; and without distinguishing of Men from Beasts, kills all he finds, so that all stand in great fear of him, and betake themselves to flight when they hear of his approach.

The King of *Mombaza* and all his Subjects were formerly Idolaters, but at present embrace *Mahomet's* Superstition, introduced by their last King, about the Year Sixteen hundred thirty one. He was from his Infancy inclin'd to Christianity, and Marry'd to a Christian Woman, but being too highly affronted by the Governor of the Portuguese Fort, fell off from it, and then raged against them with horrible fury, putting all to death that fell into his Hands, and never ceased till he had expell'd them the Countrey.

This Seat was formerly, for the conveniency of its Haven, a Place of great Trade, being much frequented by neighboring Merchants, from *Zanzibar*, *Penda*, *Auer*, and other parts of *Africa*.

Religious.

The Kingdom of Melinde.

THe Kingdom of *Melinde* lying more to the North than that of *Mombaza*, hath received its Name from the chief City, seated on the Shore of the Sea. It lyeth in two Degrees and a half South-Latitude, and reaches along the Sea-Coast of *Mombaza*, to the River *Quilmanzi*, and runs into the Countrey, to the Place call'd *Calice*.

Borders.

The chief City *Melinde*, situate in a pleasant Plain, and surrounded with several Gardens, contains many Houses, very neatly built of hew'n Stone, with handfom Rooms, and Painted Cielings. Some will have it, from the famous Arabian Physitian *Avicen*, call'd *Avicenne Mondelle*; from whence the black *Aloe* comes to be the same with *Melinde*.

The chief City.

The Haven lieth a little distant from the City, by reason of sundry Rocks, which makes the Landing-place very dangerous.

The Countrey is fat and fruitful, and yields all necessary Provisions, except Bread, in stead of which the Inhabitants use the Root *Potatessen*. Some Rice and Barley grows there, but inconsiderable; nor have they any Wheat and Rye, but what is brought from *Kambaye*. There are several sorts of Fruits-Trees; and above all, very excellent and well tasted Melons, in the Countrey Language call'd *Dormons*, which the Inhabitants eat in the Summer time as a pleasant cooler.

Plants.

There is all sorts of Venison, and Fowl, great and small Cattel, chiefly Sheep, much bigger than those in *Europe*, with Tails of five and twenty, and

Beasts.

Nature of the Inhabitants.

Apparel.

Arms.

Honor shown to the King.

Their manner of executing Justice.

thirty Pound weight : Hens, Geese, and all sorts of Flesh may be had here in great abundance.

The Inhabitants are some black, and some brown, with Curl'd Hair : but those which live by the River *Quilmanzi* are white ; as also most of the Women of *Melinde*.

The Women go very nobly apparell'd in Silks, and wear Gold and Silver Chains, with a Cloth before their Faces when they go abroad. The Men go naked down to their Waistes, but from thence wear Cotton or Silk Coats, with a Linnen or Cotton *Turbant* on their Heads.

The principal Commodities for Trade, are Gold, Ivory, Copper, Quicksilver, and Wax, which the *Mahumetan* and *Cambayan* Merchants barter for Clothes and Stuffs.

For Arms they use Scimiters, Shields, Bowes and Arrows : Some have reputed them the valiantest of all *Africa* ; yet those of *Mombaza* have often put them into fear, and would have treated them very badly, had they not obtain'd the *Portuguese* assistance.

The Subjects honour their King very highly, carrying him on their Shoulders, and at his going out in the Streets burning sweet Perfumes before him ; which also they use to do before all other Princes and Lords that come to visit them.

The King takes cognisance in Person of all Matters in debate, although he hath appointed Officers and Judges to officiate in the administration of Justice : And if any complain of another person to the King, he must be sure to give a good account of the Matter, or else he runs in danger of losing his Head : however, upon the Complaint he immediately sends for the person : if the Complainant be a great Lord, then being come, at the Palace he winds his Horn, to acquaint the Servants of his coming before the King : If upon examination he finds both have offended, then the least Offender is sent to the Lords of the Justice, who punish him corporally by beating with Cudgels ; but the greatest he condemns in a pecuniary mulct. But if onely one great Lord hath committed any offence, being brought before the King in his Chamber, he is stripped stark naked, and laid upon the Ground, where, upon his humble submission and begging of pardon, he receives some blows with a Wand from the King's own Hand, more or less, according to the bigness of the Crime : After which he takes up his Clothes, kisseth the King's Feet, and in all humility thanks him for the favor receiv'd : then he attends the King into his Hall, who forgives him in the presence of all the Court, with a Command to do Justice, and afterwards goes out of the City in publick with honorable attendance, and returns into his Countrey with as great satisfaction, as if he had received some great Present.

When the King travels abroad to view his Concerns, he rides upon a Horse richly furnished, and going out of the Palace, treads over a new-kill'd Deer ; whereupon all the People give a loud shout : and at the same time the Priests inspect the Intrails, to know whether his Progress will be prosperous or not.

When he makes his entrance into any City, then all the handfomest Ladies and Maids meet him, some singing his praise, others carrying and burning Perfumes before him, others playing with small Sticks on a Bason, and every one striving to recreate and please him.

When any Native Prince sends an Agent to Treat about some weighty Matters, they also kill a Deer, which the King steps over thrice, the Soothsayer

in the interim viewing the Inwards, to enquire of the effect that may be produced thereby.

Some report the Inhabitants of the City *Melinde* for *Heathens*, others for *Mahumetans* ; but *Linschot* says they are of both sorts, among which are many *Christians*.

The *Mahumetans* incline to the Sect of the *Emoraydes*, which disesteeming the *Alaron*, follow the Doctrine of *Zayd*, the Son of *Hoiem*.

The *Christians* have a strong Congregation ; as a proof whereof, they have erected a great Gilded Marble Cross, and have seventeen Churches or Chapels there.

The Kingdom of Lamo.

More Northerly lieth the Kingdoms of *Lamo*, or *Lamen*, and *Pate* ; but that of *Lamo* spreads more to the West, as bordering upon the River *Quilmanzi*, having in the North, *Melinde* ; and in the East, *Pate*.

The chief City *Lamo*, lying a little Northward of the Line, hath a good defensive Wall, against the Invasion of the Inland People, with whom, though in War, yet as occasion offers, Trade together.

Both King and People are all *Mahumetans*, but pay Tribute to the *Portuguese*, to whose Power they submit in all things.

The Kingdoms of Pate, Sian, Chelicie, and Ampaza.

The Kingdom of *Pate* extends all along the Sea-Coast, on both sides the Bay, in *Portuguese* call'd *Baya Formosa* ; and the City is handfom and large, and hath a good Haven.

The Jurisdictions of *Sian*, *Chelicie*, and *Ampaza*, neighbor it on all sides, having indeed peculiar Lords of their own, but so inconsiderable, that their whole Strength cannot defend them from being miserable Slaves to the *Portuguese*, they Lording over them ; nor can the greatness of the *Turks*, to whose Protection they sometimes flye, give them either a Relief or Relaxation.

The *Portuguese* have a Castle at *Pate* ; and another between that and *Sian*, call'd *Mondra* : But because the *Mahumetans* shewed themselves unwilling to pay Tribute, and began to raise some Mutinies and Disturbances, the *Portuguese* Admiral, *Thomas Sousa*, in the Year Fifteen hundred eighty nine, pull'd it down to the Ground : And *Alphonso de Mello* laid waste the City of *Ampaza* in Fifteen hundred eighty seven, for the like Rebellion ; yet the King, after he had made Peace with the *Portuguese*, remain'd in the ruin'd City.

The Countrey of Ajan.

THe Countrey of *Ajan*, or *Axam*, as the *Arabians* call it, according to the testimony of *Marmol*, or rather *Habaxa*, or *Habex*, some take for the ancient *Trogloditica*, extending along the Shore of the *Arabian* and *Avanian* Gulf, to the Mountain *Elefas Fello*.

This Countrey hath for Borders in the South the great Arm of the River *Quilmanzi*, and the last described Kingdoms; in the North, *Abyssinie*, or *Prester-Johns* Countrey, and the Straights of *Mecha*; in the West, the Mountains, out of which the River *Quilmanzi* shoots, and also the same River, with part of *Abyssinie*; and in the East, the Ocean. It concludes within its compals from the South to the North, the Republick of *Brava*, the Kingdoms of *Madagaxo*, *Adea*, or *Adel*, and some other more unknown Places.

This Countrey affords plenty of all Necessaries for the preservation of Man's life; but most famous for a Breed of good Horses.

From the River *Quilmanzi* they extract Gold.

The People living at the Sea-shore are most of them *Whites*, but those in the Countrey Cole-black, with whom the *Beduines*, a white People, commixing, produce *Mulatto*-Children, neither perfectly white, nor absolutely black.

These *Beduines* live a roylsom and beaftial life, ranging along the Shore of the River, lodging under the open Canopy of Heaven, and maintaining themselves by Robbing and Stealing.

The Inhabitants of this Countrey maintain a continual War against the People of *Abyssinie*, and sell all those they take Prisoners to the *Arabians*, living beyond the Red-Sea in *Asia*.

The Merchants of *Kambaye*, *Aden*, and all the *Arabians*, come into the Haven of *Ajan* to Traffick, carrying thither all sorts of colour'd Stuffs and Cloth, with Glafs-Beads, and other Commodities.

From *Ormuz* they bring Raisins and Dates, which they exchange in the Havens of *Zoila* and *Barbore*, for Gold, Ivory, and Slaves.

The People inhabiting this Coast are all *Mussulines*, but those farther into the Countrey are *Emoraides*, otherwise call'd *Beduinen*, a sort of *Mahumetan* Sectaries.

The City and Republick of Brava.

Beyond *Quilmanzi*, at the Coast of *Ajan*, not far from the Sea-shore, in ten Degrees and thirty Minutes North-Latitude, lieth the City *Brava*; surrounded with strong Walls, and full of stately Houses, built after the *Moorish* fashion.

It is a Place of great Trade, and hath abundance of Gold and Silver. The Inhabitants pay yearly a Tribute of five hundred *Metigals* of Gold to the *Portuguese*, every *Metigal* reckon'd worth a *Ducket* and a third part of one.

We may read in *Texeira*, that on the Coast of *Zanguebar* near *Brava*, was a piece of *Ambergreece* found, so big, that one standing at one side of it, could not see a Camel on the other side.

This is the only Republick of *Africa*, being Govern'd by twelve *Xeques*, chosen by the antientest People out of the Family of the Brothers aforementioned, who to escape the Persecution and Tyranny of the Kings of *Lakab*, fled out of *Arabia Felix* hither, where they still retain the *Mahumetanism* which their Ancestors brought with them.

Madagaxo, or Magodoxo.

As you Travel more Northerly towards the Red-Sea, you come to the Kingdom of *Madagaxo*, which hath been formerly so powerful, that all the *Mahumetans* on this Coast were subject to it.

The Countrey spreads it self, according to *Urette*, betwixt ninety and a hundred Leagues in breadth, but he seems to include therein the Kingdom of *Adea*.

This Territory produces great abundance of Barley, with variety of Fruits, and feeds huge Drovers of Horses and other Cattel.

Some of the Inhabitants are brown, some black, and some white, yet notwithstanding this difference of complexion, they agree in Language, all speaking *Arabick*.

The Head City *Madagaxo* hath gain'd the repute of great Wealth, by the Trade of the *Kambayan* and *Aden* Merchants, bringing thither all sorts of Clothes, Drugs, and Spices, and receiving from thence in Barter, Gold, Ivory, and Wax.

They use in their Wars no other Arms, but poyson'd Arrows.

The Kingdom of Adea.

The Kingdom of *Adea* begins in the middle of *Adel*, on the Main Land, bordering in the South, at *Madagaxo*; in the West, at *Oyja*, belonging to *Abyssinie*, in the North, at *Adel*; and Eastward border'd with the *Indian-Sea*.

The most famous Place of this Realm hath the Name *Barraboa*, that is, *The good Shore*; though it be somewhat distant from the Sea, and in passing to it you go up against the Stream in a Skiff by an Arm of the River *Oby*, or *Quilmanzi*.

The Dominion of *Granze* comes next, having for Limits the Kingdom of *Oyja*, *Xoa*, and *Gorage*, then *Barra Maa*, which is, *Bad Shore*, because no Ships can come near it. At last, upon the Skirts of this Realm, you find a Place call'd *Ogabra*.

This Countrey hath many great Woods, infomuch that the Inhabitants are forced to cut down the Trees to make the Ways.

Nature hath served them with a plentiful hand, so that they want no Provision, having extraordinary Herds of Cattel.

They have a peculiar *Mahumetan* Prince, but dependent upon the *Abyssinie* Emperor, to whom he pays Tribute.

The Inhabitants in general are zealous of *Mahomet's* Superstition, but those of *Granze* are partly Idolaters, and partly *Christians*.

Adel,



Adel, or Zeila.

Borders.

THe Kingdom of *Adel*, so call'd by the *Portuguese*, but by the Natives *Zeila*, lying at the Sea-shore, borders in the North at the *Beglierbeyat*, or Provinces of the *Bassa* of *Suaquen*, near the *Straits of Meche*; in the South at *Adea*; in the West, upon *Fatigar* in *Abyssinie*; and in the East, at the *Indian Sea*.

Pigafet makes the Southermost Places of this Kingdom to be *Meth* and *Barbosa*, together with a part of the *Arabian Gulf*, and the *Cape of Guardafu*.

Signifi.

It extends in length from *Zeila* to the *Cape of Guardafu*, along the Sea-coast, seventy two Miles; and from *Guardafu*, along the Eastern Coast, about eight and forty; but in breadth fifty six.

The Chief City of this Kingdom is *Ara*, situate in nine Degrees North Latitude, by some call'd *Arika Gurtele*; but by *Marmol*, *Arat*, who places the same eighteen Miles from *Zeila*; he settles also here the Royal City *Adel*, and the Towns *Orgabra*, *Migiate*, *Sequeta*, *Bali*, *Mantra*, *Doara*, *Komizara*, *Novecara*, and *Soceli*.

On the Sea-coast *Pigafet* tells of a small Place nam'd *Afuin*, or *Affion*, well stored with Provision, but wanting a Haven, and so consequently little frequented by Merchants. Then follows the *Cape of Guardafu*, or *Guardafu*, by many taken for the *Aromata* of *Ptolomy*, lying in twelve Degrees and a half North Latitude, and very famous, because the Easterly Coast of *Africa* ends there. It lies almost at the entrance of the *Arabian Gulf*; so that the Ships which come out of *India*, and will go to *Aden*, and *Ziden*, or to *Zeila*, and *Barbara*, Sail close by it. On the Coast of *Adel* appears a Place call'd *Salie*, which *Sanutus* takes for that which *Ptolomy* denominates *Mosilon*.

Next to *Salir*, follows *Barbara*, and *Meth*; the first lieth to the North, on the Shore of the *Red Sea*, eleven Miles from the City *Zeila*; the latter, according to *Sanutus*, a small City. Afterwards cometh *Zeila*, one of the best Places on this Coast, being in eleven Degrees and twenty Minutes North Latitude; six and twenty Miles, saith *Marmol*, from the *Straits of Meche*.

This City, though built on a low and Sandy Ground, boasts not only a large Extent, but a very convenient Haven for Ships. It stands within the Kingdom of *Adel*, in the Province *Baragian*, which includes the two other small Jurisdictions of *Dalacha*, and *Malacha*, all under the Obedience of the *Turks*.

The Houses in *Zeila* are built of Stone, and the Streets curiously Pav'd, and daily frequented with Swarms of People.

The nature of the Soil.

The In-land Countreys of *Adel* lie even and plain, onely here and there some easie and pleasant Ascents.

The Plains yield plentiful Returns to the Labouring and Industrious Husbandman, answering his Expectation in the abundant Product both of Plants and Beasts, having withal the River *Haoax*, which takes its original out of that vast Range of Mountains on the Borders of *Xaoa*, and *Ogge*, and feeds the lesser Stream of *Mach* with Water. Some have not stuck to aver it to be little inferior to the *Nile*; but nothing near so long, because it overflows not above six thousand Paces: Neither doth it reach, how full of Water so ever

it be, to the Sea; but is quite drank up by the dry and thirsty Earth before it cometh so far.

The City *Zeila* hath no fresh Water within two days Journey, nor other Ground than Sand; but the Fields at further distance afford such Plenty of all things, that out of this Haven, and that of *Barbara* on the same Coast, Ships Transport Provisions to feed *Adam* and *Ziden*, especially Corn, Beans, Barley, and Oyl, not press'd out of Olives, but extracted from the Seed of a Plant call'd *Zerzelin*, or *Gerzeluin*, or *Crugioline*; but indeed no other than *Sesamos*.

Beasts breeding here, are Sheep of two sorts; one with Tails of twenty five pound weight, black Necks and Heads, and the remainder of their Bodies white; the other quite white, with Tails as long as a Mans Arm, and crook'd as a Vine-Branch. Some of their Cows have Horns like a Stag, black Hair, and wilde; others are red, but with one Horn on their Foreheads, of a Span and a half long, but turning backwards.

Beasts.

The Inhabitants as far as *Barbara* are Olivaster-colour'd; but from thence more to the North, about *Zeila* and *Barrazan*, they grow much blacker; naturally quarrelsome, and apt to make Wars upon any trivial occasion.

Nature of the Inhabitants.

They go cover'd from their Navel to their Knees with Cotton; but the upper part of their Bodies remain naked: onely Persons of Quality wear Coats, which in *Arabick* they call *Bernuz*.

This Dominion possesses much Gold and Ivory, besides such a liberal Provision of Victuals, that they feed their Neighbors of several other Countreys. They vend also Clothes, Myrrhe, Pepper, and Slaves.

The Merchants of *Cambaya* and *Arabia* carry to *Barbara* all sorts of Cloth, and Beads which they call *Maramugos*, Raisins, Dates, and many other things, which they exchange for Gold, Elephants-Teeth, and Slaves: And those of *Quiloa*, *Melinde*, *Brava*, *Magadoxo*, and *Mombaza*, barter these Commodities for *Arabian*-Horse.

The Natives are generally very stout, but badly Arm'd, though continually furnish'd therewith both from the *Turks* and Kings of *Arabia*, and such like Necessaries; for which their Prince returns many great Presents of Slaves taken in the Wars: for, to ingratiate himself with those *Mahumetans*, he makes continually fierce Wars upon the *Christians* about him, especially those of *Abissinie*, for which the *Moors* esteem him a petty Saint; yet all their soothing cannot so save him, but that sometimes the *Christians* send him home soundly beaten, teaching him to keep a more mannerly Distance.

Arms.

The City of *Barbara* owns the Dominion of the *Great Turk*, as do most of all the famous Places upon the Coast of the *Red Sea* in *Africa*, to this Kingdom of *Adel*, where they say his Jurisdiction ends at the Haven of *Meth*; although some will have the whole Coast of *Barnagas* and *Barrazan*, nay all the Places near the *Red Sea*, stand under his Jurisdiction, without affording the *Abissines* one Haven there: So that none can pass out of the *Red Sea* into *Abyssinie*, but through the *Turks* Dominions.

Government.

The

The Island of Barbora.

Over against the City *Barbora*, in the *Red Sea*, close by the Shore, lieth an Island of the same Name, exceedingly fruitful, and well stored with Cattel.

The Inhabitants are not White, as on the Coast of *Magadoxo*; but Black, and exactly Habited as those on the Main Land, whereof we lately made mention.

The Island of Socotora.

The Island of *Socotora*, or *Sacotora*, otherwise call'd *Sicuthora*, discover'd by *Fernando Bereyra*, is by some taken for the *Dioscorides* of *Ptolomy* and *Pliny*, and by others for *Curia Muria*; though somewhat improperly, because that Isle lies over against the Main Coast of *Arabia*. This hath its Situation in twelve Degrees and fifty Minutes North Latitude, fifteen Miles Southward from the *Cape of Guardafuy*, formerly call'd *Cape Aromata*, and almost as far from the Mouth of the *Red Sea*.

Now the most Geographers include this Island of *Socotora* under *Africa*, for its nearness to that Coast; yet some, and those of *Nubia*, have reckon'd it among the Islands of *Arabia Felix*.

And as they cannot agree to which it belongs, so they differ no less in its Magnitude; some making it swell to sixty *Spanish*, while others straiten it to scarce fifteen *Dutch* Miles: But it seems the first comes nearer to the truth, because the latter Discoverers make it fifteen Miles long, and ten Miles broad at the narrowest; and *Pirard* reckons it fifteen *French* Miles in circumference.

The whole Island stands encompassed with exceeding high Rocks, which inclose therein divers fertile Valleys. On all sides Ships may find good Anchorage, besides the many convenient Bays and Creeks, affording safe Roads: But it boasts two chief Havens, the one call'd *Cora*, and the other *Benin*.

Here is but onely one City, nam'd *Sicuthora*, seated at the foot of the *Cape Treta*, looking to the South, where the *Xequé*, or *Turkish* Governor makes his aboad. Others make *Tamary* the Chief Place, and the usual Dwelling of the *Bassa*. A third fort place here three Towns or Villages, inhabited by *Arabians*: But a fourth affirm, That the Natives have neither Towns, Villages, nor Houses; but abide in Holes or Caves in the Rocks.

They have many Temples or Churches, which they call *Mogumamos*; but very small, and so low, that without stooping none can come into the same. Every Church hath three Doors, and one Altar, on which stands a Cross, with two Sticks, made in form of Flower-de-luces.

The Situation of the Island so near the Line causes the Air not onely to be exceeding hot, but also unhealthy. And by reason of this excessive Heat, they have great want of Water: Yet notwithstanding there falls a great Mist in the Nights from the high stony Cliffs, to the great cooling and refreshing of the parched Earth: And although a few Rivers may be found, yet they lie at such distances

distances from the common Passages, and remain so difficult to be found, that many Travellers die for thirst; onely at the Sea side are Trenches, out of which the *Arabians* drink. And the Mountains, by reason of their excessive height, have their tops continually cover'd with Snow, and cloudy with Mists and Fogs.

The Soil, for want of Moisture, proves very barren, producing nothing (as some write) but Dates; for indeed none take care to Sowe any Corn, or Plant Fruits. On the contrary, in the Woods and Mountains breed many Bucks, Goats, Cows, Hogs, Caramountains, Wild Asles, Horses, Camelions, Wild Hens, or Pheasants, and Turtle-Doves.

But that which above all things makes this Island famous, is the Plant from which the *Aloes Sicotrina* cometh, and also for the great abundance of *Dragons Blood* brought thence, being no other than a Gum distilling from a Tree; the *Indians* call it *Ber*, and bruise it with an Iron in the growing Bark at a set time of the Year. The Sea-shore also produces much *Ambergreece*.

The Inhabitants of this Island are *Arabians*, or Native *Sicotrians*, which last the *Arabians* call *Beduins*, and are divided into two Generations: The one, having *Beduinische* Mothers, and *Arabian Negro* Fathers, keep at the Sea side, are black of Colour, curl'd Hair, tall of Stature, but very ill-favour'd: The others are unmix'd *Beduins*, and live within the Countrey, being whiter than Native *Indians*. Some of them seem to have been born in *Europe*, by the tallness of their Statures, handsom Bodies, soundness of Constitution, and the Air of the Face; onely differing herein, that they let their Hair grow without cutting, which they suffer either to hang over their Necks and Shoulders, or else tie up or braid the same together behind. They are inconstant, mistrustful, and cowardly; infomuch that a handful of *Arabians* will awe vast Multitudes of them. They have a great fear of all other people, which makes them shun converse with Foreigners, and are above measure lazy and idle, concerning themselves in nothing but Fishing, and feeding their Cattel.

Their common Food is Milk, Butter, Dates, and Flesh; but chiefly Milk boyl'd with Herbs, and serves them both for Diet and Physick. In stead of Rice, or Wheaten Bread, they use Rice, brought to them from other Places, and for want of that, eat Cakes made of Dates.

They wear certain Clothes by them call'd *Cambolins*, made of Bucks Hair, six Spans long and two broad, from their Girdle to their Knees, and over that another greater black and white Cloth, in form like a Cloke, which they wrap about from their Shoulders to their Knees, and never pull it off: *Barbosa*, on the contrary, writeth, That they go stark naked, onely with a Clout or Skin of a Beast before their Privacies, which *Corsalis* also affirms. Their Heads are bare, though *Thevet* saith they wear Shalhes, as the *Abyssine* Christians. The Women wear the same *Cambolins*, and with it, from their Middle to their Feet, another great Mantle, without any thing on their Heads. These, as we mention'd before, live in Holes and Caves, as the ancient *Troglodites* on the opposite Coast of *Ethiopia*, and sleep on the Ground, upon Buck-skins; and their manner of Salutation consists in the kissing one anothers Shoulders.

There are no Artists nor Handicrafts found amongst them; onely every one knows how to Weave the foremention'd *Cambolins*, or Hair-Clothes. They are ignorant and brutish beyond comparifon; and as they know no better, so they hate to learn, and use no other Arithmetick than what they notch on Sticks.

The Men keep as many Women as they can maintain (though *Osfarius*, upon a wrong information, scarcely allows one Woman to a Man) and part from them

3. *Natural*
Remarks.
4. Situation.

5. *Size*.

6. Churches.

7. Air.

8. Constitution of the Soil.

9. Beasts.

10. *Aloes Sicotrina*.

11. Several Inhabitants.

12. Nature.

13. Constitution.

14. Food.

15. Apparel.

16. Marriage.

them when they think meet. When they have any Children, they may charge others with them, whom they please; and this nominated Father must receive and feed them as his own, and give them part of his Goods, as to his other Children. The Children thus given away, they call *Children of Smoke*; because when the Men and the Women conclude to dispose of a Child, they make a Fire at the Door of the House with green Wood, and whilst it begins to smoke, the Man runs out, crying with a loud voice, That the Child shall be given to such a Man, whose Name they declare; and so the Father and Mother carry it to him, and he takes care for it, as we mention'd before.

The names of the men.

The Names of the *Beduin-Men* are, *Lakaa, Sumaa, Xembe, Terremo, Xamaxana, Surrakaa*, and other such like; so that *John de Barros* seems to have been misinform'd, who says, *They take the Names of St. Thomas, and other Apostles*: But all the Women are call'd *Maria*; not out of Honor or Respect to the Virgin *Mary*, but because in their common Language *Mary* signifies *A Woman*.

The Beduins kill their sick.

They never stay to wait for the dying of their sick Friends; but when they guess them past recovery, they kill them: For they say, *That between being quite dead, and beginning to die, is no difference*. When the sick Persons see their Ends approach, they call their Children and nearest Relations, giving them many Counsels and Advices, among which the three following are most usual. First, *That they should receive or embrace no other Doctrine or Religion, than those of their Forefathers*. The second, *That they would not make themselves familiar, or have to do with any one of another Countrey*. The third, *That they would take revenge of some Enemies, which they name*: Which last proves many times the occasion of divers Murders. When any Person is pursu'd by another that intends to kill him, and he cannot escape, he takes and drinks the white Juice of a Tree growing in this Island, being the strongest Poyson that can be found, and which they always carry about them.

Trade.

The *Arabians* of this Island, according to the Relation of *Pyrard*, Trade to *Goa, Arabia*, and other Places, where they sell their Dates and Rice, brought to them out of *Ethiopia*, very curious Mats made of Date-tree Leaves, and great abundance of Myrrh; and from thence the *European Merchants* bring *Aloes Sicotrina*, and *Dragons Blood*, vulgarly known among Apothecaries by the name of *Sanguis Draconis*.

Sizergith.

Here are few Fortifications; onely the King of *Kaxem* or *Fartas* erected a Fort or Bulwark, by the Village *Tamara*, with another of Stone on the Seashore, which the *Portuguese* Conquer'd under the Command of one *Trestan de Cunha*, in the year Fifteen hundred six, or seven; who left it to the Charge of *Alphonso Norogue*, with a strong Garrison of *Portuguese* Soldiers: But the Islanders, instigated by the *Mahumetans*, to whom they were before bound in Marriages, broke their Promise made to the King of *Portugal*; so that King *Emanuel* discerning the Nature of the People, and how the defending of this Fort cost more than it was worth, commanded the same to be demolished.

Arms.

Their Arms are broad Hangers, with great Hilt: At their Girdle they wear also a Knife, of about three fingers broad, and sharp. The Hilt of the Hangers are cover'd with Silver or Copper, or wound about with Wyre very neatly. Some carry Shields; and ordinary Guns, in the use whereof they are very expert.

Language.

The proper Language of these *Beduins* is so barbarous, as not to be understood by others than themselves; but most of them speak *Arabick*, by daily Conversation with the *Arabians*.

The

Government.

The Government of this Island, according to *Pyrard*, belongs to a peculiar *Xequé*, sent thither by the *Xerif of Arabia*, and hath his aboad in *Tamary*. Formerly the *Turk* possess'd this whole Isle, by Conquest thereof in the year Fifteen hundred thirty eight, at which time he made himself also Master of *Aden*. But the King of *Kaxem*, or *Kajem*, which some take to be the same with the King of *Fartas*, regain'd and held it, till the *Xerif of Arabia* won it from him, who sends thither a *Xequé* to Rule as his Substitute.

For the deciding of Differences, determining of Criminal Causes, and managing Affairs of State, Judges, which they call *Caciz*, or *Hodomas*, are appointed, from whom there is no Appeal. If any one has stoll'n a Buck or a Goat, out of necessity, or for meer hunger, he may, if he perceives the Owner of the Beast pursues him, fly to a Temple, by which he is clear'd; If coming to the Temple, and making a noise, another cometh to receive him, there may nothing further of prejudice be offer'd; but if none cometh to him, then they may pull him out, and cut off his Hand, alledging, *That the Temple would not serve him for his defence, because none would come to receive him*.

Religion.

There are some that to this time hold an opinion, That the Islanders of *Socotora* call themselves *Christians*, and particularly shew great Honor to *St. Thomas*, from whom they boast to have received the *Christian Faith*; and have been induced to believe the same, by seeing the Cross upon their Altars, and the Observations and Fastings of their *Caciz*, and other Marks of Christianity: But the contrary was afterwards found; for certain it is, That they have no knowledge of *Christ*, or of Matters concerning the Christian Religion, except their shewing great Honour to the Cross, and because they have it upon Altars in the Church; but being ask'd a Reason thereof, they answer, *That it was taught them by Tradition from their Fathers*.

They worship the Moon, because they hold her to be the Mother and Cause of all things; and therefore in great Droughts they set one among them in a certain place, and make a Circle round about him, out of which he must not stir, upon pain of death, but there must continue ten days worshipping the Moon; within which time if it doth not Rain, they cut off his Hand. Before the beginning of *Lent*, all the most Eminent assemble, and offer Sacrifice to the Moon, of an hundred Goats and Kids Heads. They observe *Lent* like the *Christians*; but they begin it with the New Moon in *April*, and keep the Solemnity sixty days; during which time they eat no Milk, Butter, Flesh, nor Fish, but onely Herbs and Dates, or Rice and Honey, which they buy in the Cities of the *Arabians*. They are so zealous Observers of this Fast, that if they find any to have broken it, for the first time they cut off two Fingers of his Right-hand; the second time, the whole Hand; and the third time, the Arm.

Every Temple, of which there are many, hath a *Caciz*, call'd by them *Hodamo*, that is, a Governor or Judge in Church-matters; but holds the Office but one Year, which he enters upon by receiving a Staff, the Badge of his Authority, and wearing always a Cross of a Span and half long about him, which he may not part with upon pain of the loss of his Hand. In the Temples, whereinto at the Rising and Setting of the Moon they enter, they use a Stick of two or three Spans long, upon which with another Stick they give certain Strokes, thrice in the Day, and thrice in the Night; held by them for a Work of great Holiness: Afterwards they go in Procession three times round about the Church-yard, turning thrice after every Circuit; then they take an Iron Pan, made in form of a plain deep Scale, hanging upon three Chains,

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into

into which they put Splinters of sweet Wood, and hold the Bafon over the Fire: then they first perfume the Altar thrice, afterwards the Temple Doors, and say with a loud voice some Prayers in the Temple, and in the Church-yard, requesting of the Moon to do good to them onely, and no other People: At the performance of this Solemnity, the *Hodamo* holdeth upon the Altar a lighted Candle made of Butter (for they have none of Wax or Tallow;) and therefore they have in their Temples Dishes of Butter, wherewith they also every day anoint the Crofs and other Sticks lying upon the Altar. They go upon a certain day of the year, with the greatest Crofs, in Procession round about the Temple, and cause it to be carry'd by one chosen out of the whole Assembly, whose Fingers after the ending of the Procession they chop off, and present him with a little Stick, with certain marks upon it, for a token, that he should be prejudic'd by no body; whereupon thenceforth he is held in much greater honor than others.

They follow in many Churches the Ceremonies and Customs of *Nestorius*, because they were for a long time Govern'd by Ecclesiastical Rulers which came from *Babylon*.

They have no set-Day of the Week to go into their Temples, but assemble on the Procession-days, or when any new occasion calls them.

They are Circumcis'd like the *Moors*; and if they know any one that is not Circumcis'd, they cut off his Fingers; for no Uncircumcis'd may enter into their Temples: yea, the very Women themselves clap their hands at their Husbands, if they be not Circumcis'd. They bear a great hatred against all *Christians*; nevertheless some are of opinion, that they have suck'd in much of the Heresie of the *Jacobites*, and that formerly many were Converted by *Francis Xavier*.

According to the Observations of Sir *Thomas Roe*, Ambassador from the King of *England* to *Persia*, there were in the Year Sixteen hundred and fifteen, upon this Island four sorts of People, that is, *Arabians*, not Natives, but Shipt over thither, together with many others, by order of the King of *Kaxem*, when they subdu'd it. These never appear before the *Sultan* without kissing his Hand. The second sort are a kind of Slaves, who labor continually in his service, and prepare and dress the Aloes. The third are *Beduins*, the most antient Inhabitants, against whom a long time the King of *Socotora* made War. They live in great numbers upon the Mountains, and are at this day left in Peace, upon promise to shew their Obedience, and let their Children be instructed in the Doctrine of *Mabomet*.

The fourth being indeed the right Proprietors of the Countrey, are a gross Body'd and miserable People, which have no constant abode; in the night lying in the Woods, and going always stark naked: they live by Roots, hold no converse with others, and lead a life almost like Beasts.

Trogloditica, or New Arabia.

THe Modern Geographers, as *Maginus* and others, name the Countrey or Space of Land, lying between the *Nile* and the Red-Sea, properly *New Arabia*; but the Inhabitants, according to *Castaldus*, call it *Sirsi*. The Antients nam'd it *Trogloditica*, and *Ptolomy*, *The Countrey of the Arabians and Egyptians*. The Inhabitants were by the *Grecians* call'd *Ichthiophagi*, that is, *Fish-eaters*; by

by *Eustathius*, *Erembers*; by *Diodorus*, *Molgers* and *Bolgers*; and in the holy Scripture, according to the testimony of *Arias Montanus*, they are call'd *Ghananim*; and by *Pliny*, *Theroto's*, that is to say, *Hunters*, for their swiftness and dexterity in Hunting.

In the bounding of this Countrey great diversity arises amongst Geographers: *Ptolomy* extends *Trogloditick Arabia*, from the City *Suez*, by the Red-Sea, three; or according to *Peter de la Valla*, scarce a days Journey and a half from *Cairo* to *Mount Elephas*, at this day call'd *Felte*: so that he compriseth under it the Sea-Coast of the Kingdoms of *Barnagus* and *Adel*. Some extend the Limits in the South, to the Territory of *Brava*, the Kingdom of *Magadoxo*, and the River *Quilawzi*, yet make it begin at the forenam'd *Suez*; but a third sort narrow it to the Cape of *Guardafuy*, and some to the Island *Mazua* in the Red-Sea.

The chiefest Places, as you go from North to South, near *Suez*, according to *Maginus*, are these (though *Belloon* gives them to the *Nether-Egypt*;) The Haven and Point of *Pharos*, where they say the Children of *Israel* went over the Red-Sea on dry ground; the *Seven Wells*, call'd *Sette Pozzi* in *Italian*; the Haven of *Alkasser*, or *Chefir*. *Sanutus* on the other side compriseth a part of this *New Arabia*, viz. all the aforesaid Places from *Suez* to *Chefir*, under *Egypt*, wherein we have follow'd those who have formerly described *Egypt*.

They call the Tract of Land from *Chefir* to the Sea, lying over against the Haven of *Suaquena*, *Batrazan*. In eighteen Degrees and forty Minutes lieth the Haven of *Suaquem*, in the Territory of *Canphila*, in a Hollow of the Sea, close by the People call'd *Nubiens* and *Bello's*.

The whole Coast of this Countrey lieth clogged with high, rough, and unpassable Mountains, so set back to back, that no access can be had to the Inland Countreys of *Ethiopia* and the *Abyssines*, but through the Haven of *Ercocco* and *Suachem*, and that so troublesom, that Travellers can scarce go above three or four *English* miles in a day.

The Inhabitants at this day are made up of a mixture of *Turks*, *Mahumetans*, and *Arabians*.

The Haven of Arquico, or Ercocco.

THe Haven of *Ercocco*, otherwise call'd *Arquico*, and by *Jarrick* held to be the *Adule* of the Antients, lieth against the Island of *Mazuan*, five or six miles from *Mount Bisan*, in fifteen Degrees and a half: It was formerly a Port belonging to the *Abyssines*, but since that taken from them by the *Turks*, to whom at present they are subject.

The heat of the Air causeth an infertility in the Soyl as to Corn and Grain, but as well those as the Maritime Parts afford several sorts of Trees, as *Willows*, *Fujubes*, and *Tamarinds*; which two last are no despicable Commodity to the *Europeans*.

The Inhabitants are *Blacks*, and go all naked, with a Skin onely before their Privacies: As well Men as Women have upon their Heads Coverings resembling a Coronet, and the Hair bound up round. The Haven submits to the Commands of a *Turkish Bashaw*, and by that means inhabited principally with *Mahumetans*, taking up the rooms of *Christians* by them disposse'd.

In the Red-Sea lie the several Islands of *Mazuan*, *Paimuras*, *Delacca*, *Mayot*, *Suachem*, and some other.

The Island of Mazula.

ON the Coast of *Hubex* in the Red-Sea, you discover the Island *Mazua*, or *Mazuan*, possessed by the *Turks* at this day, who in the year Fifteen hundred fifty and seven, did take it away from the *Abyssines*. Thevet places it half a *French* mile distant over against *Ercocco*, in fifteen Degrees and forty Minutes North-Latitude.

Between *Mazuan* and *Donkale* the *Turks* had formerly a Castle call'd *Dafalo*; which the *Abyssines* took and sleighted. When the South-winds blow hard, no Ships without danger can approach the Coast.

The Islanders are good Soldiers; but the Women give themselves over to loose living, accounting it no dishonor to have many Gallants while they remain unmarried; nor is their profession of *Mahometanism* a small encouragement thereto, the greatest promises of their Prophet aiming at no higher satisfactions.

The Island of Dalaca.

THEvet calls this Island *Dalaca*; others, *Dalaccia*, *Delagua*, *Delalaca*, *Dalqualacari*, and *Daleck*: It lies below *Mazua*, a little more Southerly; but by *Sanutus* set opposite to *Mazua*; five miles from the Main Land of the *Abyssines*, in sixteen Degrees North-Latitude, saith *Andrew Corsali*; but according to *Huez*, in fourteen Degrees and twenty Minutes. *Marmol* placeth it it eighteen Miles from *Mazua*, and gives it one City, of the same Name with the Island. *Sanutus* extends it in compass to eighty *Italian* miles, four reckon'd to one of the *Dutch*; but *Corsali* accounts it twenty *French* miles.

This Island boasts a healthy Air, and plenty of fresh Water, which happening very seldom in these Countreys, invites many People thither. 'Tis high and barren, but pleasant, for both the Hills and Dales have lovely Groves of Trees, yielding a delightful shadow, but no Fruit, contrary to *Thevet*, who makes this Island abound with Oranges and Lemons; adding moreover, that in *March* the whole Air is perfum'd with a most delicious scent. There grows little Corn or Grain, but what they have (as also Honey, Barley, and Butter) they fetch from the *Abyssines*; yet they have very fair Pastures, and full of Grass, which feed Cows, Camels, and many Goats.

The Inhabitants, an expert and Warlike People, are either black or tawny of Colour, sower of Countenance, treacherous and inveterate Enemies of the *Turks*, against whom they hold Wars continually. They speak distinctly, bear no regard to foreign Merchants; from whom, notwithstanding their most serious engagements, they steal whatever they can meet with.

Their Language is more difficult and obscure than the *Turkish*, *Persian*, or *Indian*; but their Habit, if so we may call it, differs not from the last before mention'd.

Government.

Their Government seems Monarchical, one Person giving the Rule both to this and the adjacent Islands.

Their

Religion.

Their Religion is as great a mixture as their People, of whom most take Christianity from the *Abyssines*; some are *Mamelukes*, fled thither after the loss of *Egypt*; besides *Arabian Mahometans*, of the *Persian* Sect, and others pretended *Musselmans*, professed Enemies to the other.

The Island of Bebel-Mandel.

PASSING from North to South you arrive at an Island now known by the Name of *Bebel-Mandel*, but antiently call'd *The Island of Diodorus*, situate in the midst of the Red-Sea, which it divides into two Channels; not above a mile from the Main Land of *Arabia*, and the like distance from *Abyssinia* towards the *Cape of Zeila*; so that the King of *Egypt* formerly shut up this Passage on his side, with an Iron Chain drawn from one to the other. *Pigafet* will have one of the Channels towards the West-side to be five and twenty *Italian* miles, or five *Dutch* miles wide, with a good Bottom, and the common Passage for great Ships; but the other scarce a large *Dutch* mile wide, full of Rocks, Shelves, and Banks of Sand. It lieth in twelve Degrees and fifty Minutes North-Latitude. *Thevet* calls it *Muim*, and makes it two *French* miles in compass, having some few Trees, but otherwise wholly barren. Formerly the *Abyssines* and *Arabians* of *Aden* made great Wars against the Possessors thereof, by which it became subject sometimes to the *Christians*, and then to the *Moors*, till at last the *Portuguese* utterly laid it waste, and so left it without hope of re-peopling.

The Island *Suachem*, or *Suaquem*, by *Marmol* call'd *Suaquum*, standing, according to *Thevet*, East and West, contains fifteen or sixteen *French* miles in compass; but *Rosaccio* makes it much less, and divides it almost from the City of the same Name, beautifi'd with many fair built Houses. *Maginus* supposeth the Haven of this Place to be the *Sebastian Mouth* mention'd by *Protony*.

Over against *Adel* in the Red-Sea, lieth the Island *Barbora*, already mention'd.

About *Suez* inhabit two sorts of *Christians*, one Circumcised, nam'd *Jacobites*; the other Uncircumcised, commonly call'd *Melaqueters*.

The Inhabitants of these Islands, and the Places on the Coast of the Red-Sea, Trade with the *Arabians* over against it.

Sanutus saith, that in the Haven of *Chefir* they have many Huts made with Mats, wherein they stow the Wares carry'd from *Cairo* to *Mecha*.

The *Moors* of *Ziden* convey to *Suez* all sorts of Spicery, Drugs, precious Ambergrece, which they bring from the *Indies*, and transport from thence upon Camels to *Cairo*.

In like manner the Merchants bring from *Cambaya* into *Asia*, and from all *Arabia* to *Barbora*, all sorts of Clothes, Beads, or *Motamugo's*, Elephants-Teeth, and other Commodities.

The Red-Sea, by the *Moors* call'd *Bahar Queizum*; by others, *The Arabian Bay*, and *Streights of Mecha*, the Burial-place of *Mahomet*, lieth between the Coast of *Ethiopia* and *Abyssine* in *Africa*, so that it parts *Asia* and *Africa*.

At the entrance of this Sea lie two Harbors, the one call'd *Guardafuy*; and the other, *Fartague*: The breadth between them is sixty Leagues or *Spanish* Miles,

H h 3

Red-Sea.
Gulfar, Sam. Bruradi
dine.

and the length five hundred; that is, an hundred to the Straights of *Bebel-Mandel*, and four hundred from thence to *Suez*, where it ends.

Geminiano a Jesuit averr'd, that in former times the Red-Sea overflow'd all *Egypt*, and by its Water took away the colour from the green springing Soyl; but after the Water began to fall away and lessen, it remain'd at length with so little moisture, that the Sun-beams, which shine down in that place with very great power, make a reflexion of the red Sand from the bottom, which seeming to give a tincture to the Water from its ruddiness, gave the occasion of designating it the Red-Sea; though *Pliny* will have it from a King, who Reigned here, and in Greek was call'd *Erithreos*, that is, Red. To this Opinion inclin'd *Pomponius Mela*, *Aristotle*, and others: But *Quintus Curtius* is of a contrary Judgment, maintaining, that this Sea was call'd the Red-Sea from the *Egyptians*, who were drown'd in it when they pursu'd the *Israelites*, in the Year after the Creation of *Michael Zapuler*, in his Description of the *Holy Land*. *Johannes de Castro*, formerly Vice-Roy to the King of *Portugal* in the *Indies*, affirms, that the red colour of this Sea, ariseth from the great quantity of Corral growing at the bottom. Others, that the Rivers which pour into this in the midst of Winter, having flow'd through Countreys of a red colour'd Earth, make the Water seem red, and consequently gave it the Name. Certain it is, that all the Water is like that in the great Sea, and saltish.

In this Sea befell the Miracle which the holy Scriptures mention, when *Moses* with his Rod command'd a Way for the passage of the *Israelites*, to the number of six hundred thousand Men, (Women and Children not reckon'd:) and wherein *Pharaoh*, in pursuit of them, as he suppos'd flying, twelve thousand Foot-Soldiers, and fifty thousand Horsemen, were swallow'd.

In this Sea are many strange and remarkable things, as Trees growing, Branches of Corral, Mushrooms, Mermaids, flying Fishes, and other wondrous Creatures. But how great diligence soever they have us'd, none could ever take any of them, although common, and at all times seen along the Coast; for the *Egyptians* believe, that they and theirs, by the killing such a Creature, should die within a year, as they say, they have found by experience. And out of that conceit, when in the Year Sixteen hundred thirty one, one was taken alive in the *Nyle*, by the City *Rosetta*, the *Bey* or Governor of the City, command'd it presently to be put into the Water again, though a *Venetian* had bought it for five and twenty *Piasters*, and rather than incur the hazard, return'd him his Money.

Gaspar de San Bernardino, in his Journey to the *Indies* by Land, saith, the Entrances into the Red-Sea, lie in twelve Degrees and forty Minutes, being no other than two Points of Land, one on *Africa* side, call'd *Rosbel*, and the other on the Coast of *Arabia*, lying right over against it, nam'd *Ara*. In the midst of the Passage lieth the Island *Mium*, between which and the Main Land of *Asia*, runneth a Channel nine or ten Yards deep, and a large League broad; as another on *Africa* side shoots down to the depth of sixteen Yards, but useles, because it hath no convenient Haven for Ships, and many dangerous Shelves and Banks.

From this Port inwards, the Sea widens all along till towards the end, where it grows narrower and narrower; the broadest part is not above thirty Leagues, or *Spanish* Miles.

Petrus

Petrus della Valla, a Noble-man of *Rome*, in the second Part of his Travels, describes the Red-Sea as followeth:

In some places of the Red-Sea, unpassable for its shallowness, they gather up a finer sort of Corral than the common; especially useful to be set in deep Caves and Grotts, because it represents perfectly the shapes of little Trees, with great delight to the Eyes of curious beholders. In these Vegetables many times, by varying colours, or transparency, Nature plays and sports it self with great curiosity.

The Inhabitants of these Parts pass this Sea in little Barques, made of Planks joyn'd together, not with Nails, but certain Pitcht Towes.

Many Commodities are brought in these Boats to *Cairo*, which the Proprietors take in pieces afterwards, and sell the Planks at dear Rates, and then return home by Land to their Houses.

This way of building Boats without Iron-Nails, seems to be no Novelty, considering *Strabo* the Geographer many Ages since speaks of Leather-Boats, used by the *Arabians* for pastime in the Red-Sea: As also of some other made of Osiers and Brush-wood, with which the *Egyptians* pass'd over the *Nyle*.

I somewhat marvel'd (says the foremention'd *Petrus della Valla*) at the Name this Sea beareth, for that it is not as the Black-Sea, which is so call'd from the blackness or muddiness of the Water: For the Water of this is so clear and pure, that Men may see to the bottom, and shews afar off like other Seas. The Sand is also like that of other Seas, so that it hath borrow'd its Name no otherwise than from the King *Erithreos*, who (as *Strabo* saith) lieth buried in an Island of the South-Sea, and hath given the Name of Red to the whole; and not onely to the *Arabian Gulf*: but whether so or no we will not dispute, but content our selves, that the holy Scriptures calleth it so in several places.

Upper-



Upper-Ethiopia, Or the EMPIRE of ABYSSINE.

Otherwise call'd

PRESTER-JOHNS-COUNTREY.

Name.



Davies.

Byssine, otherwise *Prester-John's Countrey*, is by *Marmol* call'd, The Kingdom of the *Abixins*, or *Abexin*; or rather *Abassia*, or *Abaxia* and *Habas*, or *Elhabas*; as the Coast of the Red-Sea, the Coast of *Abex*.

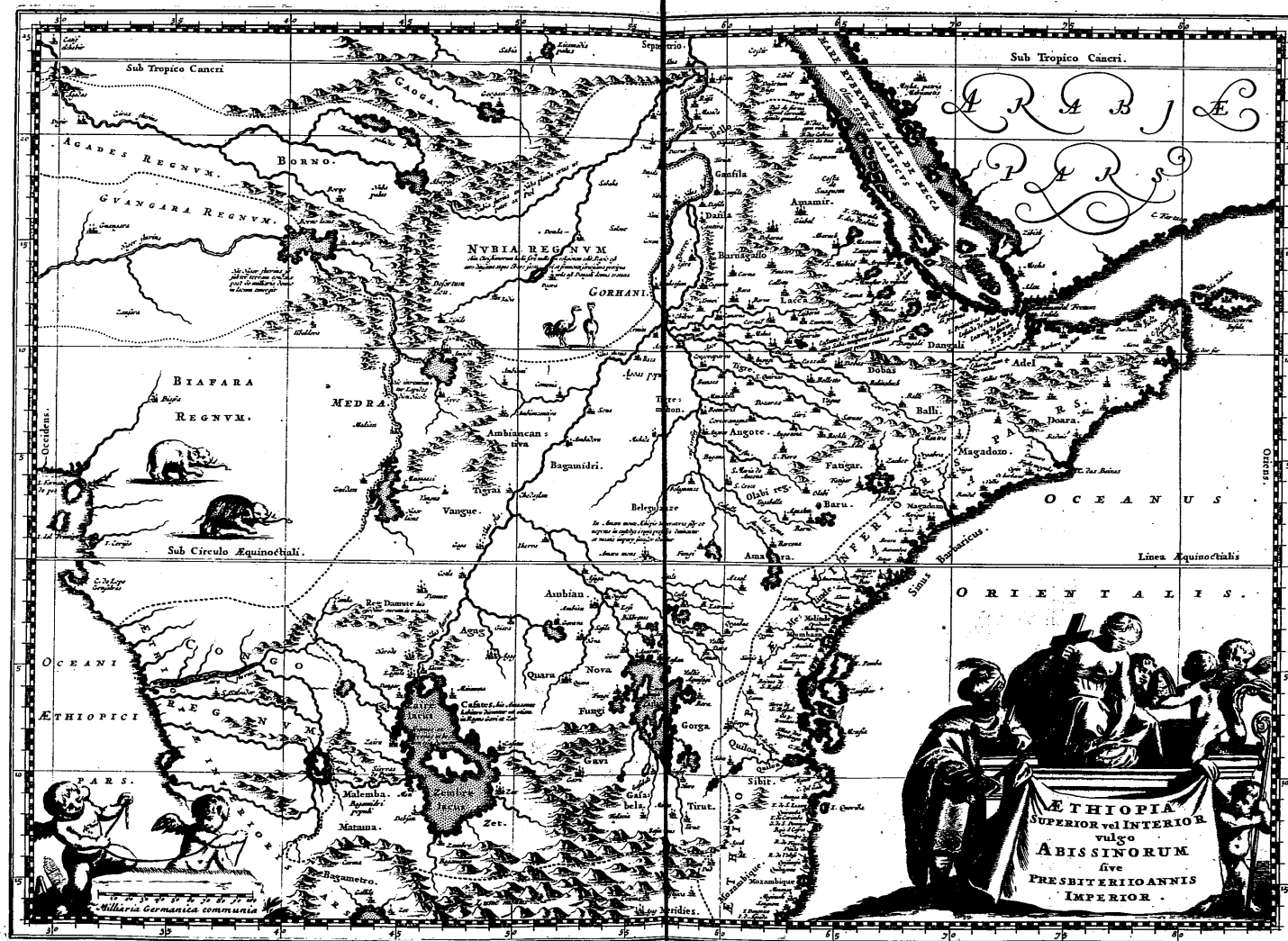
The name *Abyssine*, derives its Original either from the Inhabitants, by the *Arabians* call'd *Abassi*, or *Habasschi*; and by adding the *Arabian* Particle *El*, comes to *Elhabasshi*; as that by the alteration of the guttural Letters, makes *Abassinia*, and *Abyssines*, or from the people *Abassinos*;

which divers of the *Antients*, among whom *Stephanus* in his Book of the Cities, placeth in *Arabia Felix*, supposing they came from *Africa* over thither. Some imagine, that they took denomination from a Territory of *Ethiopia*, nam'd *Abysfi*, lying under the Jurisdiction of *Prester-John*; under that Title including *Ethiopia* below *Egypt*, mention'd by *Ptolomy*, *Terra Cinnamomifera*, or, *The Cinnamon Land of the Antients*, a great part of the *Troglodytian Arabia*, with some of *Libya*.

In the setting down, or delineating the extent of *Abyssinie*, no small difference appears among Geographers; one cause whereof may be, that the borders of this Kingdom heretofore extended through more subjected Territories than at this day: for the *Turks*, the *Galas*, and other neighbouring enemies, have so narrow'd the bounds of these Kingdoms, by rending several Territories from them, that this present King scarce possesses the half of what his Predecessors enjoy'd; insomuch, that some make that part of *Abyssine* (which at this day obeys the Emperor) so small, that he scarce deserves the name of a Great King: For in the foregoing age, the *Galas* (a Warlike People) in their South border, either allured by the fertility of the Soyl, or the inexpertness and indisposition of the *Abyssines* to Arms, (their Countrey being fuller of Priests and Monks

Upper-Ethiopia 632 comprehends

Tigre	Towns	Boro, a small, but neat City, Emacen, Circ, Ximetu, Arx, Tigre, Gibeytor, Ambor, Salalam, Sart, Camarra, Barra, and Arrazy, with four famous Cloisters, the Kings chieffest Palaces, and some Churches, Fremone, Caxumo, and Angeta.
	Rivers	Mareb, or Marabo.
	Mountains	Gafale, Lamalmon, Guca, the Apelnus, Amara.
Dambea	Towns	Dambea, Atfana, Goga, Fogora, Anfras, Ganetus, Jeseffus, Old Gorgora, New Gorgora, and others.
	Rivers	Nyle, Tacaze, Anguet, and Malbeghe.
Bagameder	Towns	Sart, Bagamedri the Metropolis.
	Rivers	Baxila, Zebe, Haoax.
Goyame	Towns	Zalabacca, Ambaxa, Croia, Cavera, Angula, Anchaka, Sacahala, Tavia the chief City, Collella, Sulka, Adafe, Tempa, Tassala, Fangala, Duniel, Tankon, and Emberte, besides 40 others.
	Towns	Azzol, besides a great number of Towns, Villages, and Castles.
Amahara	Towns	Several Towns not named.
Narea		Magaza.
Magaza		Magaza.
Salemt		One Town of the same Name, with a few Villages.
Ogara		One inconsiderable Town, with some less considerable Villes.
Abargele		No Towns, and scarce any Villages of remark.
Holkait		Onely some scattering Villages.
Sagueda		No Towns of Note.
Semen		Full of nothing but Mountains, unknown, and little inhabited.
Salao		Little inhabited, with a few poor Villages.
Ozeka		Well peopled, but not collected into Towns.
Dobay	Towns	One of the same Name.
	Lakes	Bardambea, Zella, Sacala.
	Mountains	Gafale.



tries; The Kingdoms were, Tigre, or Tigris, Dankali, Angole, Boa, or Noa, Amara, or Ammara, Dambeo, or Bambia, or Dembea, Ankaguccele, Adel, Dabali, Oecce, Ario; Fatigar, Zengao, Rozanegus, Goyame, Narca, Feth, Koncho, Mahaola, Goroam, Danim, or Damut, Dari, Damut, Adaro, and Faskalon.

The fourteen Territories, being not Kingdoms, are, Dubane, a member of Tigre-Xuncho; in the same Realm, bordering at that of Dankali, Daraita, by the Kingdom of Angote, Bora, between Tigre, and Bagamedri, Calara, or Calaoa, near Boga, Aga, Arim, near the Kingdom of Dabali, Arbo, Xankala, close by the Kingdom of Zingere, Xacoxa, or Xankora, Ambyamo by Zanut; according to Peter Davitu, call'd Angona, Bergamo, near to the other; Ario, on the other side of the Nile, and last follows Gara, lying above Ario.

Balthazar Tellez reckons the Kingdoms and Territories formerly subject to Abyssine, and at this day cut off from it, to be Angote, Doaro, Ogge, Balli, Adea, Alemale, Ganz, Betexamora, Gurague, Buzama, Sugamo, Balargamo, Kambate, Dosa, Gumar, Konch, Damut, Mota, Aura, Holeka, Oifate, Guedom, Gangk, Maralet, Manz, Bizamo.

But this Kingdom hath receiv'd such diminutions by the Turks and Galas, that Prester-John at this day enjoys onely six great, and ten small Provinces; The great are Tigre, Dambea, Bagamedce, Gogamo, Amahara, Narea, and a part of Xaoa. The lesser are, Magaza, Salemt, Ogara, Abargele, Hokaite, Sagueda, Semen, Salao, Ozeka, and Dobai.

Hereby it may plainly be observ'd, into how narrow a compass the Dominions of Prester-John are circumscrib'd from what Antiquity relates, which we may believe they did but guess at.

We will therefore first describe the aforementioned six Kingdoms yet remaining entire to Prester-John; and afterwards those of the antient Abyssine, partly, to agree with the Antients in the matter of Beasts, Plants, and Customs; and partly to survey the whole Circumference both of the Old and New Dominion.

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This Kingdom comprizeth seventeen several Provinces; the most Northern of which, lying at Egypt, they call Barnagas, or Barbarnagas, which Alvarez, Sanutus, and others, make a peculiar Dominion, because govern'd by a peculiar Lieutenant of the King's; though in truth Barnagas is a part of Tigre, and signifies Lord of the Sea; Bar denoting the Sea in that Countrey Language, and Nagas, Lord.

Barnagas includes (according to Tellez) three small Lordships, of which Doubaroa, or Doubaroa, so call'd by the Abyssines; and by Maffe, and Sanutus, Boroa, or Barvan, is the chief; wherein is a small City, but curiously built, and populous; seated by the River Mareb, on a pleasant and fruitful Mountain: Some have taken it for the Colove of Ptolomy, and Colve of Arrian; and by others, for the great Primis or Premis. Alvarez and Sanutus give Barnagas in the North for borders the Countrey of Bugie, and Nubie; in the West, the Nile; in the South, the River Mareb, with some neighboring Mountains, over-looking Tigremabon; and in the East, the Red-Sea.

The Kingdom of Tigre.

Alvarez, Sanutus;

Davitu.

The same Alvarez, and Sanutus, place in Barnagas the Regions of Cahila and Dufila; and therein a place nam'd Emacen, a day and a halfs journey from Dabaroa, and thirty miles from Suaquen. Formerly this Province comprehended Suaquen; the Island Mazua; the Haven Arquiko, and Dalakka: But the Turks and Moors have many years ago dispossest the Abyssines thereof.

The same Writers further adds to Barnagas, Cire, Ximeta, and Arrazie, a Dominion of great consequence; St. Michael d' Joco, a famous Cloyster, four miles from Arquiko; and the Cloyster of Bizaa, five: Besides the chieftest Palaces of the Kings; and two or three Churches; one of St. Michael, and the other of St. Peter and Paul; about which, Maffe assigns some Villages and Hamlets, as Camarya, and Barra, &c.

Lastly, Barnagas takes in the Jurisdiction of Bur, or Burro, formerly the Kingdom of the Queen Candace.

Next Barnagas, Sanutus sets Tigremabon, to which he assigns for borders in the North, the River Marabo; in the West, the Nile; in the South, Angote; in the East, the Red-Sea.

Then follows the Dominion of Cire; and by the Red-Sea Amasen, or Agamea; inhabiting by a people not under Prester-John's Jurisdiction. Arxa, formerly a great City, where they say, the Queen of Sheba kept her Court; and indeed the remaining Ruines do manifest an Antique Grandeur.

The other places are, the City Tigre, or Azen, the Metropolis of the Realm; the Garrison of Gileitor, Amba, Salalam, Saet, Cora; forty or fifty Portuguese miles from Makua Southwardly; Fremone, or Framone, otherwise Megoga, in fifteen degrees and a half South-Latitude; the usual Habitation of the European Christians, and Jesuites.

The rest of the most remarkable places, are Caxumo, or Chaxumo, or Accum; perhaps the Auxum of Ptolomy, or Axumites of Anian; by some taken for the Courty residence of the Queen of Sheba, to whom Solomon (as they say) gave a visit in Egypt; where are seventeen stately Pyramids, and three famous Churches, one of St. Michael, one of Abba Likanos, and one of Abba Pantaleon.

Northward of Caxuma, lies the Lordship of Tarrete, wherein stands two Cloysters; one great one call'd Alleluja, and the other Abbagarima; famous for the abode of the Jesuites: together with Angeba, beautif'd with a Royal Palace, wherein none may have their abode, but the King's Lieutenant.

Somewhat more Westerly appears the Kingdom of Dambea, or Dembea, bordering in the West, upon Goyan; in the North, upon Fungie; and in the East, on Bagameder; Several Arms of the Nile cut it almost in the midst, and in the very Center lies the great Lake Bar-dambea.

The head-City (according to Jarrik) hath the same name with the Kingdom; yet others call it Zambia, or Zamba, where Prester-John keeps his Court, from October to Easter.

Pigafet calls the principal City Belmachu, and sets other Towns by the Shore of this Lake; as Asfana, Goga, Fogora, Anfras, Ganetas, Jeseffus, Old-Gorgora, New-Gorgora, and many others.

Bagameder, or Begamedry, a peculiar Kingdom, (according to Sanutus, and Tellez, though others would make it a part of Tigre, or Tigremabon) borders Eastwardly at Angote; and from thence running South, touches upon Amahara, near the River Baxila, that hastens there to contribute his Streams to the increase of the Nile.

The Kingdom of Dambea

The Kingdom of Bagameder.

The

Monks than Soulders) over-ran a great part thereof. They fell into the Province of *Bali*, in the Year Fifteen hundred thirty seven, and since that by continual Wars, have so disinabled them, that they have not onely wrested that, but also *Fategar*, *Doar*, *Ogge*, *Bizamo*, *Oifae*, *Angole*, *Kambate*, and other small Territories; and probably might have gone on further, even to the Conquest of the whole, but the *Gala's* themselves split into Factions, in several Parties fell upon, destroy'd and kill'd one another. *Marmol* adds further, that the *Moors*, *Turks*, and *Arabians* some time since, have taken all the Tract of Land, lying at the *Arabian Gulf*, and *Red-Sea*; so that the King of *Abyssine* hath not one Haven thereabouts, neither can any come into his Countrey out of that Sea, but through the *Turks* Dominions.

Notwithstanding all these losses and dismembrings, the common Vogue stretches it to that vast magnitude, as makes it exceed all *Europe*, having in circumference above seventeen hundred *Dutch*, and according to *Pigafet*, four thousand *Spanish* miles; but we dare be bold to aver, that at this day it doth not exceed *Spain* alone in bigness; and that in *Africa* are many other Kings which possess many more Kingdoms, and are of greater power than this so much famed *Abyssine*.

To reduce then this unsettlement to some certainty, the length taken from *Egypt*, or rather from *Bugia* and *Nubia*, to the Kingdom of *Monomotapa*, *Pigafet* reckons to five hundred, and *Cluverius* to five hundred and eighty *Dutch* Miles; and the breadth, between the Mouth of the *Arabian Sea*, and the River *Niger*, to four hundred and fifty; but in truth, the length both of Old and New *Abyssine*, from East to West, that is, from the Mouth of the *Arabian Sea*, to the Kingdom of *Goiame*, a hundred and sixty Miles, and the greatest breadth, from the Territory of *Alaba*, to *Magazan*, or to the United Stream of the *Nyle*, and the River *Takazu*, that is, from the eighth to the sixteenth degree of North-Latitude, about a hundred and twenty miles; And in this Point, *Joannes Barros* a *Portuguese*, seems to come nearest the truth, when he gives in circumference six hundred seventy two *Portuguese* miles, or five hundred and four *Dutch*.

The ancient borders of this Kingdom some have plac'd in the North at *Bugia*, or *Fungia*, where it touches also on *Egypt*, and *Nubia*; in the West, upon the same *Nubia*; the Countries of *Canfila*, *Danfila*, and the Island *Meroe*; the Kingdom of *Medra*; Part of *Negroland*, *Congo*; and according to *Marmol*, the Countrey of the *Jews* within *Negroland*; next, that of the *Amozones*, or *Maoviste* *das Sugetes*, that is, The Kingdom of *Women*, bordering of *Sanutus*, hit right upon the Kingdom of *Damout*; in the South, the Empire of *Benomotapa*, and (as *Pigafet* adds) *Monemugi*; in the East, the Countrey of *Zanguebar*, and *Ajan*, the Kingdom of *Adel*, and others; with the *Arabian Gulf*: where at this time *Prester-John* doth not possess so much as one Haven.

But here we must observe, that in this great Roll of Kingdoms, are many Countreys found, which do not acknowledge the Emperor of *Abyssine*, but are onely nam'd, to shew the length, and to distinguish the borders more plainly.

Philippus Cluverius sets down almost the same boundaries, that is in the East, the *Red-Sea*, with the Kingdom of *Ajan* and *Zanguebar*; in the South, *Monomotapa*; in the West, the Kingdom of *Congo*, and *Medar*; and in the North, *Nubia* and *Egypt*.

The antient state of the *Abyssines* (according to the relation of *Jarrik* and *Godignur*) compriz'd six and twenty several Kingdoms, and fourteen great Territories;

Bigness.

Antient Borders.

tries; The Kingdoms were, Tigre, or Tigris, Dankali, Angote, Boa, or Noa, Amara, or Ammara, Dambea, or Bambia, or Dembea, Ankaguccele, Adel, Dabali, Oeice, Ario; Fatigar, Zengao, Rozanegus, Goyame, Narca, Feth, Koncho, Mahaola, Goroam, Danint, or Damut, Dari, Damut, Adaro, and Faskalon.

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Dasilo.

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Lastly, Barnagas takes in the Jurisdiction of Bur, or Burro, formerly the Kingdom of the Queen Candace.

Next Barnagas, Sanutus sets Tigremahon, to which he assigns for borders in the North, the River Marabo; in the West, the Nile; in the South, Angote; in the East, the Red-Sea.

Then follows the Dominion of Cire; and by the Red-Sea Amasen, or Agamea; inhabiting by a people not under Prester-John's Jurisdiction. Arxa, formerly a great City, where they say, the Queen of Sheba kept her Court; and indeed the remaining Ruines do manifest an Antique Grandeur.

The other places are, the City Tigre, or Azen, the Metropolis of the Realm; the Garrison of Gileitor, Amba, Salalam, Saet, Cora; forty or fifty Portuguese miles from Makua Southwardly; Fremone, or Framone, otherwise Megoga, in fifteen degrees and a half South-Latitude; the usual Habitation of the European Christians, and Jesuites.

The rest of the most remarkable places, are Caxumo, or Chaxumo, or Accum; perhaps the Auxum of Ptolomy, or Axomites of Anian; by some taken for the Courtly residence of the Queen of Sheba, to whom Solomon (as they say) gave a visit in Egypt; where are seventeen stately Pyramides, and three famous Churches, one of St. Michael, one of Abba Likanos, and one of Abba Pantaleon.

Northward of Caxuma, lies the Lordship of Tarrete, wherein stands two Cloysters; one great one call'd Alleluja, and the other Abbagarima; famous for the abode of the Jesuites: together with Angeba, beautif'd with a Royal Palace, wherein none may have their abode, but the King's Lieutenant.

The Kingdom of Dambea

Somewhat more Westerly appears the Kingdom of Dambea, or Dembea, bordering in the West, upon Goyan; in the North, upon Fungie; and in the East, on Bagameder; Several Arms of the Nile cut it almost in the midst, and in the very Center lies the great Lake Bar-dambea.

The head-City (according to Jarrik) hath the same name with the Kingdom; yet others call it Zambia, or Zamba, where Prester-John keeps his Court, from October to Easter.

Pigafet calls the principal City Belmachu, and sets other Towns by the Shore of this Lake; as Asfana, Goga, Fogora, Anfras, Ganetas, Jeseffus, Old-Gorgora, New-Gorgora, and many others.

Bagameder, or Begamedry, a peculiar Kingdom, (according to Sanutus, and Tellez though others would make it a part of Tigre, or Tigremahon) borders Eastwardly at Angote; and from thence running South, touches upon Amahara, near the River Baxila, that hastens there to contribute his Streams to the increase of the Nile.

The Kingdom of Bagameder.

The

The length from the City *Sart*, the utmost limit of *Tigre*, amounts to Sixty Portuguese miles, and in breadth, to near twenty.

Sanutus esteems *Bagameder* one of the greatest Dominions of *Abyssine*, beginning it in the South by *Goyame*, and so ending upon *Amara*, *Angote*, *Tigre*, and *Barnagas*; a Tract of a hundred and twenty Miles to the Island *Moroe*.

Davity.

The Head-City *Bagamedry*, scituate on a delightful Plain, at the River *Suama*; by some call'd, *The Imperial City*, because the substitute King of *Tigre*, after the receipt of the first Crown, on the place where chosen, takes the second there, as the third out of the hands of the Emperor himself; which Ceremony hath been used ever since *Abibliakane*, or *Dabba*, *Likanos*, who liv'd in this City in a Cave, with so great repute of sanctity, that the King which then Raign'd, would receive his Crown by the hands of this Saint: and all the Kings of *Tigre* come there to receive the second Crown.

The Kingdom of Goiam.

Southward of *Damben*, you arrive at *Goiam*, or *Goyame*, in eleven degrees North-Latitude; being in length (if *Tellez* and *Sanutus* miss not their reckoning) fifty Portuguese, or six and thirty Dutch miles, that is, from one Shore of the *Nile* to the other: For this famous River encompasses the same, and thereby becomes a Fence to it, against the Invasion of Enemies.

This Kingdom hath a mixture of Inhabitants, but the Natives are the *Agoa's*, in the North-West about the *Nile*; and in the South-East, the *Gafates*.

The *Agoa's* possess about forty eminent Towns, besides *Zalabaka*, *Ambaxa*, or *Ankassa*, *Croia*, *Cavera*, *Angula*, *Anchaka*, *Sakahala*; and their chief City call'd *Tavia*.

The Jesuites have their abode; as in *Collella*, *Surka*, *Adase*, *Tempa*, *Tassala*, *Fangala*, *Daniel*, *Tankon*, and *Embeste*: In the last of which may be seen the remaining Ruines of several stately Churches, built by a certain *Abyssine* Queen, of Stone, hewn like Roses: On the North-side lie many Hills and Woods, near which (*Sanutus* reports) some Jews have their abode.

The Kingdom of Amara.

Amara, or *Amaara*, or *Amabara*, lying between the eleventh and twelfth degree of North-Latitude; borders in the North, at *Bagameder*, and *Angote*; in the East, upon *Dankali*; and in the South, upon *Oleka*; from which separated by the River *Ruezar*, a branch of the *Nile*; and in the West at *Dambea*: *Sanutus* limits it in the North with a Lake, on the borders of *Angote*; in which lieth the Island *St. Stephen*, with the Mountain *Amara*, wherein the Princes, the Heirs of the Crown, are kept; in the East, with the Kingdom of *Xaoa*; in the South, with the Valleys and *Baquen*-Mountains; and in the West, by the places about and near the *Nile*.

It comprizeth (saith *Sanutus*) a great number of Towns, Villages, and Castles; of which one more remarkable, call'd *Azzoll*; lying on a Hill between two Rivers, two days journey from the Lake *St. Stephen*.

The Kingdom of Narea.

Narea; by *Godignus*, *Nerea*; and by the *Abyssines*, according to *Davity*, *Imari*; hath in the North-West *Damut*; in the East, *Guraque*; and in the South, *Gingiro*; and contains three times as much ground as *Bagameder*.

Xaoa.

Xaoa, divided into the upper and lower borders; in the East, at *Oifet*; in the South, at *Ganz*; in the West, at *Gojam*; and in the North, at *Oleka*.

Thus much of the Kingdoms at present, possess'd by the *Abyssines*.

The other taken from them by the *Gala's* and *Turks*, are *Dankali*, *Angote*, *Damut*, *Dabali*, *Ario*, *Fatigar*, *Zengero*, *Roxanagus*, *Roxa*, *Zich*, *Concho*, and *Ma-taola*.

After

After the Kingdom of *Tigre*, follows that of *Dankali*, conterminated on the North; and the East, by the *Red-Sea*; and the Countrey of *Adel* in the West; *Balgada* in the South, with *Dobas*, and *Angote*.

The Kingdom of Dankali.

Here are some eminent places; the first *Vella*, or rather *Leila*, according to *Davity*, a Haven at the *Red-Sea*, lying in thirty degrees North-Latitude.

Corcora a fine place, adorn'd with a Palace, a stately Church, with a great and rich Cloyster.

Afterwards you come to *Manadely*, a populous Town, containing about a thousand houses: Formerly the King of *Dankali*, by the report of *Sanutus*, maintain'd a War with the *Abyssines*, but became afterwards (as *Godignus* and *Jarrik* relate) his Tributary, though since torn from them by the great Turk.

After *Dankali*, follows Westward that of *Angote*, which *Godignus* borders in the East, at *Tigre*; in the North, at the same, by the River *Sabalet*; and in the South, at *Amara*.

Angot.

The best places of this Kingdom, are according to *Sanutus*, *Dofacso*, inrich'd with a thousand houses: *Corcora* of *Angote*, to distinguish it from *Corcora Dankali*: The Countrey of *Ambugana*, thirty days journey from *Barna*, with a famous Church nam'd *Imbra Christus*; besides others.

Damut, or *Damout*, borders in the North, upon *Bizami*, or *Goiame*; in the South-West, at *Narea*; in the South, at *Guraque*; and in the East, with *Ganz*, and *Xaoa*.

The Kingdom of Damut.

This Kingdom, the *Abyssines*, saith *Davity*, divided into two; the one call'd *Damout Dari*, and the other *Damout Adari*; where stands, *The Dead-Mountain*, being the highest and coldest of all *Ethiopia*; and therefore *Prestre-John* sent such great ones thither as he desir'd to have out of the way, because they quickly dy'd there of hunger and cold.

Next *Adel* to the side of *Mombaza*, you arriv'd at *Bahali*, or *Bali*, then to that of *Ocie*, shooting inwardly to the Main-Land; then to *Ario*, or *Aro*, limited in the North, by *Dankali*; and in the West, by the Territory of *Oifate*.

Dabali, or Bali.

Fategar hath in the North, the River *Aoaxe*; in the West, the Kingdom of *Oge*; and in the South the Territory of *Gamat*. *Sanutus* places at the utmost borders hereof *Adel*; and adds also *Xaoa*.

Zengero.

In this Kingdom, on the Borders of *Adel*, stands the *Ague-Mountain*, near a place (by the people of *Europe*) call'd *The Market*; because the Inhabitants of both Realms come thither to Trade.

Then you come to the Mountain of the Lake, whose sides boast the Ornament of many Churches and Cloysters; and the top shews a Lake three miles in circumference.

Zengero comes next; and after that *Roxanagus*; from thence travelling Northerly into the Countrey, you come to *Roxa*, or *Boxa*, bordering upon *Zengero*; and Eastwards on *Goiame*.

Zengero.

Close to *Narea* lieth *Zeth*, or *Zesta*, deep into the Countrey; upon which the Kingdom of *Konche* borders, as that upon *Mabaola*.

Faskulon takes place between two Branches of the *Nyle*; Eastward of *Goiame*, and *Dambea*; and Southward of *Bizamo*. *Jarrik* reckons from *Dambea*, to *Faskulon*, five days journey. Thus we have handed you through the Kingdoms, we will now set out the Provinces remaining, and so proceed to other matter.

The Territory of *Mazaza*, the Northern part of this Kingdom; scituate between the River *Mareb*, and *Takasa*, borders towards the North upon *Nengini*; and in the West, touches *Fungi*, or *Bugibe*.

Territories.

I i i

Seguede

Seguede the next, borders North-East upon *Magaza*; North with *Fungie*; West at *Olkait*; and South at *Semen*, and *Salait*.

Olkait conterminates in the East, *Seguede*; in the North, *Fungie*; in the West, *Dambea*; and in the South, *Salait*.

Salait hath for limits to the North, the Territory of *Seguede*; in the West, that of *Seinen*, and the Kingdom of *Dambea*; and in the South, *Abargale*.

Cenen, or *Sennen*, so call'd by *Balthazar Tellez*, in stead of *Ximench*, or *Ximen*, but by *Sanutus*, *Terra di Giudei*, *Jewen-Land*; and by the *Abyssines* themselves, *Xi-nenche*; borders in the North, at *Seguede*; in the East, at *Salait*. *Sanutus* saith, this *Jews* Countrey lieth Inclos'd between Mountains and Wilderesses, which in the East, spread towards the *Nyle*, and *Abyssine*; and South, to the Equinoctial; from whence they shoot to *Congo*; in the West are unknown Mountains and Wilderesses, towards *Benin*; and in the North, a ridge of great Hills, overtopping the edges of *Dauma*, and *Medra*.

Abargale stands bounded in the North, by *Salait*; in the East, by the River *Takara*; and in the South, by the Territory of *Salaoa*.

The limits of *Salaoa* are in the North, at *Abargale*; in the East, at the fore-mentioned River *Takaze*; in the South, *Bagameder*; and in the West, *Dambea*.

Ozeka hath the neighborhood of *Amaza*, North; *Marabett*, East; *Upper-Xaoa*, South; and in the West, *Goame*.

Doba lieth in the middle of *Bagameder*; all the other Southern Territories, formerly belonging to *Abyssine*, the *Gala's* possess, as the *Turks* do the Eastern Countreys towards the *Red-Sea*.

Most Geographers have plac'd in *Abyssine* two Arms of the *Nyle*, anciently by *Ptolomy* nam'd *Astapus* and *Astaboras*: The first of these two at present *Niger* calleth *Abani*; *Barros*, *Abansi*; and *Vossius*, *Mareb*: The other, being *Takaze*, or *Takasson*, lies in fifteen Degrees and twenty Minutes Northern Latitude, and fifteen days Sail from *Siena*; wherein lies the Island *Meroe*, often remembred by ancient Greek and Latin Writers. *Diodorus* thinks it took that Name from *Meroe* the Mother of *Cambyfes*, King of *Persia*: But *Strabo*, from his Sister, which died there. The Inhabitants denominate it *Naulebabe*, that is, *The Mother of Good Havens*; and *Marmol*, *Neuba*. Some differ from all before, and will have it nam'd in the Countrey Idiom sometimes *Saba*, then *Bed Amara*, and anon *Tévet*. Many others intitle it *Gueguere*; which *Jovius* denies, maintaining *Gueguere* to be the same with *Syene*.

Sanutus reckons the length of this Island to be three hundred and fifty Italian Miles, or seventy Dutch Miles: But *Jovius* makes it bigger than *England*, though without any Reason, and contrary to the Vogue of all Ages and Authors.

Some Modern Writers seem to make the Kingdom of *Goame*, almost surrounded by a Branch of the *Nyle*, to be this Island *Meroe*; but *Vossius* contradicts both the first and last Opinions, affirming, That the Ancients never had any true knowledge of this Island; but have made one in Imagination, where never was any, contrary to *Strabo*, and many others.

The City *Meroe*, situate by *Ptolomy* at the North end of the Island, *Pliny* and others set seventy thousand Paces more to the South; and *Vossius* thinks, that 'tis the same at this day call'd *Beroa*, or *Baroa*, the Head-City of *Barnagas*; and adds moreover, That the *Netherlanders* have greatly mistaken, in setting it so far from the *Red-Sea*; an Error caus'd, as he imagines, by the tedious uncouthness of the Way: For the whole Coast lies so full of craggy and high Mountains, as makes it almost unpassable; and their Backs so chain'd together,

The Island Meroe.

Balthazar Tellez.

ther, that you have no way to it, but by the Haven of *Ercocco* and *Suacchem*; and that so troublesome, that Travellers can scarce ride above three or four thousand Paces in one day: And therefore (saith he) it is no wonder Ancient Geographers, who in a few known Countreys were necessitated to take the Distance of Places by the Days-Journey, should extend the Countrey between *Meroe* and the *Red-Sea* so far.

This Empire of the *Abyssines* may justly claim the advantage of divers good Rivers, especially the middlemost and principal Channel of the *Nyle*, and other fertilizing Branches thereof, as *Mareb*, or *Morabo*, *Tacaze*, *Anquet*, and *Malegh*.

The River *Mareb* takes its Rise in the Kingdom of *Tigre*, two small Miles from *Baroa*, on the West-side, and runneth on to the South, passing into the dry Countrey of the *Cassers*, where one Branch burying it self under ground for a while, and afterwards re-appearing, with an inverted Course turns back towards its Head, till at last it shoots in a direct Line to the Kingdom of *Denghini*, and so at last unites with the River *Tacaze*.

Tacaze, which *Mercator* (according to *Tellez*) holds to be the *Assabaras* mentioned by *Ptolomy*, hath its Head-Fountain in the Borders of *Angote*, in the Mountains of *Axgua*, near *Bagameder*, from three Head-springs, about a stones cast one from another, whose Waters conjoyn'd, make this River. It takes a Course a days Journey to the West, between the Precinct of *Dagana* and *Hloaga*, running from thence beyond the Kingdom of *Tigre*, then cuts through the Territory of *Sire*, having on the East-side fruitful and Tilled Grounds, and on the West the Wilderness or Desert of *Oldeba*, formerly boasting many Cloysters, like *Egyptian Thebes*; from thence, taking a view of *Holcalt*, it falls through the *Cassers* Countrey, with a great contribution of Water from the River *Mareb*, it visits the Kingdom of *Denghini*, the *Moors*, *Bagihos* or *Fuches*, and at length pours its Water by the City *Jalak* into the *Nyle*.

The Rivers *Anquet* and *Maleg*, lying furthest and most Southerly, arise in *Damut*, so flowing through *Bizamo*, and joyning their Streams, make the Westerly Channel of the *Nyle*, yet retain the name of *Maleg* for eighty Miles, till meeting with the middle Current of the *Nyle*, they lose their less known, resuming its more famous Name.

In the South of *Abyssinie* two other well-known Rivers discover themselves, the one call'd *Zebe*, and the other *Haoax*; which latter, by *Godignus* call'd *Oara*, springs out of a vast Mountain upon the united Borders of *Xaoa* and *Ogge*, whence flowing North-East, and increased by the conjunction of the River *Machi*, passeth into *Adel*, or *Zeila*, and so through the midst of *Gurrule*, with a full Stream; infomuch that *Godignus* hath not feared to affirm it to surpass the *Nyle* in Plenty of Water: onely it reacheth nothing near so far; for it hath not, as the *Nyle* and other Rivers, its Out-let into the Sea, but is trencht away by the Husbandmen of *Adel* into many Brooks and Rivulets, for the watering of their Grounds, because it seldom raineth in that Countrey.

The other, call'd *Zabee*, beginneth in the Kingdom of *Narea*, and shoots at the beginning to the West, with a strong Current: Thence it floweth Southwards, and encompasseth the Dominion of *Gingiro*: Afterwards passing to the South, and, as *Godignus* will have it, by *Mombaza*, floweth into the Sea: But *Johannes Barros* asserts it to be *Oby*, having near *Melinde* its Out-let into the Sea, changing the name into *Quilmanzi*.

Rivers.

The River Mareb.

The River Tacaze.

The Rivers Anquet and Maleg.

The River Haoax.

The River Zebe.

Lakes.

The before-mention'd *Godignus* reckons five Lakes of eminency in those Parts, viz. *Aicha*, *Dambeababar* or *Bar-dambea*, *Zella*, *Zacala*, and *Zoay*.

The Lake Bar-dambea.

Aicha, the smallest of all, lieth in the Kingdom of *Angote*. *Dambea-babar*, or *Bar-dambea*, is so call'd by the *Abyssines*, partly for its bigness, and partly from its Situation in the Kingdom of *Dambea*; but *Ptolomy* styles it *Coloe*; and *Joannes Barros* and *Mercator*, *Barcena*. In the common Maps it hath two Names; that to the South part, *Zambre*, and the North part, *Zaire*, where they say the River *Zaire*, which parts *Congo* and *Angola*, taketh its original, lying in thirty Degrees and a half South Latitude, and receiveth a great increase of Water out of many several Streams and Brooks, which pour down out of the circumadjacent Mountains, Plains, and Woods. It reacheth, according to *Godignus*, in length sixty Italian Miles, four of which make a German Mile; and in breadth, five and twenty: But *Balthazar Tellez*, a Portuguese Jesuit, makes its greatest length on the South-side, to be twenty; and the breadth taken in the midst and broadest place, ten or twelve Spanish Miles. They say this Lake can shew eight and twenty Islands; viz. *Deck*, which contains twenty Acres of Land; the others less: Upon seven or eight of which there are Jesuits Cloysters, now by length of time much decay'd.

Most of these little Spots are fruitful, producing Oranges, Lemons, Pomecitrons, and other Fruits. The Water of the Lake is light, very clear, healthy to drink, and full of Fish, besides Sea-Horses, which come on Land, and devour the Fruits of the Field, to the great prejudice of the Husbandmen: And therefore there is a Reward appointed to all that kill them, who have also a further advantage in selling their Flesh, accounted a good Food, and their Skins to make *Alenga's*, far more useful to such as ride than Spurs, because they jerk hard, and strike better. But here breed neither Efts, Lizards, nor Crocodiles, though they abound in other places of the *Nyle*; perhaps because these Creatures love not a clear Water, and rather chuse troubled and muddy Streams: Therefore the Cattel feed in safety upon these Shores, and the People inhabit there without any disturbance.

The *Abyssines* of these Islands pass this Lake with small Boats, made of the Plant call'd *Papyrus* by the ancient *Grecians*; of which also the *Egyptians* formerly made Boats, and used the Leaves in stead of Paper, wherof we have treated more largely before in *Egypt*.

Dambea.

This Lake about the Summer Solstice increases; for from the vast Mountains of *Dambea* pour down exceeding many great Streams, whereby it would swell exceeding high, if it did not find an Out-let into the greatest Channel of the *Nyle*. Many have thought, that the *Nyle* takes its original out of this Lake, but without good ground, it being rather a Receptacle for it to pass through: However, it is certain, That this Lake affords it a convenient Supply by the way.

Into one of these Islands the Emperor banishes Rebels and Out-laws; and in another, strengthened with a Fort, keeps part of the Treasure of the Empire.

Zella.

The Lake *Zella*, or *Zoay*, lieth in the Kingdom of *Oecie*, or *Ogge*, on that side towards the Kingdoms of *Adel* and *Mombaza*.

Zacala.

The Lake of *Zacala*, or *Sacala*, lieth not far from that of *Zella*, and each about a days Journey in length. *Sanutus* sets in the beginning of *Amara*, on the East-side, the Lake of St. Stephen, two Miles long, and half a Mile broad; and an Island in it, in which stands St. Stephen's Cloyster.

This

Mountains.

Balthazar Tellez.

This Empire hath many and very high Mountains: viz. In the Kingdom of *Tigre*, between *Fremona* and *Dambea*, one call'd *Lamalmon*, and another adjoining call'd *Guca*: It is half a days Journey to climb up to the top, by an Ascent going always round, and turning by steps, like a pair of winding Stairs; but with very dangerous Precepices, and steep falls. On the top lieth a great plain, a Mile about, where the wearied Travellers and Caravans bait and rest themselves, because the next day they have a very troublesome and dangerous way to go through, very small, narrow, and sharp; and on each side so steep, that the sight cannot reach the depth. By these narrow Paths coming to the bottom, you meet with *Lamalmon*, three hundred Cubits high, like a continual Hewn Rock, which out in the Countrey seems a high and strong Castle, where the Passage is narrow and troublesome; yet Nature hath provided it with certain Steps, in manner of winding Stairs, which run up from one side to the other, very steep, and exceeding dangerous to climb up. Aloft upon this Mountain also is a Plain, about half a Mile in compass, and a Musket-shot broad. The People in this Mountain live in safety, without fear of being assaulted by their Enemies, and richly provided of Fresh-water and Victuals. From the top of this Mountain they have the Prospect of the whole Kingdom of *Tigre*; Northwards and North-Westwards lieth a Ridge of Mountains, which all together make as it were a great Fence or Inclosure.

The Kingdom of *Amara* appears full of craggy steep Mountains, among which the *Ape-Hills* are not the least. There are also certain Ports call'd *Aquisagi*, hewn in the Rock, between two Valleys, with very narrow Passages; besides other middle Gates and Ports, about two Miles from the *Aquisagi*, and one from the River *Anachete*: Afterwards follow the Gates or Ports of *Badassa*, that is, the *New Countrey*, about four Miles from the *Aquisagi*, and a Mile and half from the Middle-Gates. Near which they have a Passage under Ground, where in very deep Caverns the Treasure of *Prestor-John* is kept. At these Gates they receive the Toll for the way, and they serve for Passes between the Kingdoms of *Amara* and *Xoa*.

But that which makes this Kingdom remarkable, is the high Mountain of *Amara*, by some call'd *Amba Guexen*, by others, *Quirem*, and by *Sanutus*, *The Royal Mount*; because there, as he says, in a Castle nam'd *Amba*, all the Children of *Prestor-John*, as in a convenient Shelter, are kept; from whence none but the Successor of the Empire can ever come out. It is so high and strong a Mountain by Situation, that *Alvarez*, *Godignus*, and *Sanutus*, report it fifteen days Journey round at the Foot, and aloft at the top some few Miles in compass; being every where, from beneath to above, as it were cut streight up like a Wall, having onely three or four troublesome Avenues to it. *Godignus* makes this Rock circular, and places on the top a Plain a mile long, with one only Building, and that not very stately; and avers, That they have no Water, but the Reserves of Rain kept in Cisterns cut in the Rocks: But *Sanutus* adds a Cloyster of St. Anthony's, with eighty six Monks, and stores it with Sheep, Hens, Geese, and Fruit-Trees: And further, this we dare avouch, contrary to the Fictions of *Urrettes*, and others, That the Emperor hath neither a Library, nor Treasury for Gold or Precious Stones there; neither doth any Penalty fall upon a Stranger, or other, entering into it.

Southerly from *Bar-Dambea* lie the Mountains of *Gafale*, by some mistaken for the Mountains of the Moon.

There are no Cities in all *Abyssine*, but onely Towns; or Villages; and those

No Cities in Abyssine.

not over-plentifully inhabited: for the King himself keeps almost continually in the Field, and commonly in Tents or Pavilions. The Chiefest and most Populous Places are these, being sixty one: *Bizan, Asmara, Adegada, Debaroa, Goberea, Guele, Auzen* or *Tigre, Cera, Sart, Amba Salam, Amba Canet, Gama Asfa, Fremona, Alello, Accum, Masalo, Maebezy, Tres Igregias, Lamalmon, Oldeba, Arbatanea, Camby, Dancaz, The Court Ganete, Jeseffus, Old Gorgorra, New Gorgorra, Patriarcha, Anfras, Goga, Fogora, Aysana, Alata, Adaxa, Nebesse, Debra, Semona, Debra Ore, Saze, Adisalen, Enamora, Ligenegus, Debra Selalo, Cobela, Abola, Serea, Namina, Alagoa, Ondage, Nesjaca, Tancoa, Fonte de Nylo, Mine, Debra Libano, Amba Guexen, Amba Cel, Tabab Marvam, Amba Legat, Labibela, Necas Belza, Serra Belza, Bebra Marjan.*

The Air in most Places, by the Report of *Godignus*, hath a most healthful Temperature, being sweetly cooled and refreshed by gentle and fresh Breezes; but in the lower and Southerly Places, by the scorching heat of the Sun, it grows more malignant. In the Kingdom of *Tigre*, *Jarrik* highly extols the goodness of the Air: For (saith he) although it lie under the *Torrid Zone*, yet the continual blowing of the North-winds (there not cold) so clears it, that many exceeding old People, very fresh, and strong of Limbs, are found there. The Winter, according to the same *Godignus*, and *Sanutus*, begins with the going out of *May*, and continues till *September*; during which time, it Rains and Thunders moderately every day. They begin their *Lent* in *August*, and the other Seasons follow in course.

As this Countrey hath many great Mountains, so it wants not some fruitful and large Plains, for the most part well Manur'd, and bearing all sorts of Grain and Fruits; in the midst whereof sometimes rise huge aspiring Rocks, which in the time of War they use for Strengths and Fortresses.

The Condition of the Soil.

Sanutus, lib. 1.

The Soil of *Tigre* is by the Shores of the River very fat, and fit with a little Labor to produce two Crops in one Year: Every Hedge-row garnish'd with good Olive-Trees, and every Field with Rye, Barly, Beans, Pease, and Tares. *Fatigar* appears for the most part plain, onely here and there rising Summits, bearing Rie and Barley. The Precinct of *Goroma* boasts a Fertility capable of feeding Great Armies. *Dancali*, of small concern, and unfruitful. In some places grow Wheat, Barley, and Oats; and the Ground unfit for them, bears a Grain call'd *Taso de Guza*, or *Tefet*, or *Tef*, of great worth for its goodness, daintiness, and durableness, subject to no Worms, but will remain good a long time; besides two others, nam'd *Agoussa*, and *Mashella*, wherewith they make very good Drink and Bread.

Angote produces every where Rye and Barley, but with small increase; *Turkish* Wheat in abundance, besides Beans, Linseed, and *Tefet*: The Mountains of *Abagana*, Barley: The Kingdom of *Amara*, especially the Fields of *Azzel*, Barley, Rye, Oats, and all sorts of Grain.

Geographum.

There grow many several Trees, but most bearing Fruit of an unpleasant taste; onely one proves of excellent use in Physick: for when the *Abyssines* many times eat raw Flesh, which breeds Worms, which would without doubt eat through the Bowels, if they did not every Moneth purge with this Fruit, which presently causeth the Worms to die, and discharge the Body. They have also Citrons, contrary to the opinion of *Boterus*, Oranges, Pomegranates, *Indian-Figs*, Peaches very large and good, and ripe in the Moneths of *February* and *March*; *Pruens*, *Sebestens*, *Jujubes*, *Tamarinds*, and *Grapes*; but no Wine made thereof, except in the Kings Houses, and by the Patriarch. They make Oyl without smell, and of a Gold-colour; not of Olives, but of a Fruit call'd

Gecca,

Gecca, whose Leaf resembles that of the small Vine. They have neither Melons, nor Radishes; but Ginger in abundance, and Sugar-Canes. In *Barnagas*, and the South part of *Tigre*, are many Woods, wherein grow Cypress and Date-Trees, Willows, Jessamine, and *Basilicon*, yielding an odoriferous Perfume to the circumambient Air. They have so much Honey, that not onely in the Cloysters among the Clergy, but all the Inhabitants in general, burn Candles of Wax, and not of Tallow.

All sorts of Cattel, both for use, pleasure, and profit, breed here in abundance; as Cows, Oxen, Sheep, and Goats, Mules, Asses, Camels, and Horses; of which, *Sanutus* and *Boterus* say, the best are of *Arabia* and *Egypt*, or rather of *Nubia*, being very hardy, Bay-colour'd, and not low of stature.

Beasts

Their Beasts of Game are Wild Boars, Elephants, Buffles, Lions, Leopards, Tygres, Rhinocerots, and *Giraffi* of an extraordinary bigness; Deer, Civet-cats, Wild Goats, small Oxen and Cows, so wild and salvage, that they seem not tamable, having little Horns, standing so loose upon the Skin, that they move them as their Ears; Wolves, Catamountains, Harts, Badgers, and very great Apes.

They have innumerable Fowl and Poultry; as Hens and Cocks, Partridges with yellow Feet and grey Bills; tame and wild Storks, tame and wild Ducks, Pigeons, Quails, and Turtle-Doves, Paraketoes and Cuccows, Eagles, Falcons, Sparrow-Hawks, Kites, Herons, and Cranes. Moreover here are too many noxious Insects, especially of Grasshoppers, which not only eat up and destroy the Grass of the Field, but the Leaves of Trees, and sometimes swarm in such innumerable Multitudes, that they cover the Earth, and for some Miles together darken the Sun: They are large like Crickets, with yellow Wings.

The Rivers feed all sorts of Fishes, especially *Cabos*, Crocodiles, and Sea-Horses, call'd by the Inhabitants *Gomoras*, especially in the *Nyle*; *Torpedoes*, which numb the Hands and Bodies of those that touch them, and have a quality in them, as the *Abyssines* superstitiously believe, to drive away Evil Spirits. In the Lake of *St. Stephen*, in the Kingdom of *Amara*, are found great Fishes, like *Conger*-Eels, being very fat, and said to have a better taste than any other Fish elsewhere to be had.

The Earth hides within her Bowels rich Veins of Metals and Minerals; but partly out of carelessness, and partly out of fear lest the *Turk* knowing it, should out of his greediness of Riches invade them with greater Force, they do seldom dig for them. But this opinion some reject, saying, That the *Abyssines* do as well make use of their Mines, as other People: Whereof, says *Jarrik* and *Sanutus*, they have Gold, Silver, Copper, Tin, and Lead, besides whole Mountains of Sulphur.

The *Abyssines* are all Black; yet more or less, according to their near or more remote distance to and from the Equinoctial Line; with black curl'd Hair, quick spirited, and lovers of Learning and Learned Men.

The Constitution of the Inhabitants. Blacker according to the nearness to the Equinoctial Line.

The Employment of their mean People consists especially in Tilling the Ground, keeping of Oxen, Cows, Goats, Horses, Mules, and Camels; and greater Persons spend their time in the use of Arms. The Merchants are most *Mahumetans*, and inclin'd to the Hunting of Wild Beasts.

Employment.

They feed chiefly on Bread and Flesh, especially Venison, a little boyl'd, or broyl'd upon the Coals, and season'd with strong Herbs, Ginger, and Pepper.

Food.

For Drink, they use a Liqueur made of Honey, and temper'd moderately with *Opium*, or the Juyce of *Moons-Cap*; for none may drink Wine, according to *Alvarez*, but those of the Royal Blood.

The

The Common People go close trimm'd, without Beards or Mustachioes; but the Priests go with shaven Heads, and a long Beard. The usual Clothing of the Inferior Rank is Cotton; but the Rich go in Silk, brought them from *India, Arabia, and Persia*.

The *Xumi*, or Magistrates, and Provincial Governors, as also Captains and Commanders, wear long Coats of Damask, or other fine Stuff, richly embroyder'd, and clos'd with Claps before on their Breasts.

The King wears a Robe of Purple, with a Crown upon his Head, set with Precious Stones: or, as *Sanutus* tells us, half of Gold, and half of Silver, with a Cross in his Hand, and Watchet Taffaty before his Face, which he sometimes lifts up, and lets fall again. His Coat is border'd with Gold, and hemm'd with Silk, with wide Sleeves. The Queen goes habited in white *Indian* Silk Stuff, cover'd over with a light Silk Mantle, with a kind of a Mask before her Face.

Houses:

The Houses are round-built, and flat, cover'd over with Straw; but containing within many Banqueting-Houses and Apartments. The Palaces in that Countrey call'd *Betenegas*, stand open round about; wherein onely the Lords may take their Residence, which wait upon the King.

Salutation:

The Salutation of the Nobility, and People of Account, towards one another, is perform'd by embracing with the Arms, and kissing of the Shoulder, saying, *God save, or bless you*; or else to fall down upon their Knees, and kiss the Earth three times.

Marriage. *Goldigni*, lib. 36. *Jacimus*, lib. 8.

Every one marries as many Women as he will; but may not put them away, but for Adultery: The King has usually four, all Daughters of Neighbor Kings.

The *Abyssines*, yea the very Women, are diligent and zealous of Literature, taking great delight to study the Scriptures; yet there are but two Academies or Universities in the whole Empire: viz. in the Towns of *Axum*, and *Embie*.

Language.

The *Abyssine* hath a great affinity with the *Chaldean, Hebrew*, and other Oriental Tongues, and in their Alphabet have six and twenty Letters; but differs in the Names, Shape, and Order: But their manner of Reading, being from the right Hand to the left, agrees with all the Eastern Countreys. They have seven Vowels, which carry no particular Forms or Strokes, but lie hid in the mute Labial Letters themselves; which by receiving a different Prick or Stroke, signifie a several Syllable or Vowel.

Their Yearly Accounts.

Their Year, or the Account of Time, is twofold; that of *Dioclesian*, which we have spoken of before, and the Christian *Æra*, from the Nativity of our Lord.

Upon the Death of the King, the whole Court mourns in Black, so do their very Tents. When they carry the Corps to Burial, they bear over it a Gold-embroider'd Pavilion, or Canopy, hung round about with Curtains of Gold and Silk, very costly. The Corps of the meaner sort are smok'd with Frankincense, wash'd, and wrapp'd in a Winding-sheet, and so convey'd to the Grave by the nearest Relations, who shave off the Hair from their Heads, but not their Beards, and clothe themselves in Black.

They have no common Coyn in use, but pay their Silver and Gold by weight, in small pieces; yet in some places they shew a strange Coyn of Gold, stamped with *Arabick* Letters. *Jarrik* says, they use Salt in stead of Money; and *Pinto* gives to the *Abyssines*, *Oquea's* of Gold, whereof every one makes twelve *Portuguese* *Crusadoes*.

The Riches of this King are by some reckon'd very great, and by others ve-

ry small. *Sanutus* reports, That he presented to the King of *Portugal* at one time, for extirpating of Unbelievers, a hundred Millions of Quarter-ounces of Gold, and as many Armed Men, with Provisions. Others stick not to maintain, That he hath a Hall set round about with great Chests of Ebony and Cedar, which lie full of great *Smuragdine* Stones; and likewise Trunks, or Cabinets, full of Diamonds, Rubies, *Turkioises*, *Sapphyres*, *Topazes*, *Jacinths*, *Amethysts*, and other costly Precious Stones. *Goldigni*, on the contrary, diminishes the Wealth of this Kingdom, alledging, That *Michael Castagnofo* left behind him in Writing, That at a time when the King by the *Portuguese* Aid reduc'd some Countreys that had revolted from their Obedience, having neither Gold nor Silver to requite them for their Toil and Valour shewn in this War, he proffer'd them a Precious Stone, which he borrowed of his Mother; which the *Portuguese* honourably refus'd, and satisfied themselves with his Good-will and Intention. But whether it be, or ever hath been so, matters not; it being apparent enough, That they did possess greater Riches heretofore, than at this day.

Trade.

They have good Markets for Trade, wherein the chiefest Dealers are Priests, exchanging Corn or Salt, against Cattel, Fowl, and other Commodities: but the dearest Merchandises are *Frankincense*, *Pepper*, and *Myrrhe*, which they barter for Gold.

Arms.

Their Arms are Lances or Darts, and Back-swords. They use many Bowes and Arrows, but not with Feathers. For defence they put on Helms, and very strong round Shields. Pieces of Cannon and Muskets they bought of the *Portuguese*, at a dear Rate; yet use for the most part Darts, Arrows, and Slings. The Horse-men, in whom their greatest Strength consists, wear long Coats of Mail, which come down to their Knees, close Helms, and round Shields, with Scymitars and Lances. They that go without a Helmet to the Wars, cover their Heads with red Hair Caps, like those of the *Mamelucks* in *Egypt*. They provide themselves also with Elephants, Arm'd, and loaden with Towers; and have Copper Trumpets and Drums, brought thither from *Cairo*, with other Drums of Wood, cover'd over with a Skin, as among us.

The King of *Abyssine* hath many Enemies; but chiefly upon one side the *Turk*, who planted themselves along the *Red Sea*, and not only wrested that whole Coast from him, but lends his other Enemies great Assistance. On the other side lieth the Emperor of *Monomotapa*, who continually keeps his Realm in Arms. The King of *Congo* neighbors close by that of *Goyame*, who is said to have kept himself quiet since he made Peace with King *David*. But the most dangerous and strongest Enemies are the *Galas*, or *Galles*, as the *Abyssines* call them, who in the foregoing Age have bereaved the *Abyssines* of a third part of their Dominions: But those of *Tigrai* have oftentimes worsted them, and especially in the year Sixteen hundred and seven.

When *Prester-John* doth intend to make War against the *Nubians*, or any other People, he causes a Cloth, in form of a Banner, to be carried on the top of a Lance, to proclaim the War through all the Countrey.

Government.

The Government is absolutely Monarchical, and the Chief known by the Title of *Acegue*, that is, *Emperor*, for the great number of Kingdoms he was wont to possess: But his Subjects entitle him *Negus*, that is, *King*; the *Moors*, *Ashlabasi*; and the *Arabians*, *Sultan Ashlabasi*: But in his Letters to the *Europeans*, Princes, and others, he calls himself *Negus Negas*, that is, *King of Kings*, by reason of his Substitute Kings or Viceroys; Off-spring of the Tribe of *Judab*, Son of *David*, Son of *Solomon*, Son of the Pillar of *Sion*, Son of the Seed of *Jacob*, Son of the

the hand of Mary, Son of Nabu, according to the Fleth, Emperor of the Upper, or Highest Ethiopia: King of Xaoa, Caffate, Fatigar, Angote, Baru, Amarr, Baga, Mediri, Dama, &c. We generally call him *Prefter-John*, and by some in corrupt Latin, *Pretiofe Joannes*, that is, *Precious John*; to which last Name two *Abyssines*, coming into Europe, gave occasion themselves; for when these heard in Europe, that the Emperor was every where call'd *Prefter-John*, they endeavor'd to preserve the Title, seeking to find out Words of their Mother-Tongue, from which the same might be derived: for which purpose they consult'd *Belulgian*, *Beldigian* and other Names. Amongst those which first introduced the Word *Belulgian* here in Europe, was one *Zagarab*, an Ambassador sent from the Emperor of the *Abyssines* to John the third, King of Portugal, and another *Abyssine*, call'd *Peter*, who at the same time accompanied *François Alvarez*, a Portuguese Priest, as Ambassador to Pope Clement the seventh. The first caus'd *Damaico a Goez*, the second *Paulus Jovius* to mistake the Name, asserting that *Belulgian* is a compound word of *Belul* and *Gian*, the first signifies *Precious*, and the other *John*, as if they would hint by that Name, that there was nothing more precious than the *Abyssines*.

Others would have it, that *Prefter-John* was a corrupt word, of *Pharasta-Jan*, that is to say, *A Lyon on Horseback*, because this Emperor is said to exceed all the Kings of Africa, as the Lyon excels all the Beasts. They give also the Title of Lyon, because descended from the Lyon of the Tribe of Judah, alledging that he had *Meliloe* for his Predecessor, that is, *King of Excellency*, Son of *Makeda*, Queen of *Sheba*, which came to hear the Wisdom of Solomon.

But it is certain the Name of *Prefter-John* neither proceeded from *Belulgian*, nor *Beldigian*, nor *Pharasta-Jan*, or from any other such like *Abyssine* Word; but it was by accidentally apply'd to the *Abyssine* Emperor, when he first of all began to be known to the King of Portugal: But the better to discover the truth we must observe, that as the Kings of Egypt were by a general Name first call'd *Pharaohs*, and afterwards *Ptolomies*; those of Persia, *Xerxes*, and *Artaxerxes*, and afterwards *Sofi*; the Moorish Kings, *Xeriffs*; and the Roman Emperors, *Cesars*; so is also the Name of *Prefter-John*, a general Name, and signifies a Royal Title, or Dignity of some Christian Princes, who Reigned a very long time ago.

But these *Prefter-Johns* have not Reigned in Ethiopia, or in any other part of Africa, as many imagine, contrary to the opinion of the most experienced Geographers, who unanimously agree they Reign'd in Asia; yet in what Place not fully known: for some making them to have been Kings of Cathay, causeth greater doubt and obscurity, by reason that in the next following years it came to be known, that Cathay belong'd to China, as *Matthias Riccius*, and after that, *Benedictus Goez*, both Jesuits, and next them several others have found: But besides the Tract of Land by the Name of Cathay, plac'd within the Confines of China, *Godignus*, and with him *Kircher*, judge it to be probable, that there is yet a greater Countrey about the *Asiatick*, *Scythia*, *Seres*, *Massagetania*, and other neighboring People, bordering in the South and West at the Confines of China, which had the Name of Cathay, of which many years ago *Prefter-John* had the Dominion.

This Countrey *Ptolomy* calls *Scythia*, beyond the Mountain *Imaus*, and the Inhabitants *Dalanguer* and *Negrecet*, begins at the Foot of Mount *Taurus*, and spreads to the *Icy Sea*, dividing *Scythia* in two. *Paulus Marcus* the Venetian calls it *The Dominion of the great Cham*; and the holy Scripture, according to the testimony of *Arias Montanus*, *Gog and Magog*.

One

One of the chiefest Kingdoms of this Great Cathay, is *Tebeth*, near the Kingdom of *Belor*, or *Balor*, the ancient Dwelling-place of the *Zaker*; near which the Geographers, according to the example of *Marcus Paulus* the Venetian, place the City *Cambalu*; so then Cathay compasseth that whole Part of Asia, which *Ptolomy* placeth beyond the Mountain *Imaus*, and borders in the East, on the Ocean and China; in the South, on the Head-Spring of the River *Ganges*, at the Mountain *Caucasus*, *Parapanisus*, and *Aria*; in the West, on whole *Scythia*, within the Mountain *Imaus*; and lastly in the North, at the *Icy Sea*: Whereby it appears that all Great Tartary, lying beyond the Mountain *Imaus*, with the Name of Cathay, must be understood to be the Countreys of *Gog and Magog*; for Cathay, which signifieth in the Tartarian Tongue, *A Kingdom full of Mountains and Desarts*, contains Tartary, Scythia, and the Countreys of *Gog and Magog*. Now Cathay is divided into the greater, and the less: Great Cathay spreads through an unfrequented Tract of Land, namely from the Mountain *Caucasus*, between that side of the *Icy Sea*, and the Mountains of China to the Indian Sea; whereas some will have it joyn at the out-lying Point of America: But Little Cathay is that Countrey which borders on North-China, commonly call'd *Thebes*.

In all this far spreading Countrey of Cathay, one may see, that this supposed most mighty Emperor, *Prefter-John*, had the Dominion over seventy two Kingdoms, partly Christians, and partly Heathens, though by the great numbers of Kingdoms he hath gotten many Names, to the great distraction both of Historians and Geographers: For some make him to be one and the same with the great Cham, others call him *Asiid*; some with the *Abyssines* call him *Juchanes Belul*, that is *Precious John*. Some, as *Godignus*, with no improbable Reasons, will have it, that by his Subjects, for their high esteem of the Prophet *Jonas*, he is call'd *Joanne*, a Name common to all those that ever did possess this Kingdom; though in these Western Parts he is commonly call'd by the Latin Churches, *Joannes*, with the additional surname of *Prefter*, not that he ever was a Priest, but because, according to the Custom of the Arch-bishop, in the time of Peace had a Cross carried before him at his going out; but entering upon the Wars, two Cross-bearers went before him, the one with a Cross of Gold, and the other with a Cross beset with Precious Stones, for a token of his defending the Worship of God: for which reason *Scaliger* derives his Name from the Persian Word *Prestigiani*, which signifieth *Apostolick*; which the Europeans understanding amiss, call'd him in stead of *Prestigiani*, *Prefter-John*.

Many years did this Kingdom of *Prefter-John* flourish in Asia, till it fell to one *David*, who by one of his supreme Commanders call'd *Cinge*, chosen Emperor by the Army and the *Scythians*, who in stead of *Prefter* styl'd him *Uncam*: In the Year Eleven hundred seventy eight it was overcome in Battel; whereby the glory of this Empire, and the Name of *Prefter-John* came in effect to an end, to the great loss and prejudice of Christendom. But by what mistake the Name of *Prefter-John* came to the Emperor of *Abyssine*, we will in brief declare: When the Portuguese with their Fleets were busie in discovering strange Countreys, there was a great noyse through all Europe, of *Prefter-John* and his Excellency, reported a most powerful Emperor, Lord of many Kings, and of the Christian Religion, but unknown in what place he had his abode. For which cause when *Pike Kovillan*, sent by John the second King of Portugal, first over the Mediterranean Sea, and afterwards by Land, to seek out this Prince, coming into India, and hearing, that in *Abyssine*, or that Ethiopia which lieth below Egypt, was a great and powerful Prince, who professed the Christian Religion, he went thither,

Cambalu is by many taken for the great City *Peking* in China.

ther, and finding many things in him which was reported of the true *Prester-John*, he took him for the same Person, and was the first that call'd him by that Name, which others that went the ensuing year into *Abyssine*, follow'd, and so easily brought the mistake into *Europe*, the Emperor of *Abyssine* being ever since call'd *Prester-John*: Yet *Damianus a Goex*, in his Book of the Nature and Customs of the *Abyssines*, positively denies that the King of *Abyssine* was ever call'd *Prester-John*; so that in truth that Name properly belongs to the foremention'd Prince of *Asia*: But seeing that Custom hath almost made it a Law, and the Kingdom of *Prester-John* in *Asia* already overwhelm'd, the Name of *Prester-John* may conveniently be applied and fixed upon the *Abyssine* King of *Africa*, professing the *Christian* Religion.

Every Substitute Kingdom, as *Tigre*, *Gambee*, *Goame*, *Amara*, *Narea*, hath a Deputy to Rule it in the Name of the Emperor; and the like hath every Territory: Besides, the Vice-Roy of *Tigre* bears the Title *Tigra Mahon*, and must always be of the Royal Stock. Him of the Countrey next to the *Red Sea*, they stile *Barnagas*, that is, *King of the Sea*; not that he properly Commands over the Countreys by the Sea, for they are under the *Turks*, but because the Countrey over which he Commands, lieth nearer to Sea than any other part of *Tigre*. He hath his abode most in the City *Barva* or *Debaroa*, and winneth great Respect, as well among his own People as Strangers.

The Government of the Kingdom is administr'd with Discretion and Justice, which hath advanced the honor of the King both at home and abroad.

The Judges shew great severity in punishing Offenders, according to the several qualities of their Crimes, viz. such as shrink from the right and true Faith, and change their Opinion, the People stone to death; but those which totally Apostatize, or blaspheme God and the Ghost, are publicly burn'd alive; Murderers they deliver to the nearest Relations of the Murdered, to revenge themselves on him according to their pleasure: Thieves have their Eyes put out, and afterwards by Judgment are appointed for Slaves of the Empire, and given to the Guides, with whom they may go all the Countrey over, to earn their Living by Singing and Playing on Instruments; but with this Proviso, not to stay above one day in a place, upon penalty of losing their lives. Other small Offences they punish with Whipping.

In the Succession of the Crown, the eldest takes place after the Father, but for want of Issue-male, the most worthy Person of the next in Blood is chosen. Others affirm, that Seniority creates no Claim, but that the Crown falls to him whom the Father makes choice of on his Death-bed; but that seems improbable, because the intended Successor lives at large in the Courts, whereas the rest are kept on the Mountain *Amara*; and if he die, another, whom the greatest at the Court do judge fittest for the Crown, is sent for out.

The great and famous Island *Meroe* lies divided between three Kings, which oftentimes War with one another; the first is a *Mahumetan Moor*; the second, an Idolater, descended from the Blood of the right *Ethiopians*; the third, a *Christian Abyssine*, and acknowledges that King for his Lord.

The Order or List of the Kings of *Abyssine*.

The first King of *Ethiopia* or *Abyssinie*, whereof we have certain knowledge, by the information of holy Scripture, was *Chus* the Son of *Cham*, who took possession thereof immediately after the Flood, six other Kings following him, whose Names, and the time of their Reign remains unknown: But when the Royal Seat was planted in the City *Axum*, where it remained till the coming in of *Christ*, they began to keep a Chronological Register, but was afterwards trans-

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transplanted to *Seeva*, or *Saba*. The Kings that Reigned in *Axum* and *Saba*, are set down to the number of a hundred fifty eight, by the following order:

	Years.		Years.
<i>Arue</i> Reigned	400	<i>due</i> , by <i>Josephus</i> call'd <i>Nikoteles</i> , and by <i>Herodotus</i> , <i>Nitocris</i> ; which was	
<i>Agabo</i> his Father, a Murderer	200	Queen of <i>Saba</i> in <i>Ethiopia</i> (according to <i>St. Jerome</i>) and not of <i>Saba</i> in <i>Arabia</i> . She began to Reign	
<i>Ghedue</i> , otherwise <i>Sabanut</i> , Reigned fifty years with his Brother <i>Agaba</i> (yet in one Territory;) but after the death of <i>Agaba</i> he Reigned a hundred years, over all <i>Ethiopia</i>	150	(according to <i>Genebrard</i>) about the seventeenth year of <i>Saul</i> , and travell'd in the fourth year of <i>Solomon's</i> Reign, and in the fifteenth year of her own, to <i>Jerusalem</i>	77
<i>Gedue</i> the second, Brother of <i>Agaba</i> , a Warlike Man	150		
<i>Makeda</i> , or <i>Makaada</i> , Daughter of <i>Ge-</i>			

Milelech, by the *Abyssines* taken for a Son of *Solomon* and this Queen, and commonly call'd *The Son of Wisdom*, his Mother sent in his eighteenth year to *Solomon*, for to bring him up in all Wisdom. His Successors until the time of *Jesus Christ*, to the number of twenty one, we rank in this following order:

	Years.		Years.
<i>Andaka</i> , Son of <i>Milelech</i> , Reigned	1	<i>Endrach</i>	1
<i>Anda</i> his Brother	11	<i>Chaaes</i>	1
<i>Guaasio</i> , by <i>Genebrard</i> call'd <i>Gigasio</i>	3	<i>Setya</i>	17
<i>Zangua</i>	44	<i>Safoelia</i>	27
<i>Guaasio</i> , scarce half a day.		<i>Aglubu</i> , by <i>Genebrard</i> , <i>Aglaba</i>	3
<i>Antet</i> , or <i>Autet</i>	61	<i>Ausena</i> , by <i>Genebrard</i> , <i>Anskua</i>	1
<i>Babaza</i> , by <i>Genebrard</i> , <i>Babara</i>	9	<i>Breguas</i>	19
<i>Chanada</i>	2	<i>Guaase</i>	17
<i>Chanza</i>	10	<i>Besceleugua</i>	17
<i>Endue</i>	9	<i>Baazena</i> , in whose Reign <i>Jesus Christ</i> was born	27
<i>Guaazba</i>	1		

Furthermore, during the time between *Solomon* and *Jesus Christ*, there is in the holy Scripture a certain King of *Ethiopia* call'd *Zara*, subdu'd by *Abias*, King of *Judah*, notwithstanding he had an Army of ten hundred thousand Men, with three hundred thousand Chariots. This *Abias* lived one thousand five hundred and eleven years after the Flood. *Genebrard* saith several other Kings of *Ethiopia*, that Reigned over *Egypt* also, as *Sabakon*, or *Sabachon*, contemporary with *Ozias* of *Judah*, and Reigned twelve, or according to others, fifty years, and in the Scripture call'd *Sua*, or *So*; *Tarach*, who in the Reign of *Joa*, that assisted the King of *Egypt* against *Sennacherib* King of *Assyria*. But we must endeavor to reduce the Succession to known certainty, and then we find after *Baazone* follow'd his Daughter *Candace*, who for her excellent Qualifications, left her Name as an honor to all the Queens since, as *Pliny* hath left to Posterity in his Writing, though they wanted not also peculiar denominations. In her Reign the *Christian Faith* first came into *Ethiopia* by her Chamberlain or Eunuch, Baptiz'd by *Philip* the Evangelist, between *Jerusalem* and *Gaza*, as may be read in the eighth Chapter of the *Acts* of the Apostles.

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	Years.		Years.
After her came <i>Mefne</i> her Son, who		<i>Befefae</i> , or according to <i>Genebrard</i> ,	
Reigned	6	<i>Befefne</i> , one moneth.	
<i>Sekuta</i>	9	<i>Guachene</i> , two days.	
<i>Adgala</i> ten years and seven moneths.		<i>Hadas</i> , four moneths.	
<i>Agba</i> half a year.		<i>Sagel</i>	5
<i>Mali</i>	4	<i>Asfe</i> , or <i>Asfe</i>	14
<i>Akle</i>	13	<i>Azgheba</i>	23
<i>Didima</i>	10	<i>Samea</i> , or <i>Sameas</i>	3
<i>Aufete</i> .	2	<i>Aiba</i> , or <i>Aibas</i>	6
<i>Alda</i>	30	<i>Sibenden</i>	37
<i>Zecghinos Rama</i>	8	<i>Sacham</i>	9
<i>Guzgele</i>	26	<i>San</i>	30
<i>Befesseoch</i> , or <i>Befesserch</i>	4	<i>Igga</i>	18
<i>Asgua</i> , or <i>Asguak</i>	77	<i>Alamide</i>	30
<i>H. Herk</i>	21	<i>Achimmas</i>	3

Abraham and *Asbas*, two Brothers, Reigned about the Year 460. seven and twenty years together : afterwards *Abraham* Reigned fourteen years alone, to whom succeeded

	Years.		Years.
<i>Asfa</i> , and Reigned	7	<i>Azba</i>	4
<i>Sabat</i>	14	<i>Zaban</i> the second	15
<i>Adahana</i>	14	<i>Gabez</i>	21
<i>Reth</i> , two moneths.		<i>Jacob</i> and <i>David</i> , two Brothers,	
<i>Asfa</i>	25	Reigned both	3
<i>Azba</i> the second	6	<i>Arma</i> , fourteen years, seven days, and	
<i>Albamedan</i>	7	three moneths.	
<i>Afra</i> and <i>Sabel</i> , each two moneths.		<i>Zittahana</i>	12
<i>Chebez</i>	14	<i>Jacob</i>	4
<i>Asba</i> the third, whom <i>Genebrard</i> seems		<i>Constantine</i>	28
to call <i>Gebez-Eleoz-Baas</i>	3	<i>Befrael</i> , that is to say, <i>House of Israel</i> ,	
<i>Sekul Skull</i>	1	eight moneths.	
<i>Abra</i> and <i>Adakana</i>	6	<i>Gabra Mufchel</i>	14
<i>Zabam</i>	28	<i>Nalek</i> , in whose time many Churches	
<i>Amida</i>	12	and Chappels were built in <i>Ethio-</i>	11
<i>Saban</i>	2	<i>pia</i>	

After these are set down the following Kings, but without any addition of time for their Government; namely *Bazen*, *Sentagned*, *Baarsagbed*, *Gbermaffer*, *Salaajuba*, *Kallulafon*, *Sargue*, *Zarai*, *Bagabamai*, *Gianufceda*, or *Gianafceda*, *Zeo*, *negbez*, *Malghene*, *Sefarad*, *Agdahes*, *Abraha*, *Azbaba*, *Asfa*, *Afrad*, *Amsi*, *Ahari*, *Arada*, *Aladana*, *Alameda*, *Tabena*, *Chareb*, *Gabra*, *Mafhel*, *Constantine*, *Bezgaaghe*, *Asfa*, *Arma*, *Gianassa*, *Gianafcheda*, *Frefennai*, *Adarahaz*, or *Adasahaz*, *Aizar*, *Delnabad*, and *Ma*. After him follow'd the Queen *Sahada* his Relict, assumed the Crown, and held it tyrannically, ruining Churches and Consecrated Places, and hiding all their plunder'd Wealth under Ground. She being dispossest, there rose up these Kings following, viz. *Ambasandin*, *Goemaosfare*, *Girgas*, *Degna*, *Michael*, *Bedegaz*, *Aama*, *Kulladin*, and *Shinabami*, who was succeeded by *Tredada Gabez* his Daughter. All the foremention'd Kings from *Bazen* to *Shinabami*, were

were reputed Saints, and Reigned from the Year Seven hundred sixty five, to Nine hundred thirty three, being an hundred sixty eight years.

The foremention'd Queen *Tredada Gabez*, Marry'd a Prince out of *Bugbu*, or *Bugibe*, and by him had a Son, afterwards King of *Ethiopia*, whom desirous to advance to the Throne, she endeavor'd to extirpate the whole Stock of *Milelech*, Son of *Solomon* and Queen *Sheba*, but he escaped from this cruel Design, who fled for refuge to the Grandees of *Sceva*, who gave him assistance for the regaining his Inheritance. Some nevertheless make five Emperors of the Race of *Treda Gabez*, who (they say) Reigned three hundred thirty and three years : Three of them onely have their Names remembred for their Sanctity and Wisdom, viz. *Lalibala*, or *Zalibala*, *Imre*, and *Nahakulotab*. *Lalibala* caus'd a new Church to be cut out of a Rock. *Imre* was so holy, that an Angel, as the *Abyssines* relate, served him always with Bread and Wine to Celebrate Mass; for he was a Priest: adding moreover, that by his Prayers he caus'd the Current of the Nile to stand still. This was their Descent:

	Years.		Years.
The Son of <i>Treda Gabez</i> , not nam'd,		<i>Lalibala</i>	60
Reign'd	60	<i>Imre</i>	40
His Son	70	And <i>Nahakulotab</i>	50

But the Piety of the three last was not a sufficient Expiation for the Crimes of their Predecessors Usurpations; so that the Line of *David* was restor'd to the Throne by the assistance of those of *Sceva* aforemention'd. The first of them which inherited the Dominion, and Royal Style of *Axum*, was

	Years.		Years.
<i>Ikunmanlach</i> , and Reign'd	15	in the Royal Throne, during	
<i>Jachabazeou</i>	9	whose Minority they Govern'd	
After him <i>Baharfada</i> , or <i>Efbrad</i> , or		the Kingdom in his Name, but	
<i>Efbrabab</i> , <i>Kadensagbed</i> , <i>Udim</i> and		continu'd their Dominion scarce	
<i>Raab</i> , Reign'd in all one with an-		two years before they were caught	
other	15	and punished: whereupon <i>Zerab</i>	
<i>Amdizeon</i> , or <i>Aindizeon</i> , who died in the		of right took the Crown, and	
Year Thirteen hundred and thirty		Reign'd	34
two	13	<i>Bethe-Marian</i> his Son, who died in the	
<i>Sefarad</i> , who died in the Year Thir-		Year One thousand four hundred	
teen hundred and seventy	28	forty eight, after he had held the	
<i>David</i> , who died in the Year Fourteen		Scepter, upwards of	10
hundred and twenty, and left ma-		<i>Schander</i> , that is, <i>Alexander</i> , died in the	
ny Children, but none of them		Year One thousand four hundred	
inherited	33	ninety three, having Govern'd six	
He was succeeded by <i>Theodoor</i> , who		moneths, above	15
scarce Reign'd two moneths.		<i>Amdizeon</i> , who died in the Year One	
<i>Isak</i> , or <i>Jesua</i> , Reign'd	17	thousand four hundred ninety	
<i>Andrias</i>	4	three, Rul'd onely six moneths.	
<i>Hesbinaam</i> , and <i>Amedes</i> , two Sons of		<i>Nabu</i> , or <i>Nahod</i> , the Brother of <i>Alex-</i>	
<i>Jesua</i> , or <i>Isak</i> , Reign'd both	5	ander, taken out of Mount <i>Amara</i> ,	
In their Reign two great Lords insti-		who died in the Year One thou-	
gated the People against the Sons		sand five hundred and seven, ha-	
of <i>David</i> , and set up a young Child		ving Reign'd	14

Then came David his Son, otherwise *Athanidinghil*, that is, *The Incense of Mary*, during whose Minority the *Abyssines* say, his Mother *Helen* manag'd the State in his behalf.

This was that *Helen*, who sent her Ambassador *Matthias* to *Emanuel* King of *Portugal*, to pray his assistance against the *Mammelucks* and *Moors*.

Jovius writes, that this King *David* subdu'd the *Troglodites*, and took *Casante* the King of *Mosambique* Prisoner. He vanquished and kill'd the General of the Queen of *Bethsage*, near the *Cape of Good Hope*, and handled the King of *Congo* and *Torne* so roughly, that he compell'd him to pay a very great Tribute, and gave Hostages. He Fought with, and got two Victories over the King of *Adel*, or *Zeila*, and in the Year Fifteen hundred, sent four and twenty Ambassadors and Letters to Pope *Clement* the seventh, with promise of Obedience.

Bibl. H/for.

Vigner saith he had one onely Wife, and by her four Sons, the eldest of whom, with the Father, lost his life in a Battel against the King of *Zeila*, after he had held the Scepter 33 or 36 years.

Claudius his Son, otherwise call'd *Aznassaghet* by *Genebrard*, which signifieth, *He is worshipped to the utmost ends of the Earth*. He subdu'd the King of *Adel* in revenge of his Father's death, and died in the Year One thousand five hundred fifty nine, having Reign'd 20 years.

Adamas his Brother, otherwise call'd *Mena*, and by the *Abyssines*, *Adamas Saghet*, which signifieth *Majesty*; he died in *February* One thousand five hundred sixty three, after he had Reigned four years.

Sarsadenghil, or *Sarsadinghil*, the Son of *Adamas*, by his own direction call'd *Malak Sequet*, had two Brothers, each of them having several Sons, the King had but one, and that illegitimate, by Name *Hafte Jacob*, that is, *Lord Jacob*, Prince of *Nerea*, who after his Fathers death possessed the Kingdom, and continued, saith *Godignus*, seven years in the Government; he endeavor'd to extirpate *Christianity*: Whereupon a certain Prince, by Name *Susneos*, who favor'd the Professors thereof, sided with them, and making use of that occasion to set up his pretence to the Kingdom, took up Arms against this *Jacob*. Till the Year Sixteen hundred and twenty eight this War continued, when King *Jacob*, wounded by the Shot of an Arrow, found himself necessitated to retire to a Fort, where after a few days he died, leaving two Sons, the one nam'd *Cosme*, eighteen years of age; the other about sixteen, by Name *Zaga-Christ*, that is to say, *The Treasure of God*; which were both then in the Island *Meroe*, in the City *Aich*, where usually the Children of *Prester-John* are Nurfed and Educated.

The Queen-Mother *Nazarena*, seeing this mishap in her Family, arisen by the death of the King her Husband, and that Prince *Susneos*, the new King, endeavoured to suppress all those whom his Predecessor had favored, instantly sent her Sons notice of their Fathers death, ordering them to retire from *Meroe* to some faithful Friends of the Emperor their late Father: And to that end she sent them much Gold and rich Jewels to maintain them, and to raise some Troops to revenge the death of their Father.

The Prince *Cosmes* the eldest, took his way to the South, towards the *Cape of Good Hope*; the other, *Zaga-Christ*, drew Northwards with a Company of about five hundred Men, to the Kingdom of *Sanar*, his Inheritance: from thence to the Kingdom of *Fungi*, where he was nobly entertain'd by the King, whose Name was *Orbat*, a Vassal of *Prester-Johns*: but not suffer'd to rest quiet there, he was forced to withdraw, being pursu'd by the Horsemen of King *Susneos* so close, that he was necessitated to go through the sandy Desarts of *Arabia* but with

with the number of fifty Servants; for all the other, fearing the wearisomeness of the Way, left him; then he came into *Egypt* to the City *Corrigia*, and lastly to *Grand Cair*, where he was well receiv'd by the *Copticks*, and honorably entertain'd by the *Bashaw* for the space of two days: Thence he withdrew, scarce accompanied with fifteen Servants (for the other remain'd, because of weariness and sickness, in *Cair*) to *Jerusalem*, into which he came at the *Purification*, in the Year Sixteen hundred thirty and two. He went out of *Jerusalem* but with three Servants and eight Clergy-men to *Nazareth*, where he made Confession of the *Christian* Religion; and after the stay of some Moneths left off all his Servants, and from thence came by Ship to *Rome* to the Pope, who gave him a Palace for his Residence, where he stay'd two years, and then went from thence into *France*, and stay'd at *Paris* about three years, and died at last at *Ruel* in the Year Sixteen hundred thirty eight.

Susneos, in the Year Sixteen hundred twenty nine, took upon him the Sovereignty, and nam'd himself *Saghet*, that is, *Worshipped of all*, employing all his Forces to extirpate the Stock of King *Jacob*: And having confirm'd and settled his new-gain'd Dominion, he died in the Year Sixteen hundred thirty and three, and his Son *Faslata* succeeded him.

It is by many concluded, that the Queen of *Sheba*, by some call'd *Nicaules*, and by others *Makede*, who came out of the South to hear the Wisdom of *Solomon* in *Jerusalem*, and Commanded over these Countreys, planted her Imperial Seat in the Island of *Meroe*, having learn'd from *Solomon* the knowledge of the true God, so that both she and her People began to embrace the Doctrine of *Moses*. But after the encrease of *Christianity*, they receiv'd that Doctrine, first brought into *Abyssine* by the Eunuch of Queen *Candace*, by Name *Indich*; for he being Baptiz'd in the Way from *Gaza* to *Jerusalem* by *Philip*, upon the command of the Angel, as we hinted before, he afterwards Baptiz'd the Queen, and all the Subjects of the Countrey. But after the Division of the World among the Apostles, they say, the *Abyssines* fell to *St. Matthew*, who gather'd a rich harvest of Souls there.

Religion.

Afterwards this People, together with the *Copticks*, receiv'd the Doctrine and Errors of *Dioscorus* and *Eutiches*, and elected a Patriarch to oversee the Church, who hath his chief Residence in the City of *Alexandria*, and appoints a Substitute in *Abyssine* nam'd *Eteche*, or *Chomos*, who hath many Bishops under him.

The *Abyssines* (captivated with the destructive Opinions of *Eutiches* and *Dioscorus*) believe, That the Souls of the Saints, after their death, do not go directly to Heaven, but to the terrestrial Paradise, to remain there till the day of Judgment; That the Wicked do not go immediately to Hell, but to a place near adjacent, in which they can see the Punishment prepared for them, waiting in the mean while for the day of Judgment.

Damianus a *Goez* affirms, that they conclude a Purgatory, and believe that the Souls of the vertuous are not plagued there on Saturdays and Sundays, and that Alms-deeds do exceedingly serve for the mitigating of their pain; but deny that their *Eteche*, or Patriarch, can grant Souls any liberty to go out, judging that onely to belong to God, who hath limited, or set the time of their punishment.

Godignus affirms, that Children are Baptiz'd with Fire and Water, imprinting a Mark upon their Foreheads, which they must carefully keep; for they hold it fit to follow the Rule which the Forerunner of *Christ* seems to have Preach-

ed, when he said, *I shall baptize you in the Spirit and in Fire*; but others think, that the first *Christian Kings of Abyssine* did it to distinguish the Believers from Heathens.

Between the Religion or Worship of the *Egyptians, Copticks, and Abyssines*, there is no difference at all; for both these People perform the Mass in the same manner, and consent in the Church Ceremonies, which they observe in the Consecration of the Body and Blood of *Christ*, which they perform in this manner: The Priest at the appointed hour comes into the Church, and when the People are assembled, in his Priestly Vestments ascends to the Altar, the Deacon crying with a loud voice in the *Coptick Tongue, Blessed be the Participation*; whereupon the Priest, turning to the People, with a loud voice often repeats these words, *Christ be with us all*, and the the People answer, *And with thy spirit*; After several Ceremonies perform'd, with Songs of Praise and Thanksgiving, and at last Prayers being ended, the Priest blesteth the Cover, the Chalice or Cup, the Spoon and Shrine, or Coffer of the Sacrament, by which they understand, *The Ark of the Covenant*, as by the Spoon, *The Spear of Christ*, and begin the Participation, with stretched out hands, thus:

"O Lord Jesus Christ, Partaker of the Divine Substance, who art immaculate, together with the Father and holy Spirit, our Father, our Lord, our God, and our Redeemer: Thou art that Bread which descended from Heaven; Thou who art come to be a Lamb without blemish, for the redemption and life of the World, we ask and pray thy Deity, that thou wilt set thy Countenance upon this holy Mystery, upon this Bread and upon this Cup, which we Priests do set upon this Table: Bless, sanctifie, cleanse, and transmute this Bread into thy holy Body, and this Wine in this Cup, into thy holy and precious Blood.

In like manner says the *Abyssine* Priest:

"Our Prince Jesus Christ, whose Substance is not created, but thou art the pure Word: Thou art the Son of the Father; Thou art the Bread of Life, come down from Heaven; Thou wert before thou camest in the similitude of an immaculate Lamb for the redemption of Sinners. Now, O thou lover of Mankind, we humbly beseech thy Majesty to shew thy favorable Countenance and Benediction upon this Bread, and upon this Cup on this Altar; Bless, sanctifie, purifie, and transmute this Bread into thy undefiled Flesh, and this Wine into thy precious Blood.

Concerning the rest, they use one and the same manner of Incense, and the same words of Consecration, the same form of Confession, and the same words of Adoration.

In the Consecration of the Body and Blood of our Saviour, both these People observe one and the same Ceremonies. The *Abyssine* expresseth it with a loud voice thus:

"He stretcheth out his hands to the feeble; He is become weak, that he may strengthen those that wait upon him: who the same Night wherein he was betray'd, took Bread into his holy and immaculate Hands, looked up to heaven to his Father; he gave thanks, blessing and sanctifying it, and gave to his Disciples, saying, Take and eat ye all of it: This Bread is my Flesh, which is given for the remission of sins. Amen.

Whereupon the People say:

"Verily, verily, verily, we believe, and trust, and love thee, O Lord our God. This we believe in truth is thy Flesh.

Theo

Then saith the Priest again:

"In like manner he took the Cup, and gave thanks, blessed and sanctified it, and said to them, Take and drink ye all of it: This is the Cup of my Blood which shall be shed for you, for the redemption of many.

Whereupon the People answer:

"Verily, verily, verily, we believe, and trust, and love thee, O Lord our God. This we believe in truth is thy Blood.

In the same manner it is done by the *Copticks*. That the *Coptick and Abyssine* Church hath been one and the same from all Antiquity, *Nicephorus, Zonaras, Cedrenus*, and lastly the *Abyssine* Rituals themselves, do testify; for the common Liturgy, the Admonition that is made of Praying for the welfare of the *Abyssine* Church, for the King and Princes of the Empire, Judges and Subjects, there is also in particular made mention of the Patriarch of *Alexandria* in these words:

"Pray for our Prince, and our Patriarch, N. N. Lord and Head of the Bishops of the great Territory of *Alexandria*, and for our Reverend Archbishop Mark, the Head of our Countrey, and for all Bishops, Priests, and true believing Ministers.

In other Admonitions, the Evangelist *Mark, Theon, Petrus, Alexander, Athanasius, Theophilus, Cyrillus*, and other Patriarchs of *Alexandria* are remembred; which abundantly shew, that the *Egyptian, Coptick, and Abyssine*, are in effect but one Church. The *Abyssine* and *Coptick* are under one and the same Patriarch, who hath his Residence in *Alexandria in Egypt*, and in *Abyssine* hath a Substitute under him, the Head in Ecclesiastical Causes, there call'd *Eteche*, as we said before.

This Man is chosen by the Patriarch of *Alexandria*, or by the Monks of *Abyssine*, and confirm'd by the Patriarch. His chiefest Office consists in conferring of holy or sacred Orders (though the bestowing of Church-Offices belongs to the *Xeques*, or King) and the punishing the obstinate, such as stand in contempt.

Godignus, against the opinion of many, maintains they have no Bishops; but others, that the *Eteche* hath twelve Suffragans under him.

A Clerk may have one Wife, but is not made Priest till three years after that. After the death of the first Wife no Priest may Marry again, but by special consent of the *Eteche*; yet then he may never celebrate Mass any more: a matter so severely observed by them, that they do not so much as touch a Candle consecrated for the Church.

If a Clerk or Priest get a Bastard-Child, they instantly put him out of his Office; and if he dies without lawful Children, his Goods Escheat to the King.

They have many Monks, which follow the Rules of *St. Anthony, St. Maccair, and St. Basil*: They accommodate themselves every where to the Clergy, which they boldly visit, do great Penance, live soberly, and Fast often.

All the Clergy, to the very *Eteche*, and Bishops, dwell in Cloysters, in the Cities, and in the Wildernesses: they go bare-foot, never eat Flesh, nor drink Wine, and do besides unusual severe Penance: for besides Fasting, they torment themselves terribly, by being bound to a Cross, and so set for a whole day broyling in the Sun. Others go stark naked up to the neck into a cool Brook, and stay there till they are half dead.

Some, which they call *The Clergy of Libela*, for a Penance carry two four-square

square pieces of Lead of fifty or sixty pound weight, which hang before their Breasts, and behind their Backs, with which so about them they fall upon their Knees, with their Foreheads upon the Ground, so that many times their Heads swell, and their Bodies grow all black and blue. Others sit with a great Stone about their Necks, which so bows down their Heads that they cannot look up to Heaven, nor move themselves from the places where they are.

Circumcision.

All the *Abyssines*, as well Clergy as Temporality, are Circumcised the eighth day after their Birth, and Baptiz'd the fortieth, but the Daughters the sixtieth: and afterwards in their sixth year are Re-baptiz'd with Fire in this manner: They take a sharp Iron, which cuts on both sides, and making it red hot in the Fire, set therewith upon the very tip of their Nose two Marks, to distinguish them from *Mahumetans*, who are also Circumcised.

The Water of Baptism they Consecrate with many Ceremonies and Benedictions; with which they renew their Baptism every year upon the Day of the *Three Kings*, because upon that day *Christ* was Baptized.

The Confession of their sins they say they have by Apostolical command, which they make standing; after which they receive Absolution. *Godignus* avers, that they neither make known the particulars, nor the number of their sins, but say onely in general, *Habessen, Habessen*, which signifies, *I have sinn'd, I have sinn'd*. They hold onely five mortal sins, fixing upon the last Chapter of the *Revelations*, which excludes out of the holy City, Sorcerers, Fornicators or Adulterers, Murderers, Idolaters and Lyars. They acknowledge but five Commandments, imply'd by *Christ* in these Negatives:

I have been hungry, and ye have not fed me; I have been thirsty, and you have not given me drink; I have been a stranger, and you have not let me in; I have been naked, and you have not clothed me; I have been sick, and you have not visited me; I have been in prison, and you have not come to me: Believing that *Christ* will say to Reprobates onely these words at the last Day.

They perform Mass daily, yet no more but one in every Church, and that usually in the Evening, an hour and a half before the going down of the Sun, except on *Saturdays* and *Sundays*.

They ordinarily bury their Dead with a Cross and Prayers, reading over them the *Gospel* of *St. John*, the next day give some Alms for the benefit of their Souls.

Damian Gaze.

They Fast every *Wednesday*, in remembrance of the Council of the *Jews*, upon the Death of *Christ*, which was held upon that day: and every *Friday*, in Commemoration of the Death of *Christ*, eating nothing before the going down of the Sun; observing besides with other *Christians*, several other times of Abstinence.

Some of the Clergy in the Cloysters always eat Flesh, because they lie far from the Sea, and have no Lakes nor Rivers, out of which to take Fish. Others eat on Fasting-days but onely an Apple, with Bread and Water, or else some Herbs boyl'd, without Oyl or Butter; and some onely Bread and Water. Such as eat Fish, in some Places will touch nothing that hath any Bloud, but content themselves with Grasshoppers, Oysters, Lobsters, and the like. Also they use upon Fasting-days a Grain call'd *Camfa*, and another *Tebba*, both prepar'd and made ready like Mustard.

Most of the *Abyssines* have made defection from their antient Opinions, acknowledging the *Roman* Church to have the true Doctrine, and the Pope to be *Christ's* Vicar: for in the time of Pope *Clement* the seventh, *Prester-John* sent to acknowledge

acknowledge him High-Priest, with promise of obedience to him and his Successors: and all that have succeeded him have done the same, till the Year Sixteen hundred and nine, when the Prince of *Nareh, Jacob*, infected with the Errors of *Diocorus* and *Eutiches*, got the Crown. After him the Son of *Zaga-Christ*, who in the Year Sixteen hundred thirty and three, stept into the Throne, embraced the same Opinions, so that he put out of the City all those that acknowledged and obeyed the Pope. But *Cofme*, Son of King *Haste Jacob*, about the Year Sixteen hundred and thirty, caused in the Kingdom of *Dambee*, near his Court, a Church to be built after the *European* manner, of Cedar-wood, and *Zaga-Christ* his Brother, and all his Family, heard Mass openly in the Kingdom of *Goyame*: And moreover, being a singular Votary of the *Catholic* Religion, established, among others, those Laws, That no Clergy-man that is Marry'd may administer the Lords Supper upon pain of death; That no temporal Person may have any more but one Wife; and, That none should draw near to the Lords Table before he had made satisfaction to all whom he had wronged.

In the Year Sixteen hundred and twenty, in the Territory of *Agoas*, a spacious Countrey and fruitful, five thousand Souls were Baptiz'd by the *Portuguese* Jesuits. The several states of the Countreys relating to Religion, are as followeth.

In *Tigre* the *Turks* possess the Places lying near the Sea; but the Bowels of the Kingdom are fill'd with Idolaters mixed with *Christians*. Those of *Angote* are *Christians* without mixture; so those of *Xoa* and *Amara*. *Damut*, according to *Sanutus*, contains a mixture. *Leka* remains wholly *Christian*, but *Bagamed* hath some *Christians* and some *Heathens*; so *Dambee*. *Mahumetans* wholly possess the City of *Aukaguerle*: But *Dabali* contains *Christians*, *Moors* and *Mahumetans*; *Gecie*, *Moors* and *Idolaters*; *Ario* and *Fatigar*, wholly *Christians*. Those of *Zingaro* and *Roxa* are *Idolaters*; but they of *Ronazegus*, all *Christians*. *Goyame* comprehends *Heathens* and *Christians*; but *Marea*, *Goroma*, *Zeth*, *Concho*, and *Mahaola*, lie totally involved in Idolatry. *Sua* hath *Mahumetans* and *Christians*; *Bora*, *Calava*, and *Aga*, in show *Christians*, but in heart *Idolaters*; *Dubane* and *Xaucale*, *Cassers*, a People without any Religion; *Xincho*, *Aris*, *Evara*, and *Arbo*, none but *Mahumetans*; *Daraita*, all *Christians*; and lastly, *Agoas* are most *Idolaters*, but some *Christians*, who have many Monasteries and Convents, both of Men and Women.

Peter Davity, Esq. in the Grand Regu.

They have a great number of Churches; the first and principal of all is call'd *Delia Libanos*, that is, *The Mountain of Liban*, in the Kingdom of *Goyame*; wherein formerly the Kings of *Abyssine* us'd to be buried; the second, *Marcoza Mariam*, that is, *The Misery of Mary*, in the same Kingdom; the third, *Dima*, or *St. Maries*, in *Goroma*; the fourth, *Macana Celacen*, that is, *The Seat of the Trinity*, in *Amara*; the fifth, *Laboca*, that is, *Mountain of Gold*, dedicated to *St. Michael*, in *Goyame*; the sixth, dedicated to *Agapite*, stands in *Dambee*; the seventh, *St. Saviours*, in *Abagamedri*; the eighth, dedicated to the Virgin *Mary*, built of very fine hew'n Stone, with nine Portals, but was destroy'd by the King of *Adel* or *Zeila*, and the *Saracens*, so that at this day it remains a heap of Ruines, in respect of its former Lustre. In the adjoining Cloyster all sorts of *Abyssines* were kept, together with the *Chronicles* of the Kings, as well those Anointed and Crown'd in this Church, as those that were not: There is another Church call'd *Abagarami*, or *Batta-Abagarima*, also dedicated to the Virgin *Mary*, but ruin'd by the *Turks*; however, still retaining marks of its antient beauty, in a Painted

Churches.

Painted and Varnisht Arched Roof. All these Churches have adjacent Cloysters: But besides the beforenamed, they have many other Churches, dedicated for the most part to the holy *Trinity*, *Jesus Christ*, or *St. Saviour*, to the holy Cross, the *Virgin Mary*, *St. Michael*, or some other Saint.

Gala's, or Jages.

IN the South of *Abyssine*, and Eastward of the Kingdom of *Congo* over against the *Sun* and *Saltpetre-Mountain*, and on either side of the *Nyle*, upon the Borders of *Monoe-Mugi*, certain salvage and Warlike People reside, by those of *Congo* call'd *Giaqua's*, but in that Countrey Language, *Agaz*, according to *Pigafet* and *Linschot*; by the *Abyssines*, as *Jarrick* asserts, *Gala's*, or *Galla's*; by *Andrew Batel* an *English*-man, who lived among them six Moneths, *Jaggies*, or *Jages*; but by themselves, *Imbangola's*, by which Name (as *Batel* well observes upon it) they seem to have proceeded from the *Imbiers*, or *Galla's* of *Serre-Lions*; which *Peter Davity* says can be no other than the *Cumba's*, who at this day possess many Regions towards the South, which they have wrested by force of Arms from the *Abyssine* Empire, whose manner of life we have at large before related.

In several places of *Africa*, especially in *Abyssine*, there grows a Plant, call'd by the *Moors*, *Muz* and *Gemez*; by the *East-Indians*, *Melapolanda*; by the *Egyptians*, *Mauz*; by the Natives of *St. Thomas Island*, *Abella*; by the *Greeks* and *Latins*, *Maxgraita*; in the Scripture, *Dudaim*; by others, *Pharaohs Figs*, and *Apples of Paradise*, some conceiving that *Adam* eat of this Fruit; among whom are the Learned *St. Augustine*, *Moses Berzepha*, Bishop of *Syria*, *Nicephorus*, *Calistus*, *Ambrosius*, and most of all the Rabbies. It groweth to the height of a *Pomegranate-Tree*, without any Branches, and but few Leaves, resembling a *Reed*; for at first they appear rowl'd up together, but afterwards spread themselves wide, and growing to six or seven Yards in length, and almost one in breadth, so that any may shelter themselves from the scorching of the *Sun* under one of them, which some make a strong argument to prove, that with the Leaves of this Tree the Father of Mankind cover'd himself in *Eden*, upon the discovery of his nakedness. The Fruit resembles a small *Cucumber*, but hangs together in Bunches: the Rhind of a Gold-yellow colour, lovely to look on, and fragrant in smell. The Fruit within somewhat like that of a *Cucumber*, but tender, juicy, sweet, without Stones or Kernels, and wondrous delicious to such as use to eat it.

The Plant *Bahabab*.

Another Plant, which the *Egyptians* call *Bahabab*, or *Baobab*, groweth wild here, bearing Fruit in bigness and fashion like a *Gourd*, but the Leaves bearing the similitude of those of an *Orange-Tree*. The Fruit pluck'd from the Tree, hath not onely a most delicious taste, but quencheth the Thirst, and cooleth extraordinarily.

Thus have we led you a toylsome Journey through the Heats and Wastes of *Africa* in the Main Land; we will now give you a short sight of the Islands belonging to it, and so leave you to your contemplations of what you have read and observed therein.

Madagascar	Carlanoffi Rivers	Towns	Franshere, Imzahel, Colombes, Andraivouille, Ambonmetanaha, Mazomamou, Inouze, Manakour, Harare, and Fanangha, besides others; and the Fort Dauphine.
	Manatengha Rivers	Towns	Franshere, Akodre, Imzahel, Manambaton, Mangahia, Harougezarak, Foutak, and Sama.
	Vohitsang Rivers	Towns	Vohitsang, the Naked Mountain, and some others.
	Erangdrane Rivers	Towns	Amboville, Izam.
	Matatane Rivers	Towns	Manatengha.
	Mangahai Rivers	Towns	Daviboule, Dandraghinta, Sandrivinanga, Monaboudrou, Maffanafi, Mananghare.
	Ampatre Mountains	Towns	Itomanpo, Jungainow, Morqua, Mangharak.
	Mackicore Rivers	Towns	Mangharak, Marifatre.
St. Apollony			Outbalvon, Mangahouts. Mananghare, Mana, Irin, Itapoulabei, Itapouloufere, Itapoulou, thairanou, Fatoan, Lamohorik, Manataraven, Mananza, Andredi, Temafatanazo, Temamini, Avibaha, Tiblacke, Fouchurso, Juorhon.
Mauritius (Isle, or Cerne)			Voulouhou, Maranfaran, Marinhou, Janizani, Mandreri.
The Islands Primicras			Rabimelone, St. Angelo, besides four others, very Populous.
Gomorre and Gomara			None, only some large Villages, and one Fort.
The Island of Ferdinand Po			Manamboule, Manamba, Menecandro, The Salt-River, Siveh, Youronbekoh, Yeolage, Miedla, and another Hill.
Princes Island			Ranoumanithi, Ranoumene, Sokavianh, Soumada, Manatargh.
Anaboon			Nothing considerable; scarcely inhabited.
St. Thomas	Towns		Affording nothing but Beasts and Fowl.
Ilha Rolles	Rivers		Only some scatter'd Huts.
Ilha des Cabres			Reasonably well peopled, but without Towns; the Houses built of Sticks, and built over with Mortar.
Caracombo			No People of Europe have ever Traded there; and consequently, unknown.
St. Matthias			One Town, inhabited by Portuguese, and Slaves, to about 3000.
Ascension Island			One Town, and some few Villages.
The African Islands, 619, stand in this order.			Paulofan, well-fortified; St. Sebastians Castle. Two small ones, without name.
St. Helen			All places in a manner desolate, and void of Inhabitants; only Caracombo has one remarkable Hut, but many more remarkably immodest Women: But they all produce variety of Fowl, and some Beasts.
Ilha del Sal			Few Houses, but several Cliffs, Mountains, and Valleys: The chief known, Church-Valley, and Apple-Dale; but without Inhabitants.
Bozivila			A small River, and a little Haven.
Mayo			In a manner unknown, further than sight; only one River falls into the Sea.
Cape Verd, or Salt Islands	Towns		Some Mountains, one handom Plain, and a dangerous Road for Ships.
Del Fogo			Praya, St. Jago, the Metropolis of all these Islands, and a Bishops See, surrounded with two little Rivers.
Del Brava			One Castle, and several burning Mountains.
St. Nicholas			Neither Town nor Village, only one Haven, above which stands an Herminge.
St. Lucy			Two Havens, viz. Porto de Berguera, and Faout Fole.
St. Vincent			One Harbor, but within very Hilly.
St. Antonio			Many high Mountains; a convenient Bay, but dangerous to come to, and little fresh Water.
Gorce			Two high Mountains; one Village, containing about 50 Families, and in the whole about 100 Inhabitants.
Canary Islands are			No Rivers or Brooks; only two Forts, held by the Hollanders.
Grand Canary	Towns		The Metropolis of the whole, a Bishops See; besides Galdar and Guys, with many dispersed Cloysters.
Fuertaventura	Towns		Lanagla, Tarafalo, and Pozo Negro.
Lancarote	Towns		Caya.
Teneriffe	Towns		Sancta Cruz, Lagana, Ortoom, and Garrico. The famous Mountain call'd the Pike of Teneriffe.
Palma	Towns		Both without Inhabitants.
Ferro	Towns		Some Towns, and a little Water.
Holy Haven	Towns		Altogether void of People.
Madera	Towns		Funzal, Manchico.
Malta	Towns		Valerra, Citra Vecchia, or Old Malta; Burgo St. Angelo, or Citra Vittoriosa, and the Town of St. Michael, besides 60 good Villages.
Comin, and Cominot			Only one Fort.
Gozvor Gozo			One Castle, and a good Fort; and about 5000 Inhabitants.
Lampadowze			Altogether desolate.
Linos			Lies desolate.
Pantalaree	Towns		Pantalaree. An Abyss call'd Foffa.



A N
EXACT DESCRIPTION
OF THE
AFRICAN ISLANDS:

A S

Madagascar, or Saint Laurence, Saint Thomas,
the Canary-Islands, Cape de Verd, Malta, and others.

With their Names, Scituations, Cities, Rivers, Plants, Beasts, Manners,
Habits, Languages, Riches, Religions, and Dominions.



After the Description of the Main Land of *Africa*, the Subjected Islands belonging to the same, must be taken notice of; and they are found partly in the Atlantick Ocean; partly in the Mid-Land; and partly in the Red-Sea.

The Isles in the Atlantick, on the East of *Africa*, are these; *Zokotora*, *Madagascar*, or *St. Laurence*, the greatest of all; *Nosibibrahim*, or *St. Mary*; *Bouebon*, or *Maskarenbas*, or *Maskareign*; *Almirante*, *St. Francis*; *As*

Sete Jemanas, *Os tres Irmanas*, *Roque Piz*, *do Natal*, *do Arko*; *Don John of Miz*, *Pemba*, *Monfia*, *Zanzibar*, *Anifa*, *Quezimba*, *Mozambique*, *Don John of Castro*, *Cosmolito*, *As doze Ilheos*, *John da Novo*, *Ilhas Primivas*, *Angoxas*, *Galaga*, *Comoro*, or *Thieves Island*, *Aliola*, *St. Spirito*, *St. Christophano*, *Mazare dos Gorajos*, *St. Brandeon*, *St. Apollon*, *Mauritius*, or *do Ciene*, *Diego Reis*, *John of Lixbon*, *dos Romaros*, *dos Castellianos*: By the Cape of Good Hope lieth the Island *St. Elizabeth*, *Korwli*, or *Robben*, and *Dassen* Island: South-Westward from the Cape of Good Hope, lieth the Island of *Tristano Kunba*; but more Southerly are the Islands *dos Pikos*, *Martyn Paz*, *St. Maria de Agosta*, *de Trinitad*, *Ascension*, *St. Helen*, *New St. Helen*, *Amoban*, *St. Thome*, *Rolletjes*, *Princes Island*, *Carakombo*, *Ferdinando do Po*, *St. Matthias*, *Ferdinand Noronbo*, *Penedo de St. Paulo*, the *Salt* or *Cape de Verd Islands*, the *Canary Islands*, the Islands of *Borodon*, *Madera*, *Porto Santo*.

The

The Islands in the Mediterrane; are *Galathea, Tabarka, Pantalerce, Malta, Goz,* &c. In the Red-Sea, *Primeiras, Delacca, Masuan, Magot, Mirt, Suachen,* &c.

But here we must observe, that some of these being close by the Main Land of Africa, are already describ'd in the foregoing part; such be *Zokotora, Quirimba, Zanzibar, Mozambique, Robben and Dassen Islands, Corisco*; the Islands *Amboises, Bisegos, De los Idolos, Bravas,* &c.

The Island of MADAGASCAR, or St. LAURENCE.

THE Island, commonly by Geographers call'd *Madagascar*, and in the Countrey Language *Madecase*; by *Theuck, Albazgra*; by the *Persians* and *Arabians, Sazandib*; by the *Portuguese, Ilha de Sam Lourenço*, from the first Discoverer *Lawrence Almeida*, Son of *Francois Almeida*, Viceroy of the East-Indies for the King of Portugal; who in the Year Fifteen hundred and six, put with eight Ships, first of all into this Island of *St. Laurence*.

Gaspar de St. Bernardino, in his Journey through India by Land, affirms, That in the Year Fifteen hundred and eight (with whom agrees *Damianus de Guez*) it was discover'd on the outside; and a little afterwards, the inside scari'd by one *Ruy Pircira de Kontinho*; and afterwards by *Tristano da Kunha*, who Sail'd quite round it, upon the Command of *Alfonso d' Albuquerque*.

There are that report this Island was known to the Antients, and that *Pliny* call'd it *Cerne*; *Ptolomy, Menuthias*; and *Diodorus, The Island of Merchant Jol*: but this cannot be, because they never had any knowledge of the Countreys lying Southward above *Serre-Lions*.

Arabia, Magin. Onit.

*Situation.
Flaccus, Brasilia. Can-
ele.*

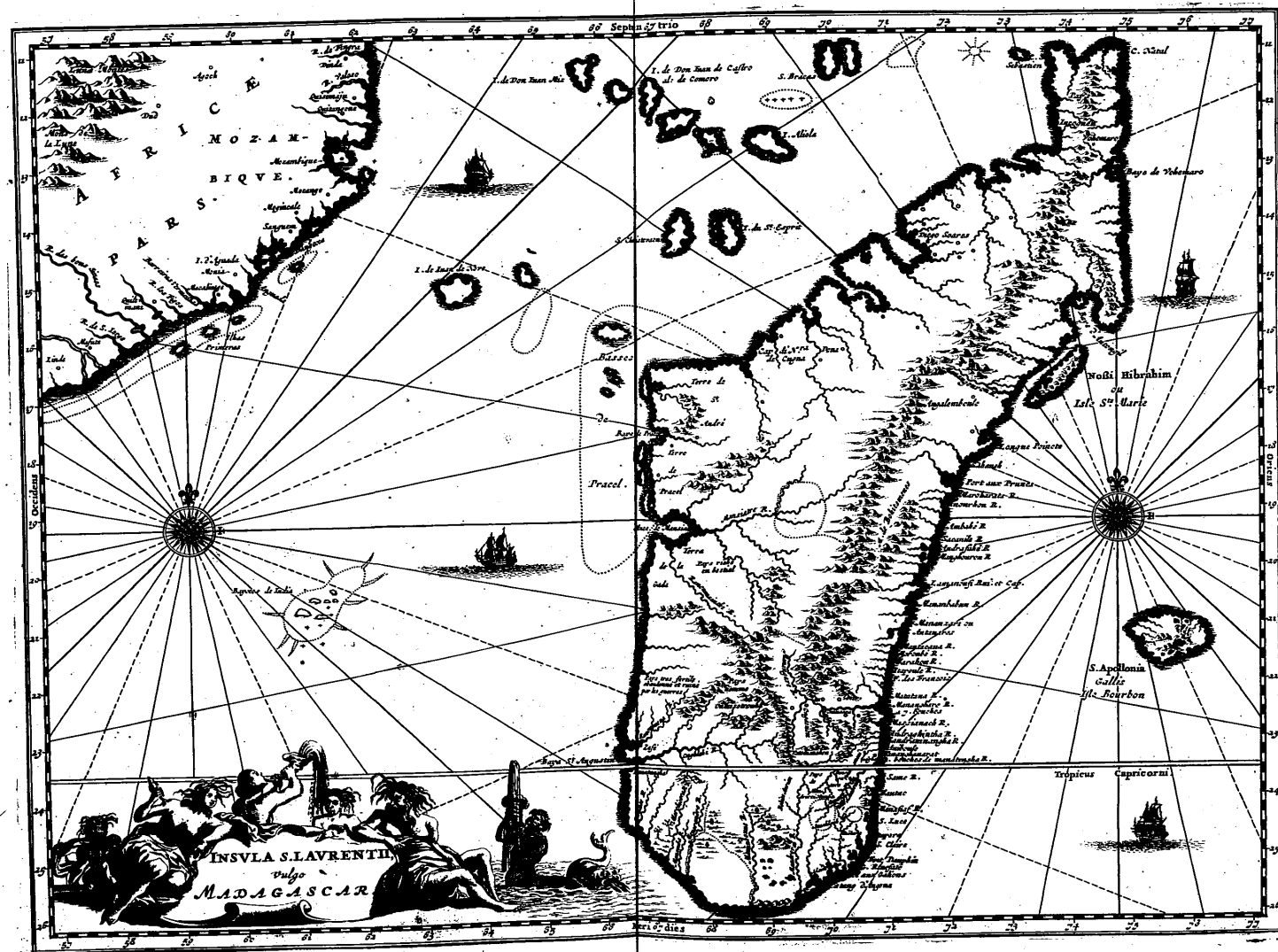
It spreads in length North North-East, and South South-West, Southward of the Equinoctial Line; and begins with its North end from the eleventh or twelfth degree and odd minutes; or according to *Pyrad*, from the fourteenth degree, and ends with its South end in the six and twentieth; that is, from the Cape of *St. Sebastian*, to the Cape of *St. Mary*. *Linshot* places it a hundred six and twenty Leagues from *Cabo das Corinthas*, on the Main Coast of Africa; a hundred and ten from *Sofala*; and four and forty from *Mozambique*.

It is one of the greatest Islands in the World; for the length from South to North hath been reckon'd to twelve hundred Spanish, or two hundred Dutch Miles; though *Linshot* says two hundred and twenty, the breadth seventy, and the Circumference nine hundred.

The Sea between the Island and the Main Land, towards that side of the Cape of *Good Hope*, sets with a strong Current, and goeth with a mighty Tide of Ebbing and Flowing; making a Channel at the Westerly entrance, eighty five Miles broad; and in the middle, where it is narrower, over against the Island *Mozambique*, four and forty Dutch Miles; but it grows wider again towards the East. The Ships which go from Europe to the Indies, and from thence back again, Sail commonly through this Channel, unless Storms and Tempests force them to Steer another course.

Divided into Territories.

This Island hath been Canton'd into many Divisions, whose names we will endeavor to give you; viz. *Anossi, or Karkanossi, Manatensi, or Manapani*, the Valley of *Ambouille*, the Countrey of *Vohitsbang, Itomampo, Ikondre, Vattemahon, Manam-
boule,*



boule, Anachimoussi, Gringdrane, Vohitsanghombe, Manakargha, Matatane, Antanare, Galemoulou, Tametavi, Sabaveh, Vouloulou, Andouvoche, Mangabei, Adcimoï, Mandrerci, Ampatre, Karembole, Mahafalle, Houlowe, Siveh, Ivoronheok, and Machikore. All large Territories, but the biggest is Machikore, being seventy French Miles long, and forty broad; and the most populous are Vohitsanghombe, and Erindrane.

We will give you a particular account of each, with what is remarkable therein: Beginning first with Carkanossi, and from thence will run up Northward to the Bay of Antongil; so turn back to the South, from Carkanossi to the River Ongelabe.

To the Northward of this great Island, two or three smaller, as Nofey Ibrahim, or Abraham's Isle, by the French nam'd St. Mary; and another to the South, call'd Maskarenbas, or Maskareigne, and by the French, Bouchon.

The whole Coast of this Island on the East-side, spreads due North North-East, and South South-West, that is, from the Cape of Itapere, otherwise call'd Fitorah, in five and twenty degrees, and six minutes South-Latitude, to the Bay or Inlet of Antongil; and from thence to the Lands-end due North, from the Cape of Itapere to the Island of Karembole, Westerly.

From Karembole to the Mouth of the River Sakalite, the Coast runs North-West, and from thence to the seventeenth degree South-Latitude, North North-East; and thence to the fourteenth degree, being the Road of the Island due North.

The whole extent comprehends many beneficial and large Rivers, that having their heads within the Land, irrigate the same to a rich fecundity, and at last emit their Waters into the Sea; by which means there appear divers fine Bays, which make convenient and safe Roads for Ships.

The South-side from the Cape of Itapere to Karembole, the People of Europe best know; by most of whom frequented, but especially by the French, who have to the chief Bay assign'd the Name of Dauphin, from a neighboring Fort by them Built on the Land: But the Inhabitants call it Tolonghare, scituate between two Points, the one call'd Itapere, in five and twenty degrees, and thirty minutes South-Latitude; and the other the Point of Dauphin-Bay, in five and twenty degrees and ten minutes.

Next follows the Inlet of Ranoufouthi, by the Portuguese call'd, The Bay of the Gallions; there, The Bay of Karembole, thirty Miles from the Fort of Dauphin.

On the South Point you find but one known Bay, to which the Hollanders have given the name of Sun-Bay.

The discovery of the places at the Sea Coast, from the Point of Antongil South-erly, to the Bay of St. Augustine, the French ascribe to themselves; having since the Year One thousand six hundred and forty, settled and Fortifi'd in the Territory of Carkanossi, on the Southside, and there Built the beforemention'd Fort Dauphin; thereby commanding the Inland parts from the Countrey of Vohitsanghombe, in nineteen degrees South-Latitude, to the South end of the Island; comprising the Dominions of Vohitsanghombe, Gringdrane, Anachimoussi, Matatam, Antaware, or Mananzary, Ambobitsmene, Eball, Emboulou, the little Isle Nofsi, Hibrabim, or St. Mary Maskareigne, the Territory of Lamanouf, Ivourbon, Itomampo, Anamboule, Ikondre, Alfsjak, the Grape Island, the Valley of Amboule, the Lordship of Anofsi, or Androbeizaba, Ampatre, Karembole, Machikore, Mahalle, Ivoronheok, Houlowe, and Siveh.

The Portuguese in the Year Fifteen hundred and six, put in for this Island in their Voyages to the *East-Indies*, and discover'd many places near the Sea, and after them the *Hollanders*; but neither of them penetrated so far as the *French*.



The Territory of ANOSSI, or CARKANOSSI, otherwise ANDROBEIZAHA.

Borders:

This Territory lying in five and twenty degrees and eighteen minutes, extending from *Manatengha*, to the River *Mandrerey*, in twenty six degrees.

Rivers:

Many Rivers have their passage through it, as *Franphere*, *Akondre*, *Imanbal*, *Manambatori*, *Manghafia*, *Harongazarak*, *Fautak*, and *Sama*; most of which pay their Tributary Waters to *Franphere*.

The River *Franphere*:

This River, otherwise call'd *Ravenatte*, or *Imours*, takes original out of the Mountain of *Manghare*, in five and twenty degrees and eighteen minutes South-Latitude, two small miles from Fort *Dauphin*, falling into the Sea; having first receiv'd the Water of many small Brooks, as *Akondre*, *Imanbal*, *Manamboaa*, *Andrayouille*, and some other.

The Water of this River, about a mile up in the Countrey, is always brackish; and at the Mouth makes a Lake or Pool call'd *Ambove*, of a large half mile broad, and deep enough to bear a Ship.

It feeds many Crocodiles, as all the other Rivers of this Island.

Half a mile from the Mouth of *Franphere*, lieth *Cape St. Romain*, so nam'd by the *French*; but by the *Blacks*, *Rancratte*, or *Hebohale*, which shews six or seven Leagues into the Sea from the North-West.

Next this *Cape* appears a great Creek, in form of a Cross, extending to the Point of the River call'd *Dian Panfonge*, or *Fitorah*; in the middle of *Tolanghare*, an Isle shews it self: to the Northward of which, you may see the Fort *Dauphin*, and behind that, the Haven of the same name.

From thence to *Cape St. Romain*, the Coast bears the name of *Sivoure*, from a Lake, made by five or six small Brooks meeting therein; which in time of great Rain, overflows the adjacent Grounds.

The other Point of *Dauphin-Bay*, is *Cape Itapere*; next which follows the Bay of *Lonkar*; in five and twenty degrees, affording a commodious and safe Harbor for Ships and other Vessels to Ride there; only the coming in is dangerous, by reason of obscure Rocks.

Adjoining to this lies the Island *St. Clare*, so styl'd by the *French*, being a small Spot before the Haven.

Then passing a little forward, you discover the River *Manghafia*, able to bear good Ships; at the Mouth being twenty four degrees and a half, and taking original out of the Mountain *Siliva*.

Half a mile North Westward, glides the small River *Harongazarak*; and a mile and a half further, that of *Monambalou*; famous for the Rocks lying in its Mouth.

This Territory hath many Islands, full of rich Meadows fit for the Pasturing of Cattel; and the Countrey round about very fertile in the producing all sorts of Provision, yielding to the curious eye a pleasant Prospect, surrounded with

with high Mountains, and Checker'd with fruitful Plains, beautifully varied with delightful and easie rising Summits.

By the Shore of the River *Franphere*, and the other Rivers, lie many Villages; the chiefest of which are, *Franphere*, *Imanbal*, *Cokomabes*, *Andrayouille*, *Ambometanaba*, *Mazomamou*, *Imouze*, *Mazofoutouts*, *Hatare*, and *Fanangbaa*, besides a great number of others.

Eight Miles from Fort *Dauphin*, lies a Tract of Land call'd *Vobitsmassian*, that is, *The Lucky Mountain*, by which the Portuguese formerly had a Fort, with several Dwellings below it, and Gardens with all sorts of Provisions, but were at last surpriz'd and massacred by the Natives.

Four Miles from the beforenam'd Fort, lies a naked Mountain and other neighboring Hills, oftentimes digg'd by the *French*, in hopes to find Gold or Silver; but chiefly by a place where seven clear Springs rise one by another, and make a Brook, wherein they found many Stones mixt with a Clay or yellow Earth, full of white and black Clods shining like Silver; but being beaten and cleans'd, was found too light.

Thirty Fathom above the Springs, the Grass and other Plants have chang'd their natural Verdure into a fading yellow, which proceeds from the sulphurous Vapors of inclos'd Minerals; but on the top of the Mountain, all things remain fresh and green: They say the Portuguese formerly at the foot of this Mountain towards the North, by digging, found Gold; but since their extirpation, the Great ones of the Countrey have fill'd up the place.

This Territory comprehends two sorts of people, viz. *Whites*, and *Blacks*; the first subdivided into three Clans, nam'd *Robandrians*, *Anakandrians*, and *Onzatfi*; the last distinguish themselves into four Tribes, that is, *Voadzirri*, *Lobavobits*, *Ontsefa*, and *Ondeves*: The *Whites* which have come hither within these last hundred and fifty years, name themselves *Zafferabimini*, from the Mother of *Mahomet* call'd *Himina*; or as others, the Stock of *Ramini*, whom they account their Predecessors, or from *Ramnaina*, Wife of *Rabourod*, Father of *Rabari* and *Rakowatsfi*.

The *Robandrians* are those out of which they choose their King, whom they call *Ompiandrian*, or *Dian Babouache*; the whole number of them being the chief Nobility, and reverenc'd as Princes.

The *Anakandrians* are extract'd from the Nobles, but Illegitimate, or else sprung from a *Robandrian* Man and Woman, either the *Blacks*, the *Anakandrians*, or the *Onzatfi*: Those they intitle *Ontampassemaka*, that is, People of the Sand of *Mecha*, from whence they say they are come with the *Robandrians*. These *Anakandrians* have a reddish Skin, and wear long Hair, Curl'd like the *Robandrians*: both these have the priviledge to slaughter any Cattel.

The *Onzatfi* being the meanest; have their Extract from the Bastards of *Anakandrians*, or else from the Race of the Sea-men, which the *Zafferamini*, or their Predecessors *Dian Rakoube*, or *Rakowatsfi*, brought into this Countrey. These are also red of Skin, with curl'd Hair, but may not kill any Creature but Hens. These are all Fishers.

These People have neither Religion nor Temples, but they use a Custom of Sacrificing some Beasts; when they are Sick, or when they Plant or gather *Ig-names* and Rice, or Circumcise their Children, begin a War, enter into a new built House, or Bury their Relations: The first Fruits of Beasts they offer first to the Devil, and then to God; naming the Devil first, *Diabulis Amiman-babare*, as if they would say, *Lord Devil with God*. This Superstition they have inherited from their Fore-fathers that were *Mahumetans*, and blindly continu'd

Religion:

tinued therein by their Priests, or *Ombiaffa*, great Cheaters and Liars.

The *Blacks*, in the Country Language call'd *Oulon Mainthy*, and *Marinh*, are of four sorts; *Voadziri*, *Lohavobits*, *Ontsoa*, and *Ondeves*.

The *Voadziri*, the greatest and richest, possessing some Villages, derive themselves from the first Progenitors of this Country, before the *Whites*, or *Zaffaraminies* came thither; but afterwards subjected by them. They have the Privilege to cut the Cattel's Throats, which belong to themselves or their Slaves, when they are far from the *Zaffaramini*, or there be no *Robandrian* or *Anakandrian* in their Villages.

The *Lohavobits* are also Grandees amongst the *Blacks*, and Off-springs of the *Voadziri*; but the difference between them consists in this, That the former Commands over a Country, and the other scarce hath the Rule of a small Village. They may not (as some report) cut an Ox or Cows Throat, though they are his own; but must go and fetch an *Robandrian*, or *Anakandrian*, to do it: Notwithstanding some of them have a thousand Head of Cattel.

The *Ontsoa* are under the *Lohavobits*, and their near Relations.

The *Ondeves*, the meanest of all (as their Name imports, *Ondeve* signifying *A lost Man*) are Slaves both by the Fathers and Mothers side, or else bought, or taken in the Wars. When the *Anakandrians*, *Ondzatsi*, or *Voadziri*, and *Ontsoa*, die, they can leave nothing to their Children, because the Grandees or Great ones under whose Jurisdiction they stand, take all; onely they possess the Ground to Plant on.

The *Voadziri*, *Lohavobits*, and *Ontsoa*, may at their pleasure submit themselves to some Great Lord, upon the Decease of their King; for which Submission they receive a Gift from the same Lord, which intitles him after they die, to inherit all they possess. The *Ondeves* dare not forsake their Masters, except it be in a time of dearth, or for hunger, and that he denies them Sustenance; in which Case they may freely go to other Masters.

The Country of *Anossi* is under the Jurisdiction of the *French*; but was Govern'd by the *Zaffaramini*, or *Rabimine*, before the *French* had taken it, under a Prince whom they honor not as a King, but as a God. He was call'd *Andian Ramach*, and after his death succeeded by *Andian Maroarive*, who had been a *Christian*, Baptiz'd in *Choa*, brought up by the Jesuits, and kept by the Viceroy of *Goa*; till at length return'd to his Country, and deliver'd into the Hands of his Father *Andian Thianban*. He was well instructed in the *Christian* Religion, and could Read and Write after the *European* Fashion, spoke good *Portuguese*, and could give a Rational Account of his Faith; but as soon as he came to see his Father, he betook himself to his former Heathenism. He was kill'd by a Musket-Bullet at the Siege of the Village *Franshere*, by the *French*, where he had his abode.

The Fort of DAUPHIN in ANOSI.

ON the outmost Point of the South-East side, close by the Shore, about the year Sixteen hundred forty four, the *French* began to strengthen themselves with a Fort, which (in Honor of their Kings Eldest Son) they entituled *Dauphin*; and to settle a Plantation of People, which brought almost

almost the whole Territory under their Subjection by force of Arms.

In the year Sixteen hundred forty two, a *French* Sea-Captain, nam'd *Ricault*, got leave and privilege for himself and his Participants, of the Cardinal *Richelieu*, then Chief Supervisor of the *French* Affairs, That he might alone send Ships and People to this Island of *Madagascar*, and the adjacent Isles, to erect a Colony for Merchandizing there, for the benefit of Trade, and to take Possession of the whole in the Name of the King of *France*. This being granted him for ten Years, with exclusion of all others, a Company was erected by the Undertakers, under the name of the *East-India French Company*; and shortly after the King augmented their Term unto the year Sixteen hundred sixty one.

In that Year, in the Moneth of *March*, the Company first sent out one Ship, under the Command of Captain *Coquet*, to fetch Ebony-wood: With him there were also sent two Commissioners, call'd *Pronis* and *Foukenburgh*, with twelve others, to remain there, and expect the coming of a Ship which should set out of *France* in *November*. *Coquet* landed about *September*; and in his Sailing by, he put in for the Islands of *Maskarrigne* and *Diego de Rois*, of which *Pronis* took possession in the King's Name; then Sail'd over to *St. Maries*, and the Bay of *Antongill*, in the Country-Language call'd *Manghabe*, where they did the same: But *Foukenburgh* and *Pronis* remained in the Haven of *St. Lucie*, or *Manghafia*. The first of *April* the Ship *St. Lawrence* arriv'd, being sent thither by the Company, under the Command of Captain *Giles Rozimont*, whilst Captain *Coquet* was gone to seek a Lading in the Territory of *Anossi* and *Matatane*. *Rozimont* brought along with him seventy fresh Men from *Pronis*, which all fell sick, and so continued about a Moneth at *Manghafia*, a third part of which quickly died; whereupon the Black Inhabitants made an Attempt upon the new-arriv'd *French*, but were bought off, with Presents given by *Pronis* to the *Dian Ramach*: Afterward *Pronis* sent twelve *French* to take their abode in the Territory of *Mantane*, at a Place call'd *Mananzari*, partly to Trade for Rice and other Provisions, and partly to discover the Country: But in their going over a River, six of them were kill'd by *Zare Ramebina*, a near Relation to *Dian Ramach*: In like manner, in *Bobitsmene* six Sea-men of Captain *Rozimont's*, with his Son, were slain as they were loading of Ebony-wood.

Rozimont at last laded so much Ebony-wood as he could, and brought over the six other *French* to *Anossi*, to *Pronis*; for *Pronis* had in the mean while chang'd his Habitation, and was gone from *St. Lucies*, or *Maghafia*, to *Anossi* to take his Residence with all his People in *Tholonghare Bay*, near the before-mention'd Fort *Dauphin*; this place being by them judg'd the fittest and convenientest, partly for the commodiousness of the Haven, defended from the worst Winds, and partly for the easiness in coming to it, not only for Sloops, but also for Ships.

The Fort *Dauphin* lieth next the Bay of *Tholangre*, in five and twenty Degrees and six Minutes South Latitude, over against the Cape of *Itapere*, situate four Degrees higher.

Behind the Fort stand several Habitations, among which the House of the *French* Governor, with a great Garden, planted with all sorts of Pot-herbs and Fruits: But in the year Sixteen hundred fifty six, this Fort was burn'd down by accident; yet immediately rebuilt, and a good Garrison plac'd therein.

The *French* maintain great Wars against the Inhabitants of the neighboring Territories, marching into the Mountains, burning down their Huts and Villages, and taking away their Cattel.

In the year Sixteen hundred fifty one, *Flacour* being then Commander in Chief for the *French King*, with forty *French*, and as many *Negroes*, arm'd with Shields and Lances, destroy'd the Countrey of *Franbere*, and laid all the Huts and Houses in Ashes, carrying away many Cows and Oxen, and both Men and Women; so that by this means all the Glory of the *Roandrians* came to nothing.

Hatred of the Inhabitants against the French.

This cruel Usage rais'd in the Inhabitants a mortal hatred against the *French*, increased afterwards by the selling of some Men and Women Slaves, by their Governor *Pronis*, to the *Netherland Governor* of the Island *Mauritius*.

The Territory of MANATENGHA, or MANAMPANI, and the Valley of AMBOULLE.

THIS Territory of *Manatengha*, or *Manampani*, so call'd from the great River of the same Name running through it, lieth in three and twenty Degrees South Latitude, being a very delightful spot of Land.

A little more to the Northward, at the Mouth of the fore said River, the Valley of *Amboulle* shews it self.

The River *Manampani*.

This River, lying with its Mouth under the Tropick of *Capricorn*, takes its original out of the Valley of *Amboulle*, and receiveth out of the Mountains *Encalida*, *Huela*, and *Manghaze*, additional Streams, sending its Current afterwards into the East.

In the Valley of *Amboulle*, stands a great Town also call'd *Amboulle*.

This Valley produceth many wholesom Roots and Plants, especially white *Ignames*, and *Sesamos*, whereof the Inhabitants make Oyl, which they call *Menachil*.

They have very good and fat Oxen and Cows, besides some considerable Mines of Iron.

Near the Town *Amboulle* rises a Hot Bath, whose Water they have reported to bear a heat sufficient to boyl an Egg hard in four and twenty hours; and by the Inhabitants accounted a powerful Remedy against the Gout or Sciatica.

Employment.

The Natives employ their time in Forging and Making *Asagayes*, Lances, or Darts, and other neat Iron-work.

Government.

The People of *Amboulle* are Govern'd by a *Voadziri*, that is, A great Lord, call'd *Robertau*, being rich in Cattel, and all necessary Provision of Victual: But his Authority seems small; for upon a scarcity of Provision, his Subjects will tumultuously force him to supply their Wants: But afterwards, when the Crop in the Field comes to be cut, he repays himself four-fold.

All the People of this Valley live in so great liberty, that their Countrey is a Refuge and Shelter for all Rogues and Vagabonds.

The Territory of *Izame*.

Westward of *Amboulle* lieth *Izame*; a small place, but rich in Iron-Mines, and *Menachil*, or Oyl of *Sesamos*.

The Inhabitants, being about eight hundred, are the most undaunted and Warlike of the whole Island, yielding Obedience to a *Voadziri*, related in Blood to the for said *Robertau*.

VOHITS-

VOHITSBANG.

THE Territory of *Vohitsbang* reacheth from the River *Manatengha*, in three and twenty Degrees and a half, to the River *Mananghare*, and Borders upon *Anradjabock*, and *Fangatterre*, containing within it a Lordship call'd *Manacaronha*, lying at the River *Mambondron*.

This Countrey boasts several Rivers; as, first, *Manatengha*, which with four Mouthes, viz. *Vinangadimo*, *Manamaza*, *Sagandacan*, and *Vinangavarats*, pours it self into the Sea: D' *Aviboule*; by the *French* call'd *St. Giles*, four *French Miles* from *Manatengha*: D' *Andraghinta*, two Miles higher: *Sandravinangha*, a Mile further, issuing out of the Mountain of *Viboullo*: *Monambondron*, three or four Miles from thence: *Mafsianash*, fifteen *French Miles* from *Aviboule*, where they find a good Bay for Barques, by the *French* call'd *Ance de Borgne*, that is, The crooked Bay. Four Miles more Northerly lies *Mananghare*, which hath seven Mouthes, but all stopp'd up with great Rocky Cliffs. It cometh out of *Ito-manapo*, lying towards the West; but augmented by three other fair Rivers, *Janghainon*, *Itamampou*, and *Mangharak*; all which, uniting with this, lose their Names.

Rivers.

This Coast, from the River *Manhafia* to *Sandravinangha*, stands inviron'd with the high Mountains of *Viboulle*, full of Woods, Dates, and Honey, and affording some Gold: And indeed the whole Tract, though very Mountainous, yet produces abundance of Honey, Oxen, Sugar-canes, *Ignames*, Rice, and other Provisions for Food, besides many Iron Mines.

The Inhabitants are all Black of Colour, with bushy curl'd Hair upon their Heads; living in a perpetuated Contention, upon ancient Feuds, or old Quarrels, intayl'd both to Memory and Revenge from the Parents to the Children. They are so great Thieves, that sometimes they will take away the Children and Slaves of their Neighbors, and nearest Kindred in Blood, to carry and sell them in far distant Places.

The Constitution.

They have an innate Enmity to the *Zafferamini*, as believing, That by their Skill in Writing certain Characters, they can bewitch, bring Sickneses upon, and at last kill them. At the Mouthes of *Manatengha* live none but *Ompizes*, or poor Fisher-men.

Manners.

They make their Clothes for the most part of peelings of Trees, which they call *Fautastranou*, and *Avo*; or else they buy Cotton Clothes in *Carnofsi* or *Ampatre*.

Clothing.

Their Arms are Wooden Shields, cover'd with an Oxes Hide, and an heavy *Asagay*, or Lance.

Arms.

They have as many Governors, as Townships; but none of them have any Religion: yet they eat no Swines Flesh by Custom, and are Circumcis'd.

Religion.

The

The Dominions of ITOMAMPO, IKONDRE,
VATTEMANAHON, MANAMBOULE,
and ANACHIMOUSSE.

ITomampo lieth in a Valley surrounded with high Mountains, about three small Miles in compass, where they Forge excellent Steel.
Ikondre, a small and Hilly Countrey, in twenty two Degrees and thirty Minutes South Latitude, stands in the East and East-North-East divided by high Mountains from Itomampo, and borders in the South upon Vattemanahon, and Michicore; and on the North and North-West, touches Manamboule.
Vattemanahon borders East and North-East-wards on Ikondre, and on the Head-springs of the River Itomampo, and Madreri; West and South, on the Countrey of Machicore. It appears a wild Countrey, having been laid waste in the Wars.

Manamboule hath Limits in the East and East-North-East on the River Itomampo; in the North, on Anachimoussi; in the West, at Alfissack; in the South, on the great Mountains, where the River Jonglabé takes its Rise, from thence running Westwards from Mozambique, into the Sea.

Anachimoussi, a Tract of about four small days Journey in length, abutteth in the East at the River Jongbaivou, which cuts it through the middle; in the South, on Manamboule; in the West, on the great Mountains; in the North, on the River Mangharak, and the Lordship of Eringdrane.

Several Rivers glide through and water these Countreys, viz. Itomampo, Jongbaivou, Morqua, and Mangharak.

Itomampo moystens and gives name to a small Province, which it passes quite through, streaming down out of the Mountain of Viboulle, and shooting from thence into a Dominion call'd Houdra, lying above that of Inouchon, by the River Mananghara.

The River Jongbaivou, that is, The Middle River, flows out of the Mountains of Ikondre, and divides Manamboule from Anachimoussi: Afterwards takes its Course Northerly, and then turns into the West, a days Journey from Itomampo, thence flowing directly West one days Journey, it unites with Mangharak, a small Mile lower; both which joyning with Itomampo, make the great Stream Mananghare, which runs East and South-East eight great days Journey, and at last through seven Mouthes, falls into the Sea.

Maropia, a Branch of Itomampo, passes into Mandreri.

Mangharak waters the North side of Anachimoussi.
The Soil of Itomampo yields great store of Rice, Ignames, Sugar-Canes, Corn, and Cattel: Anachimoussi, and Manamboule, though Mountainous, yet complain of no want, hiding within its Bowels good Mines of excellent Iron: Onely Wood is wanting, which they fetch from the Mountains.

The Voadziri of Manamboule, nam'd Dian Panababe, is become terrible to his Neighbors, against whom he makes continual Wars, at the instigation, and by the Assistance of the French.

ERING-

ERINGDRANE, and VOHITS-
ANGHOMBE.

The Province of Eringdrane is on the East environ'd with great Mountains, which divide it from Antavare and Ambobits-mene: It hath in the West three great Rivers, which discharge their Waters into a large Bay; Situate in twenty Degrees South Latitude, to the side of Mozambique. This Countrey is divided into the Great and Small: The Less, water'd by Mangharak, lieth to the South; and Great Eringdrane, towards the North: Out of whose Mountains issues the River Mangharak, from a Head-spring rising in twenty Degrees and a half; from whence, after a long Course, it unites with another call'd Jongbaivou.

Vohits-anghombe, parted from Eringdrane by the River Mansiatre, hath on the North the Lordship of Anciarakte; on the East, that of Sabarez, in nineteen Degrees and a half South Latitude, and the high Mountains of Ambobits-mene; and Westward, the Mozambique Sea.

The River Mansiatre, being very great, takes its Original out of Eringdrane, in the height of eighteen Degrees; so passing between that, and Vohits-anghombe, falls into the fore-mention'd Bay, in twenty Degrees.

This Countrey abounds with People, and can, if Occasion requires, raise above thirty thousand Men; as Vohits-anghombe, an hundred thousand.

The Mountains on the East side are full of Cattel, and the Villages beautified with handfom Buildings. The People make two sorts of Clothes; one of the Thred of the Banana's Tree, almost as fine as Silk; the other of pure Silk: both which they sell at reasonable rates. They are naturally inclin'd to quarrel their Neighbors, with whom they live in continual Feuds; grown more imperious, by the Assistance receiv'd upon all Effays from the French.

The Territory of MANAKARONGHA,
and MATATANE.

Both these Countreys lie between the Rivers Mananghara and Mananzari, on the Sea-coast; touching in the West on the Mountains which divide Anachimoussi and Eringdrane.

The River Mananghara consists of a Confluence of other meeting Waters; as Itomampo, Outbaivou, and Mangharak; which last intermingles with the Ocean through seven Mouthes, as before-mention'd, every one lying about four French Miles from another, and known by the Names of Kaloumanga, Maninghi-vou, Mananbatou, Mananpatran, Oughamiri, Mananfangha, and Rentofou.

At the River Matatane lies the Territory so call'd: This River hath its Original from the Mountains of Vattebei, and enters the Sea by two Out-lets, distant from each other seven French Miles, with pleasant Fields between.

The Land hereabouts lies plain and even, producing Sugar-Canes, Honey, Ignames,

Ignames, and Cattel, and well water'd with many Streams, replete with Fish: From these Canes an extraordinary profit might be gained, if the people were instructed and fitted with Materials to Extract and Boil the Sugar.

The great men have to the number of fifteen or twenty Women, which live apart in a separate place, surrounded with Hedges, where every one hath a small House to dwell in, into which they dare let none enter, upon forfeiture of their lives.

Religion:

They have neither *Mosques* nor Churches, yet give themselves over wholly to Superstition, and Sorcery, as an effect thereof, giving credit to Charms and Characters written after the *Arabian* fashion, which they call *Hiridri*, *Masrabon*, and *Talissimou*. They imagine some of these able to prevent Thunder, Rain, Wind, and Wounds gotten in the Wars; and likewise as Preservatives against Poyson; good Defences against Robbing, and Burning of their Houses and Villages; in short, infallible Remedies against all Misfortunes. All these Charms the *Ombiaffen*, a Gallimaufry of Priests, Astrologers, and Southsayers, make and sell to the meaner sort of *Blacks*, which wear the same about their Necks, and sew'd in their Girdles. They cut the same Characters also on Gold, Silver, and small flat pieces of Reed for the same purpose.

The Inhabitants are two sorts, *Zaffekasimambou*, or *Casimambou*, the chiefest; and *Zafferabmina*, both *Whites*, but the first more deform'd, although generally Priests, and Learned-men.

About thirty or five and thirty years ago, all the *Zafferabmina* were kill'd, except Women and Children; to whom the Conquerors gave some Islands and Fields to Inhabit, on which they Planted and fed their Cattel, and are ever since call'd *Ontampassemaci*, which is to say, People of the Sand of *Mecha*, because they are *Arabians* of the Red-Sea.

The *Casimambou* put in for this Island (by their own relation) by the directions and Command of the *Califf* of *Mecha*, to instruct the Islanders in *Mahomets* Superstition, about a hundred and sixty years ago: At which time, their Chief Governor Married the Daughter of a great Lord, and Prince of *Matatam*, a *Negro*; with condition, that her Issue, Male or Female, should be call'd after his Daughters name *Casimambou*, as is usual on the South side of this Island, and also in *Matricore*.

The *Zaffekasimambou* are mightily increas'd in number, and teach to Read and Write *Arabick*, keeping Schools in all the Villages for the Youth.

The *Ontampassimaci* live by Fishing, wherein they employ their whole time; and have arriv'd to a wonderful dexterity therein.

Next the River *Matatam* lie along the Sea Coast many others; as *Mangbassouts*, *Manangkare*, *Mananbane*, *Itin*, *Itapaulobei*, *Itapouloufrire*, and *Itapaulomaint-hiranou*, *Fonara*, *Lomahorik*, or *Morombei*, and the *Mantaraven*.

Mangbassouts, or *Mangbastes*, is an indifferent River, three small Miles from *Matatam*; on whose Shore the *French* have a Factory, but dangerous to come to with a Boat, by reason of the Rocks and Shelves that clog it.

Four Miles from thence passeth the River *Mananghan*.

The *Mananbare*, which signifies much Provision; abounds with Fish.

Intin, a Mile and a half from thence; but a small Pool.

The *Itapoulobei*, *Itapouloufrire*, and *Itapaulomain-thairanou*, are three small Rivers, lying two Miles distant from each other, and take their original out of the neighboring Mountains.

The

The *Faroan*, three Miles from the *Itapaulomaint-hiranou*, is a great River, and Navigable for a Bark; on whose Banks the *Whites* of *Manouffi* have seated themselves.

Lamoborik, or *Morombei*, three small Miles from *Faroan*, comes out of the High-Land, six or seven Miles towards the West.

Manataraven a small River, lieth about six Miles from *Morombei*.

The Territory of Antavare, Manouffi, and Vobitsemene.

Northward of *Matatane* followeth *Antavare*, situate in one and twenty degrees and an half South-Latitude, and extending to the *Cape Manouffi*; delightfully Water'd by the *Mananzau*, a large and fair River, issuing from the steep Ascents of *Ambobitsemene*; or the Mountains lying North and by East.

The Territory of *Manouffi*, reacheth from the *Cape* of the same denomination, to the River *Mananghourou*: fifteen Miles more Northerly, between which *Cape* and River, lie three other Rivers, *Andredi*, *Tenasatamanou*, and *Ten-tanini*.

Antavane produces plenty of Rice, *Ignames*, *Bananoes*, Sugar-Canes, Honey, Oxen, Goats, with all sorts of Fowl and Victual.

The Territory of *Ambobitsemene* lieth North and by West from *Antavare*, and takes name from the aforesaid high Red Mountain, in nineteen degrees and a half, or twenty South-Latitude; which may be seen fifteen Leagues off at Sea, resembling *Table-Mount*, at the *Cape of Good Hope*.

This ledge of Hills runs fifteen *French* Miles to the In-land; between which and the Sea the Land appears very low, Marshy, and full of Lakes; among which one of above fifteen Miles long and broad.

Upon these Mountains, the people of *Famantara*, have *Zaffarabong* for their place of Residence; which place abounds with Gold, Iron, Cattel, Rice, Sugar-Canes, *Ignames*, Silk Clothes, and other Necessaries.

Twelve Miles from *Mananghourou*, *Avibaba* enters the Sea; being (perhaps) an Outlet of the aforesaid Lake.

Three Miles from thence, the River *Tjatsack* and three other, *Foutchurao*, and a Mile and half onward, *Ivorbon* pours down into a Bay, by the Inhabitants call'd *Tametavi*; but by the *French* Mariners, *Port aux prunes*, that is, *Plumb-Haven*.

The River Avibaba

The

The Territory from Tametavi to the Bay of Antongil, that is, to the Countrey of Vouloulou, the Long-Point, the Lordship of Andouvoulhe, with the Bay of Manghabei, or Antongil.

These Countreys begin at the Haven of *Tametavi*, or *Plumb-Haven*, lying in eight degrees and a half; and spreading by the Sea Coast to the Bay of *Antongil*; in the Language of the Countrey call'd *Manghabei*, in fifteen degrees South-Latitude; to the Land-wards inclos'd with the Mountains of *Vobits-anghombe*, and *Ausianach*.

After the *Plumb-Haven* they have four small Rivers, *Fantack*, *Faba*, *Fabo*, and *Maroharats*, distant a small mile each from another: After that *Anacchinquets*, making a deep Haven, with a good Sandy bottom; but open to the North-East East, and South-East Winds.

The Territory of Vouloulou.

The River Ambato.

Three small Miles Northerly, you discover *Longue-Point*. The Countrey about moisten'd by the River *Vouloulou*.

Five Miles further, lieth the great River *Ambato*; famous for the Rocks and obscure Cliffs, but never comes to the Ocean.

Two small Miles more Northerly, you come to *Galemboulou*, in seventeen degrees and an half; a large receptacle for Barks, but very dangerous, because of the blind Rocks and boisterousness of the Sea: near which stands a Town call'd *Ratsimelone*, but by the *French* Mariners *St. Mala*.

Three Miles from *Galemboulou*, a very fair and great River pours its self into the Sea; wherein they say the small Island *Amboulnoffi* shews it self.

The River of Manangbaron.

The River *Manangbaron* running from West to East, divides its self near the Sea Coast into four distinct Channels; of which it self being one, retains its name from the Original to the Mouth: The other three are, *Manangbaron*, the second *Marinbou*, opposite to the Island *Nossi Ibrahim*, or *St. Mary*; and lastly, the Stream *Jamiami*, a great and spacious River, which at its Outlet into the Sea, always holds seven or eight Foot Water.

The Countrey of Andouvoulhe.

After this followeth the River *Manangbare*, fronting the North Point of the Island *St. Mary*, and the South Point of *Antongil Bay*; entering the Sea with so commodious an opening, that a great Bark may easily come in or out.

Following along the Western Coast, the Countrey of *Andouvoulhe* cometh to view, that is, *The Bay*; but because of the many other, as *Antongil*, by the Inhabitants formerly call'd *Manghabei*, for *Antongil* is a *Portugal* name, proceeding from a *Portuguese* Sea-Captain, *Antonio Gillo* who discover'd it.

It lieth in fifteen degrees South-Latitude, stretching Northward, and about six Miles broad. In the deepest part of the Bay lieth an Island very high out of the Water, two large miles about delightfully green, fruitful in all sorts of Provision; compleatly stor'd with fresh Water, Hens, Honey, and *Bananoes*: Seamen esteem it a most convenient refreshing place.

At the entrance of the Bay, are three or four other small Islands, either Sown with Rice, or full of Weeds.

On

On the North side, are three populous Towns, with several other along the Shore; neighbor'd by a great River, which divided into two Arms, the one running to the North, the other to the West; making in the middle at the parting an Island.

Further on to the North appears another great Town, call'd by the *Portuguese* *St. Angelo*, surrounded with a strong Pallisado: Opposite to which on the left hand another, which the *Netherlanders* in their first Voyage to the *East-Indies*, in the Year Fifteen hundred ninety five named *Spakenburgh*, consisting of about a hundred and eighty Houses: West South-West from the foremention'd Island, glides another River, upon which a Town lieth.

The Grounds are exceeding good and fat, well water'd, and full of Grass, but not over-stockt with Cattel, the richest Person having scarce a Herd of four and twenty Beasts.

The Towns here shew more of Architecture than usual in these parts, and advantageously Seated, either upon the Mountains, or along the River, Fenced with Stakes; with two Entrances or Doors, onely the one to the Water, the other to the side of a Wood, for their flight thither, when set upon by the Enemy and worsted.

All the People from the *Plumb-Haven* to *Antongil-Bay*, observe the same Customs, and all name themselves one among another, *Zaffehibrabim*, that is, *The Generation of Abraham*; or *Nossi Ibrahim*, from the Island *Abraham*, whence they are sprung.

By their keeping holy the Saturday, their whiteness of colour, and some other particular Customs, *Flaccourt* thinks them to be descended from the Stock of the *Jews* and *Arabians*, who fled thither many years ago.

Both Men, Women, and Children are whiter than those of *Matatane* and *Androefisaba*, with smooth Hair hanging down at length; being good natur'd, mild, and hospitable, not inclin'd to Robbery or Murder.

In Dancing and Singing, they seem to use some kinds of measures; Footing it in pairs, sometimes making distinct stops, and stretching out their Arms.

All their Songs consist of Epithalamiums; in the Chanting whereof they use odd Postures, and all the by-standers keep time by clapping of hands, which they call *Manghovab*, that is, *Keeping*, as if they should say they would keep time.

Men and Women, when they have any sickness in their Eyes or Head, they anoint their Faces, sometimes with white, sometimes with black, red or yellow Colours: But old Women use that kind of Painting to make them seem the more lively and youthful.

The Women and Maids have an observant and strict eye held over them, so that a man cannot without difficulty be permitted access to them.

They are very diligent in Husbandry: In the morning before Sun-rise, going to the Rice-Fields, from whence they return not till Sun-set.

The Men cut up Canes, call'd by the *Indians*, *Bambu*, and here *Voulou*, which being dry'd they set on fire, and then lay the ashes as Compost upon the ground to enrich it; after that the Women and Girls set the Rice, Grain by Grain, making a hole in the Earth with a Stick, into which the Grain being cast, they fill it up.

The Seed-time (as we may call it) being over, they sever the Rice from the Weeds, and carry the ripe Corn from the Field into the Barns. In the mean time, while the Women are busie at their labour, the Men begin in other pla-

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ces

ces to cut up and burn; for as soon as they see the first Sown Rice come up, they set another Crop immediately; so that they continually labour, and have the whole year through Rice in the Leaf, in the Blossom, and in the Ear. The same they do with all other Dressings and Plantings.

Riches

Here you must take notice, that the Canes or *Bambu* beforemention'd, in burning makes so great a noise, that may be heard at a great distance, as if a multitude of Ordnance, Muskets, and Pistols were shot off together.

The Merchandize which the *French* sell to the *Galemboulle*, serveth them not for Ornament or wearing, but they keep it up as a Treasure, and buy Cattel with it in the Countrey of *Anfianackte* and the Mountains of *Ambobitfmené*.

Religion

They find little Gold among those of *Galemboulle*, but some quantities of Silver, and that reddish, coarse, and unrefin'd, or of a base alloy.

These people, and all the *Zaffehibrahims*, keep the Saturday holy, as we hinted before. They do not acknowledge *Mahomet*, but call all the *Mahumetans*, *Caf-fers*: they reverence *Noah*, *Abraham*, *Moses*, and *David*, but take no notice of the other Prophets, nor of Christ, and hold Circumcision. They observe no Fasts, nor have any Law or Worship, neither know what it is to pray to God, though nevertheless they offer Sacrifices of Oxen, Cows, and Goats. They have no Temples, or other places of Worship or Assembly, but *Amoinouques* or Burying-places of their Fore-fathers, to whose memory they shew great reverence; by all which, they seem to have some little Reliques of *Judaism*. They are so greatly addicted to their own Customs, that they will rather die of hunger, than eat of a Beast or Fowl kill'd by any Christian, or one of the Southern Coast.

Government

All the Children born on a Tuesday, Thursday, or Fryday, they bring into the Woods, and lay down as untimely Fruits, for to perish by cold or hunger, or be devour'd by the wild Beasts; although sometime by one or other of the Women, out of tenderness and compassion, taken up and suckled.

Every Village hath a peculiar Lord, in the Countrey Language call'd *Filoubei*, who administers Justice to the People; and the eldest takes upon him as a Judge to decide all differences. They assist and aid one another in the Wars, but if any of the *Filoubei* quarrel, all the rest interpose as Mediators, who take up and moderate the Controversie; but if they will not hearken, they leave them to decide it by Arms, sitting neutral Spectators.

These people use their Slaves more like Children than what they are, inasmuch that they esteem them as Sons, admitting them to eat at their Tables, and not seldom bestowing their Daughters upon them for Wives.

The *Hollanders* have formerly frequented this Bay, to buy Rice and Slaves; and some years ago began to grow numerous, till the unwholesomeness of the Air kill'd many; and the Lords of the Countrey, either by open force, or clandestine practices, weary'd out and destroy'd the rest.

This is all that hitherto could be known concerning this Island, at the South East and East side; for from the Bay of *Antongil* to the North end, little discovery hath yet been made by the people of *Europe*; onely we have heard of a Territory call'd *Vohemaro*, and in the *Portugal* Sea-Cards set down by the name of *Boamaro*, inhabited by *White* People. According to the relation of a Goldsmith, whose Ancestors were the off-springs of *Vohemaro*. In this Territory much Gold hath been found.

On the East Coast of this Jurisdiction, appears the Bay of *Vohemaro*, or *Boamaro*, lying in South-Latitude.

It

It remains yet, that we describe the Coast and the adjacent Countreys lying at the Mouth of the River *Franshere*, as you pass to the West and North, to the Bay of *Zonghelabe*; so call'd by the Inhabitants, but by the *Europeans* *St. Augustin*, and *Manfatre*.

The Coast of the Territory of Carcanofsi, to the River Mandreri.

Beyond the Mouth of the River *Franshere*, to the Cape of *Monkale*, lieth a Sandy way of four great *French* Leagues; and from thence to the Bay of *Ranoifoutchy*, otherwise call'd the Bay of the *Gallions*, two Leagues. Upon this Sandy Coast stand some Bushes between two Lakes, call'd, *The Pools of Ambouwe*; upon whose more fertiliz'd Banks grows abundance of *Aloes*, in the Countrey phrase named *Tetech*.

Beyond *Monkale*, and *Ranoifoutchi* you pass through a way call'd *Mozambique*; but the chiefest Village call'd *Italy*.

The Bay of *Ranoifoutchi* hath a good coming in for a Bark or Sloop, but not for a great Ship; it lieth open to the South and South-East Winds: the worst that blow in these Countreys, never arising but accompany'd with Thunder and Tempests.

Five Miles from thence glides the River *Mandreri*, upon whose Banks they make abundance of Salt, with little labor and cost.

The Soil here cannot produce Rice, by reason of the too much Sandiness; but Cotton they have in abundance, and Oil made of the Plant *Ricinus*, good for many sicknesses, and other uses.

Ever since four hundred and twelve, the *Portuguese* had at the Bay a Habitation, under a Captain of their own, call'd *Macinorbei* by the Natives, but by the *Portuguese* *Miofignor*; with the addition of the word *Bei*, that is, Lord.

The Territory of Ampatre, Mananghare, and Caremboule.

Ampatre, hath in the East the Territory of *Carcanofsi*, with the River *Mandreri*, between both it spreads in length by the Coast twenty *French* Miles; in the breadth twelve, from the Sea to *Machicore*. The Countrey within hath neither Rivers nor Water, onely by chance some Ditches or

Ponds, yet boasts an exceeding fertility, being full of Wood, with which the Inhabitants erect their Villages, surrounded with Poles and Thorns, so that it is impossible to come into them, but through the Gates.

The Natives addict themselves extraordinarily to Robbing and Pillaging of their Neighbors, not onely of Goods, but also of their Wives; for which reason great Feuds arise amongst them, which oftentimes break into an open Hostility.

This Province can bring three thousand men into the Field.

M m 2

Every

Every Village here (as in the former) hath a Lord; amongst which one hath the preeminence of Command over the other.

The River of *Mandrery*, parting *Carcanoffe* and *Ampatra*, glides very swift, but lies for the most part stopt up. It takes original out of the same Mountain with that of *Itomampo*, and falls at the last by the South into the Sea.

Many Rivers bring hither their tributary Streams, as *Maropia*, taking his course by *Icondre*; *Manambouille* and *Mananghare*: *Manambouille* descending from the Mountain *Hieia*, and *Mananghare* issuing from the same on the South-west side.

Mananghare is inhabited with a People so unaccustom'd to War, that every Great Man appropriates his Neighbors Countreys to himself, as if he were the rightful Owner: whereupon none will either Till or Manure the Land, but let it lie waste, and become a shelter for wild Hogs and Oxen.

The Mountain *Hieia* towres up with a lofty height, sending from its sides the River *Manampani*. This Hill boasts a great number of Inhabitants, and divides the Valley of *Ambouille*, *Machicore*, and the *Carcanoffi*, one from another: Westward of which last appears a Territory call'd *Encalidan*; between which also and the Valley *Ambouille*, a small Tract, styl'd *Caracarack*.

The Territory of Carenbouille.

Carenbouille, a small Countrey, about six Miles in length, and three or four in breadth, borders in the South, on the Sea; Westwards, on the Bay of *Carenbouille*; and East, at *Ampatre*, where also the River *Manambouye* gives it a limit.

The River *Manambouye* hath a full Stream, about thirty French Miles from that of *Mandrerey*, beginning in *Machicore*, and running to *Carenbouille*, a Course of fifteen or twenty Miles.

Twenty French Miles Westward, the small Rivulet *Manamba* joyns with the Sea.

Menerandre, another small River, two Miles from *Manamba*, poures down out of *Machicore*, and runs South-South-west.

Four Miles from that are two other little Brooks, that fetch their original out of a small adjacent Mountain.

The Coast of *Carenbouille*, the outermost South-side of *Madagascar*, stretcheth East and West; but beginneth from the River *Manamba*, to run North-west to that of *Manerandre*, and from thence to *Manamba* and *Machicore*.

The Land of *Carenbouille* is dry and parched, yet hath some few good Pastures stock'd with Cattel.

In *Ampatre* grows abundance of Cotton, whereof they make Clothes, and some Silk.

The Territory of Mahafalle, Houlouve, Siveh, and Youronhehok.

Mahafalle, seated farther to the West with the Sea-coast, reacheth to the Salt-River, call'd in *Portuguese*, *Sacalite*, about fifteen French Miles from *Manomba* and *Hachicore*.

This River, lying in five and twenty Degrees South-Latitude, cometh out of the Region of *Houlouve*, beginning at the Mouth of the said *Sacalite*, and shooteth into the Countrey two days Journey.

Siveh

Siveh runneth along the Sea-coast about four Miles in length.

After *Siveh* followeth *Youronhehok*, wherein appears the Bay of *St. Augustine*.

Yonglabe, a great River, receiveth on its North-side, besides many petty Brooks, the Water of three larger Streams, viz. *Ranoumanathi*, *Ongelabemassei*, and *Sacamare*. It riseth out of the Mountain of *Manambouille*, and runs to the West, having its outlet Southerly into the Sea by a very fair Bay, call'd by the *Portuguese*, *St. Augustine*, but by the Inhabitants, *Ongelabe*. It lieth in three and twenty Degrees South-Latitude, defended from hurtful Winds, and from the South to the North-west passable for great Ships; yet hath some Cliffs lying on both sides, dangerous for their coming in.

On the South-side of the Bay, the *French* have erected a Fort resembling four small Bulwarks, surrounded with Stakes, or Pallisado's, and a Trench of three Fathom broad, and two Foot deep in Water; having on one side a Way in the Trench above ten Foot broad, by which they enter into the Fort.

About the Year Sixteen hundred forty and four, the *English* Landed here four hundred Men; but near three hundred, with the Captain, dy'd by the Feverish malignity of the Air and Hunger: at last the remainder were deliver'd from the jaws of Death, by means of a Ship that Touched at this Place, and carry'd them from thence: for all usually in their Voyages to the *East-Indies* make some stay here, for refreshing, and bring their Sick there to Land, to recover their health.

The Territory of Machicore.

The Territory of *Machicore*, a great Countrey, stretcheth the whole length of the River *Yongelabe*, that is, East-North-East, and West-South-west, seventy French Miles; and the like difference from East to West; but from the North to the South, not above fifty, that is, from the aforesaid River to *Ampatre* and *Mahafalle*, but lies utterly waste.

This Province, as also those of *Concha*, *Manambouille*, *Alfissach*, and *Mahafalle*, stood formerly under the Government of one Lord, call'd *Dian Balonaden*, that is, Master of a hundred thousand Parks: Then was the whole in Peace, and flourish'd in happiness and Riches, even to excess. But after the death of *Balonaden*, who left several Sons, they fell into Wars for the Inheritance in such a measure, that they were all extirpated.

From *Ongelabe* right Northwards, appear two great Rivers, the one call'd *Ranoumanithi*, spoken of before, and *Ranoumene*, which comes out of *Anachimoussi*, and poures its Water in two and twenty Degrees South-Latitude, into a Bay near the Sea; and a third less, known by the name of *Ranoumanithi*, running towards the West-South-west into a Bay, in twenty Degrees South-Latitude.

This Countrey the *Portuguese* call *Terra del Gada*, that is, The Countrey of Cattel, from the vast Herds thereof breeding in it.

There are three other Rivers run towards the West, the one *Sohavianb*; the other *Soumada*; and the third, *Manatangh*, all flowing into a great Bay, in nineteen Degrees.

Higher to the Northward the *French* have hitherto little knowledge of this Island; and the *Portuguese* have for these many years discover'd all upon the Sea-coast, except some few Places, as the Countrey, or Bay of *Paxel*, of *St. Andrew*.

M m 3

draw,

drew, Cabo di Donna nostra Cunha, Rio de St. Andreas, Rio de Diego Soares, and lastly the Cape of St. Sebastian, the uttermost North-west Point of this Island.

We will proceed now to give you some account of the general state of the Island.

They find Iron and Steel in great abundance, which they work and cleanse with more ease and less labour than with us; for the Smiths take a Basket full of the Mineral, as they find it ready, and lay it upon red hot Coals between four Stones, set and closed about with Clay, and blown up with a pair of Bellows made in manner of a Wooden Pump; with which blowing, the Mineral within an hours time melts, and so drawn off and forced into Bars, or Staves of three or four pound.

There are also, as they say, Mynes of Steel in the Territories of *Mahafalle, Anachimoussi, Inourhon, Icondrean, Manamboulle*; and in *Amboulle, Anossi, Matatane, and Manghabei*, good Iron. Silver is very common in these Countreys; yet hath none ever found there any Mynes either of Silver, Copper, Lead, or Tin.

Minerals, or Mynes.

They find Gold also among the Inhabitants, not brought thither to them, but found every where in great plenty, and such as the Europeans have none of; they call it in their Countrey Language *Voulamene Voutrouroa*, yet distinguish it into three sorts; the first their In-land Gold, or Gold of *Malacasse*, pale-colour'd, and is pliable as Lead; an Ounce whereof is not worth ten Crowns. The second, Gold of *Mecha*, or *Voulameneraca*, which the *Robandrians* brought with them out of their Countrey, it being very fine, and good *Ducat-Gold*. The third, that which the *Christians* have brought thither, being hardest to be melted, and by them is nam'd *Voulamene Voutrouwa*, as they say. The Gold of *Malacasse* was first found in the Countrey, of which there are Mynes in the Territory of *Anossi*, and elsewhere, by the relation of the *Blacks*. The In-land Gold they divide into three sorts; one very fine, call'd *Littebarongbe*; the second less fine, styl'd *Voulamene Sautely*; and a third ordinary, nam'd *Abets-Lovau*.

Precious Stones.

Precious Stones they find in the Rivers and Brooks of many kinds, as Crystal, Topazes, Granats, Amethysts, Eagles-stones, Smaragdines, or Emeralds, Saphyres, Jacinths, Jaspers, Agats, Blood-stones, (by the Inhabitants call'd *Rahamangbe*, and by the Physicians in Greek, *Hematites*) Cornelion, Toad-stones, and such like.

Waters.

They find in several quarters of this Island divers sorts of Waters, some running above, and some under Ground, receiving a taste and quality according to the Mineral they participate of.

In the Valley of *Amboulle* ariseth a Spring with very hot Water, a powerful Medicine against Sickneses growing from Cold in the Sinews: the same being drunk is a great Pectoral, and cures all Diseases of the Stomach, openeth obstructions in the Reins and Spleen, and expells the Stone and Gravel.

They have in many places Springs that taste like Iron; as near Fort Dauphin in *Anossi*, which the French and the Blacks therefore call the Iron-water. In a high Mountain in *Amboulle* are Fountains of salt Water (although thirty Miles distant from the Sea,) whereof the Natives make Salt.

Manghafa shews a Fountain upon a Hill, out of which issues *Jews-Gumme*. In the Precinct of *Fangbaterre*, Westward of Mount *Hielea*, are Brooks with white Water, that taste and smell like Brimstone.

Four sorts of Honey.

Houlouye, and *Vouroubehook*, afford rich Salt-Petre Caves, which they name in general *Tentele*, and make four sorts of it; Bee-Honey, call'd *Voutentele*; green *Mesquite-*

Mesquite-Honey, by name *Sib*; and two sorts of Honey of Pismires, one of Flying Pismires, Swarming together in hollow Trees; and of other Pismires a little bigger, which make their Honey in *Vontantames*, that is, great Mole-hills sharp and copped above, every where boared through with Ant-holes. All these Honey have a very sweet taste.

But besides these, they tell of two other sorts of Honey, one hard and sweet, more resembling Sugar than Honey, yet call'd *Tentele Sacondre*, made of the Leaves of a little Tree or Shrub, which at maturity turn into yellow, green, and red Husks; some hold this to be the *Tabaxir* of the *Arabians*, or Sugar of the *Bomboes* Cane, which yields rather an unpleasant than sweet taste.

There is yet another sort of Honey, said to be Venomous or Poysonous, yet made by Bees which suck it out of the Flowers of a Tree, bearing strong Poyson, and found in *Carakarak*, a member of *Anossi*.

The Inhabitants make three sorts of Wine; the first and commonest, of Honey; the second of Sugar, which they call *Tovach*, or *Tovapare*, being somewhat bitter of taste like new Beer, or as the Kernel of an Apricock, made in the Countreys of *Manamboulle, Matatane, and Hanghabei*, by boyling the Sugar Canes in Water to the consumption of a third part, then putting it into great *Callabashes*, it becomes Wine on the third day. This Wine hath such a corrosive quality, that put it into an Egg-shell, it will eat the same thorow in the space of one hour.

The third, some make of the great *Bananoes* Fruits, putting the same into a Vessel, and boyling it four or five hours, of which cometh a tartish Wine like Sider.

They have several sorts of Oil, with which both Men and Women anoint their Heads and Bodies; for want thereof they take Ox Suet mixt with Wax. The best known and ordinarie Oils are, *Menachtanbe*, (*Menaen* signifieth Oil) *Menachil, Menachovivat, Monachmasoutra, Menach Voarave, Menach Apokoponk, Menach Vintag, and Menach Arame*.

Oils.

Menach Tanhetanbe made of a Plant, in the Countrey Language call'd *Tanhetanba*; and by us, *Tree of Wonder*; and in Latin *Ricinus*; *Minalchis* Oil they make in the Valley of *Amboulle*, of a Fruit or Seed call'd *Voankare*; and in Europe, *Sesamus*: *Menachouvivou* they extract of a Fruit as big as an Almond, and hath a good taste both in Eating and Drinking: *Menachmasoutra* made of the Kernels of the Fruits of the Dragon-Tree; bears the same thickness as Oil of Nutmegs, but without smell; it cures Scabs, and dry Tettors: *Voarave* is drawn from the Fruit *Fontsi*: *Menachfowaba*, of the Fruit *Apokoponk*, being very Poysonous: *Menach Vintag*, of a great Acron: *Menach Arame*, of the Kernel of the Fruit of the Tree, from whence the Gum call'd *Tacamahacha* proceeds.

From hence Merchants bring divers sorts of Physical Earth, one red, (*Tamene* in their Speech) as good, if not the same with that, by the Apothecaries call'd *Bole Armoniack*: another call'd, *Terra Sigillata*, Sealed Earth; that properly so named, brought from the Island of *Lemnos*, and therefore also call'd *Terra Lemnia*; yet according to *Flakourt*, that of *Madagascar*, no less esteem'd than the other, and among the Natives call'd *Tavelisse*. A third like Chalk, excellent to wash Linen in stead of Sope, being a fat Clay, like the Earth of *Malta*; which they say, carry'd about one, hath power to kill or drive away Snakes or Serpents, or at least, to resist their Poyson; the Vulgar name there is *Tanfouthchi*.

They have great variety of Gums, known by the general name *Lite*; some well scented, and others without any smell: Of these we will reckon first *Litementa*,

menta, or Benjoin, Literame, or Taccamahacca : Lite Fimpi, a pleasant scented Gum. Lite-Eufouraba, a kind of green Rosin, with a Balsom-like smell : Quizyminthi, a black Gum, which serves to Glue the Handles to their *Affagays* : Hingue, a black well scented Gum : Litimithsi, black like Jab ; very drawing, but quickly grows dry and hard ; yet the Women use it to Gum their Faces, to prevent Wrinkles ; it heals also Wounds and Sores. Litin Bisfik, Gum made by the Pismires in the Territory of *Ampatre* ; is white, and hangs on a small Branch of a Tree, inclosing within it small Pismires : Falanone, that is, Musk, cometh from a Creature as big as a Cat : Litineha is our Dragons Bloods : Litin Barenko, another sort of Dragons Blood : Latinpane, well scented Rosin, of the Tree *Fane* : *Vabonliintang*, the Sap or Juice of the Tree, *Vintang*, or *Aloe* : *Litingharonga*, a yellow Gum, like *Gutta Gambu*, coming from a Tree, out of whose Blossoms the Bees gather a delicious Honey.

Nature hath also stor'd this Island with many kinds of Plants, as well for Food as Physick ; as first the nutrimental are these :

Rice of two sorts, the one call'd in the Countrey phrase *Varemangbe*, and the other *Vatomandre* : The first being of four sorts, two of them are Bearded and very white ; the other two sorts Bearded, with a red Shell, that turns russet when it is boyl'd.

The Rice *Vatomandre* grows never but in Winter ; is smaller than the other, and sowerish of taste.

The Rice *Varebondre*, differenc'd onely by the name.

Another sort of Rice, call'd from *Varemangbe*, because Planted in the Summer to be Reaped in the Winter, yields not so much as the other ; neither is it Planted, but in a scarcity of other Rice, or when the Grasshoppers or Locusts have eaten up the former Crop.

There they have divers sorts of *Ignamoe* Roots, which they all call with the general name of *Ouvi*, that is to say, *Ouviharen*, *Soabei*, *Kambares*, *Ouvifoutchi*, *Offequa*, *Mauondre*, *Valeue*, *Randre*, and *Damborn*. The *Ouvifoutchi* are the best and dearest ; after these follow the *Soabei*, which are white ; then the *Kambares*, some of a Pink colour, and some white ; very acceptable in the taste. The *Ouvifoutchi* grow very big in fat ground, some to the thickness of a mans middle, which being hang'd on a Pole, two *Negros* have enough to do to carry : but the ordinary ones are as thick as a mans Leg, whereof a hundred, or a hundred and fifty, buy an Ox : The *Soabei* are not half so great : The *Kambares* and *Ouvihare* are of one bigness, and a hundred and fifty given for a hundred *Ouvifoutchi*. One piece of the *Ouvifoutchi* planted in the ground, produces sometimes two others, but commonly but one ; but one piece of the *Kambares* and *Ouvihare* produces commonly three or four others : The *Ouvihare* are the smallest and cheapest, yet well tasted, and flourish better than the rest ; whereof the Slaves make their best repasts.

The Root *Offequa*, also a sort of *Ignames*, or *Ouvi*, hath a bitter taste, which therefore the *Islanders* steep and boyl to take away the acerbities before they sell it. The *Negros* are very desirous of them, insomuch, that after they have boyl'd them as before, they dry them in the Sun, till they grow as hard as Wood, that they may keep them a year or two without spoiling or rotting.

The *Mayandre*, a pleasant tasted Root, whereof one hath commonly ten or twelve distinctions, but no bigger than a Hens Egg, somewhat resemble Chestnuts, but mellowier, and hurtful to the Stomach.

The

The *Valeue*, differs little from the *Soabei* and *Ouviharen*.

There are besides these Planted several other, which grow of themselves ; as *Ouvi-enpasso*, *Ouvi-randre*, *Ouvi-dambou*, *Fangbits*, *Vabalaye*, *Fandre*, *Hombouk*, and others, which in time of Famine are sought for in the Fields and Woods.

The *Ouvi-enpasso* are very thick and long Roots, and as pleasant to be eaten when they are ripe as the *Carembares* ; they grow in the Woods by the Sea side.

The *Ouvi-randres* are small Roots, of the thickness of a Raddish, with a long Leaf, growing in Pools.

The *Ouvi-dambou* is a Root, whose Leaves are like those of a Vine, very unpleasing, and hard of digestion ; so that they seldom eat it but in the time of Famine.

Vohalaye grows as thick as a mans head, with an ash-colour'd Shell ; and is eaten both raw and boyl'd.

Fangbits, are Roots with a Rosie colour'd outside, and exceeding large, very sweet of taste, but not so acceptable as the *Vabalaye* : They satisfy both hunger and thirst, are eaten raw, being of easie concoction, expelling watry humors ; they grow under Thorn Hedges.

The Roots *Fandre* and *Hombouk*, are well tasted, and taken for good Food by the *Ompilamyces* and *Ompeerees*, which neither Sow nor Plant.

Sonres have round Leaves, so broad, that a man may stand under and shelter himself from Rain : These Leaves with Meat eat like Cabbage ; but the Root tastes as well as the Pulp in the Stalk of a Artichoke.

Houmines, or *Voamitsa*, resemble a Turnip, one Plant will yield in a year above a hundred Roots.

They have three sorts of Water-Lillies, with Pink, White, and Yellow Flowers ; the Roots of all which are eaten boyl'd and roasted, as we use Chestnuts. The Root of the Pink-colour'd, call'd *Fantamou*, give a very sweet relish, which both men and Women feed on with great appetite, as a strong Provocation to *Venus* ; whereas the Root of the White, or *Lazelaze* ; and the Yellow, *Talifouk*, prevents and hinders Love affairs.

Geist or *Ampembe*, grows there to the height of a Pike, and is ripe in June.

Voangbe are small Beans, which both green and ripe have a pleasing flavour, but lie heavy in the Stomach ; being Sown in June, they grow ripe in three Moneths.

Voandfouron, are small Pease, no bigger than Tares.

Antah, a sort of good Roman Beans.

Voandre, another sort of Beans, but bearing their Fruits under ground, having in each Husk onely one Bean : Perhaps the *Arachidna* of *Theophrastus* ; the Leaves sit by threes, like those of Clover-Grass, but without other Branches or Stalks than those of the Leaves.

Varuattes, otherwise *Ambarvasi*, is a Tree like the Spanish Caper-tree, and blossoms in the same manner, bearing a Cod or Husk, in which lieth inclos'd a small and well tasted Grain : It grows to the height of a Cherry Tree, and some give the Leaves to Silk Worms to feed on.

There grow also in many places *Bananasses*, some larger, and some less, accounted good Victuals, and when ripe, eaten roasted like Apples ; many times they gather the green and unripe Branches, which hang'd in the roofs of their Houses, ripen in five or six days. In *Eringdrane* they make Thred of the Bark of this Tree, to be worn into Clothes.

Akondre,

Roots.

Fruits.

Akondre a small Fruit, whereof one Bush bears above a hundred, and whether young or old, they are of a green colour, but the Root esteem'd the best Food.

Ananassen, by the Islanders of *St. Mary*, and the Bay of *Antongil*, call'd *Manassi*, grow there in great abundance; but those on the Islands are better than by the Fort of *Dauphin*.

Water-Melons, with them call'd *Voamangbe*, are of two sorts, one with black, and the other with red Kernels, but both of them very good to abate thirst.

Likewise *Vontanges*, or Musk-Melons, like our Citrons, but neither of these are natural Products; the Seed being first of all brought thither from France.

Voatane are of two sorts, long and round; the long, though not fully ripe, they boyl and eat with Milk and other Victuals, but the dry'd ones serve them for Flasks.

Sugar-Canes, call'd *Fare*, grow there almost without number, especially in *Matatane*, *Manamboule*, *Antavare*, *Ghaleboule*, and the Island of *St. Mary*; of which much Sugar might be made, if the Inhabitants understood that Art; but they extract a strong Wine of them, at the first not very pleasing, nor will it remain good above three days; and besides, hath such a corroding quality, that being kept from Morning to Evening in a Stone Cup, it will eat the same thorow; which the strongest Juice of Lemon cannot do.

Vanto grows upon a thick Tree at the Sea side; which being ripe, the Inhabitants either eat alone, or with Milk and Salt. The Wood of it proves very firm, and fit for Building.

Vantaka, a Fruit as big as an ordinary Apple, hath a hard Shell, within full of flat Kernels, whose ripe and pulpy substance, pleases two Senses, the Taste, and the Smelling, though green, contrary to both; and besides hurtful to the Stomach. This Fruit, *Garzias* calls the Queen-Apple; and *K. Durant*, *Marmelos de Bengala*, whereof they say a Liquor may be made like Beer, but causing a Flux of the Belly.

Voarots is a Fruit of a great Tree, with Leaves like those of an Olive, very sowre, and as big as a Cherry, with a black Shell like a Nut, of which there are three sorts, white, red, and black.

Voaverone, a Pink-colour'd Fruit, very sweet and acceptable to the Palate. In Dying it gives a tincture of Black and Violet.

Voabelats, a kind of Mulberry, in the likeness both of Leaves and Fruit, but so sharp and sowre of taste, that it fetches the skin off from the Tongue.

Azorualala, a small red Fruit, well tasted, thick, like a red Mulberry, but not juicy, grows on small Trees under Hedges.

Voatsoutre, a small thick Fruit, like a Nutmeg, but relishes when boyl'd or roasted like a Chestnut.

Tacanboca, a Fruit which causes Dogs to die. The Tree whereon they grow shoots up very high, and hath Wood exceeding hard, of a Mouse-colour: The Leaves resemble those of the Almond-Tree, but indented with five or six cuts, at each of which grows a Flower of the same colour, but without Scent, which afterward changes into a Fruit that stands round about the edges of the Leaves.

Voanane, a Fruit half a Foot long, and proves a powerful Medicine against a Loosness.

Ensafacale, the Fruit of a great Tree, shooting up very streight, with few Branches,

Branches, is long like that of the Pipe *Cassia*, and so divided into small Partitions; the colour without and within yellow, full of Seed, and containing some well-scented Juice; it grows neither on the Branches nor Leaves, but on the Bark, round about the body of the Tree, from the top to the bottom, and is of three sorts, viz. first the foremention'd, then are other blacker above, and the third of an ash-colour'd white.

Fonti, otherwise *Dourou*, shoots up like a Plume of Feathers, with Leaves resembling Falls a Foot long, and two Foot broad; some more.

The Fruit *Voatsoufi*, or *Voabourou*, grows like the Date, or Bananos-Trees, but in a hard Shell; every Grain resembles a great Pease, cover'd about with blew Skin; of which they make Oyl, as the Meal of it they eat with Milk. This Fruit, with the Leaves of *Retel*, and a little Chalk, the Inhabitants continually chew for their healths sake, and to preserve a sweet Breath. The dry Leaves they call *Rattes*; the Stalks, *Falaffes*; and use them about their Houses, because they will keep six years without decaying. The green Leaves serve them for Mats, Trenchers, and Drinking-Cups.

Hamoutou resembles and tastes like a black Plum, but hath no Stone, but in stead thereof ten or twelve Kernels; by the French call'd (from the abundance of the Fruit there growing on the Haven) *Le Pour aux Prunes*, that is, Plum-Haven. There is another sort of *Alamoutou*, call'd *Iffaye*, like great Sloes, but hath the taste of Figs, with some small Kernels within. The over-eating of this Fruit breeds a pain in the Stomach.

Sweet and sowre Granates, call'd *Voacomani*, grow ripe in November and October: Also small Oranges, nam'd *Voang Hissaye*, of a sweet taste, and no bigger than a Plum, and hang ten or twelve on a Stalk.

Citrons, by a general name call'd *Vousara*, are of seven sorts; some sweet, and very large, which they call *Vousa-remami*; another ordinary sort, call'd *Voafecats*, sowre and small like a Plum; two other taste like a Muffle-plum, and are denominated *Voatouloung*, the one are great, and the other small; another *Voutrimon*, with a thick Shell, grows to the bigness of a Childs Head: The Shell of this and the *Voatouloung* is good to preserve.

Ravensara is a great and high Tree like a Lawrel, and with such Leaves, but less.

The Fruit *Varvensara* resembles a green Walnut, but tastes (as well the Shell as Kernel and Leaves) like a Clove. The Tree bears no Fruit till the third year; and when the Inhabitants desire to have these Fruits and Leaves (which they boyl with Ginger, Garlick, and Fish,) they climb not up the Tree, but cut it down by the Roots: it grows on high Mountains, and there are Males and Females of them.

Right white Pepper may be had there in such abundance, that a great Ships Lading might be carry'd from them every year; it comes to maturity in August, September, and October.

Cardamoms also grow towards the side of the Territory of *Galemoulou*, and are in the Country Language call'd *Longouze*, otherwise *Melegette*, and Grain, having a black Seed, yielding a Spicy taste.

Likewise very good Ginger call'd *Sacaviro*, but according to *Flaccourt*, not in any great quantities; though *Francis Couche* affirms that it grows all over the Island, and that the Islanders Plant that alone round about their Houses to catch the Rain falling on its Branches; and likewise about the Hives for a Food to the Bees. There grows yet another sort on the Mountains, call'd

call'd *Sacaviro d' Ambou*, that is, *Mountain of Ginger*, taken by *Flaccourt* for *Zedoary*.

Coco-Nut, by them call'd *Vianou*, are very scarce, and were not known to them in former times; but as they were brought from other Places, since the Year Fifty or Sixty, and that by chance many were thrown up by the Sea on the Shore, which is not without great probability, because from time to time there are *Coco-Nuts* found on the Sea-shore.

Moreover *Indian-Saffron*, there in the Countrey call'd *Tametayee*, and by *Linschot* in *Malays*, *Cunbet*, and *Curcuma*. The Root is like to that of *Ginger*, yellow in the in-side, and tastes like it, but not so sharp.

Voutzere grows on a middle-siz'd Tree, with broad Leaves, being as big as an Egg, with much Juice within, like a *Coco-Nut*: The dry part is good to eat; and of the Leaves the Inhabitants make Mats, Ropes, and Baskets.

Achith is a certain sort of Vine, with round and indented Leaves, remaining always green, and never falling off, bearing Fruit call'd *Vouchits*, of the bigness of a green Grape, and ripe in *October*, *January*, and *February*.

Anboutou, a small Herb, proportion'd as our *Flax*, but somewhat rank of taste, and bitterish. The Inhabitants chew this Herb to colour the Gums, Teeth and Lips black, and to perfume their Breath. It strengthens much, and therefore in times of Famine they eat it to corroborate the Vitals.

Leugou grows upon a creeping Plant, in bigness like a Nut, with many corners: The taste comes near that of a green Walnut. They chew the Shell, for the same reason as the former.

Zemale, a meer stinking Weed; yet used by the Inhabitants to the same purpose with the two before-going, and also to cure the Scurvey, and Rotting Teeth.

There grows also the Herb which the *Indians* call *Betell*, or *Bethree*; the *Ara-bians*, *Tamboul*; but the *Madagascars*, *Tamboure*; which they continually chew with a little Chalk; but in the Territory of *Matatane*, with a Fruit call'd *Fou-ronsfourau*, which is the *Indian Areka*.

Bangbets, by the *Indians* call'd *Anil*, and *Enger*, is a Plant of which they make *Indico*, in this manner. They put a great quantity of this Plant, cut off, with Leaves and Stalks, when it begins to blossom, into a Tub of Water, and every day stir it about with a Stick: When it is rotten, which is commonly in three or four days, they cleanse it from all Drofs and Stalks; and the Water, which hath receiv'd a dark Violet-colour, they let through a hole in the bottom, into another Tub, after it hath been well stirr'd: Into this Water, so drawn off, they put a proportion of Oyl-Olive, and then beat it strongly together, to mix it: Then they let it stand till the Colour settles down to the bottom, and the Water parts it self from it; which they draw off, till at last there remains nothing but this Mud, being the right *Indico*: Then they lay it on a great Stone in the Shade to dry, keeping all Soil from it.

Fanshaa, a Tree whose Wood is strip'd, and very hard; grows high, and affords, if cut round about, a blackish Liquor.

Ravier, a Plant with Leaves almost half a yard long, and broad, like those of the *Aloe*, but not so thick; serving to cover the Huts with, and are call'd *Fandre*.

Latakangbommelabe, the Fruit of a spreading Plant, with white Flowers, that smell like *Jasmine*, but are much bigger.

Singofau, is a great Leaf, three Handfuls long, and four Fingers broad, grow-

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ing on a Plant, which winds it self round the Body of a Tree, like *Ivy*. The Leaf, beaten and rubb'd into the Eyes, clears the Sight.

Rhomba, an Herb with great Leaves, grows about a yard high, and smells like Cloves or Cinnamon: It seems a sort of Balsom.

They have along the Water-side and Ditches much Eastern *Cyprus*, which they call *Movita*, and use it against the pain of the Head.

Tongue is an Herb like our *Saponarie*, with a Flower like *Jefamine*, but a bitter Root, very good against the pain of the Heart, and Poyson. They shew two sorts of it; one with white Leaves, being the most powerful; the other with purple.

Anramatiko, a Plant of two yards high, bearing on the top of the Leaves, being an Hand-long, a hollow Flower, and Fruit. They are of two sorts; one with red, and another with yellow Flowers. The Inhabitants dare not pluck these Flowers, alledging, *That whosoever plucks them as he passeth along, shall never want Rain*; Which the *French* have found untrue.

Voame are small red Pease, growing on a little low Plant; by the Goldsmiths in that Countrey used to fodder Gold with, in stead of *Borax*, which they know not. They use it by mixing the powdered or beaten Pease with the Juice of Lemons, and wet the Gold therein, which by that means grows tough and forgeable. The *Indians* in *Malaya* call these Pease *Konduri*; and the *Javanars*, *Saga*, using the same in stead of Weights.

Fiomouts, otherwise *Voulibohits*, is an Herb bearing yellow Flowers, and thick Leaves, which the Women apply to any part to take away Hair. The green Herb, which smells like *Melilot*, they burn to Ashes, and make into a Lixivate Liquor.

Fimpi, in bigness represents the Olive-Tree, with an Ash-colour'd Bark, of a sharper taste than Pepper: *Flaccourt* taketh it for the *Indian Costus*. The Bark dried in the Sun like Cinnamon, turns white, and smells fragrantly, either burn'd, or unburn'd. The Wood is very white, hard, and strong-scented: The Leaves have the same smell as the Bark.

The Tree *Tetech*, by the ancient *Greek* Druggists call'd *Agollachum*, and *Xiloloe*, that is, *Aloe-wood*; and by the *Portuguese*, *Paadaquilla*, grows there also, to the Height of an Olive-Tree, with Leaves somewhat larger than those of the great *Myrthus*; but being bruised cause sneezing.

Madrise is a Tree with small Leaves, speckl'd Wood outwardly, but in the Heart bears a Violet-colour.

Harzon Mainthi, or *Black Wood*, is a great Tree from whence the Ebony-wood cometh, being the Heart of the Body: It hath but small Leaves, like those of the *Myrthus*, and of a dark green; and the Bark appears blackish. There are three or four sorts of them.

Anokouts bears a Fruit a Finger long, but not so thick; of a dark Ash-colour, with Leaves like those of a Pear-Tree. The Juice of the Fruit put into new Milk, converts it into Cream.

Tendrokoffes bears a Fruit like Haws.

Tarantalle is a sort of Box-wood.

Sanzene Lake, and *Sanzene Vane*, are a Wood smelling almost like Cumminseed, but much stronger. The Inhabitants use this Wood against Fevers and Agues, and cure with it all green Wounds, being rubb'd with Water on a Stone. That which they call *Sanzene Vane* is the best.

Enkasatrabé smells like Rose-wood; 'tis us'd against the pain of the Heart, being rubb'd on a Stone with Water, and laid on the Breast.

Mera hath Leaves like the Olive-Tree, with unscented yellow Wood, as hard as Box.

Vintang, a Tree of which the Inhabitants make their *Canoos*, because the Worms never get into it: There issues from it a Gum, very good for the curing of Wounds.

Agnorouts, a fine Wood, and good to make Combs of.

Tamboubitfi is a Plant whose Wood resembles that of the Orange-Tree.

Fatra bears *Benzoin*.

Sandraba, a very high and straight Tree, of a blacker Wood than Ebony, without any Knots, and when planted, as smooth as Horn. In *Ranoutfouthy*, and about it, grow great store of them.

Kokambé, another black Wood, like *Sandraba*, but crookeder, grows on Stony Places, is very full of Prickles, and hath few Leaves: The Blossoms smell very pleasant, and likewise the Wood laid on the Fire makes a delicate Perfume.

Envilasse, another sort of Ebony-wood, like the former, but more knotty.

Zao, a tough Wood, of which the Hilt or Handles of the Lances are made.

Tambourecissa bears Apples, which in the ripening open themselves into four parts: They are within full of Kernels, cover'd with a thin Orangy Peel, which affords a Dye like the *American* Fruit *Rokou*.

Anakau, or *Anako*, resembles the *Cypress*-Tree, and grows at the Water side.

Asonpassébi brings forth a Fruit well-tasted, and is as big as a Date-Tree.

Vabats, a small Tree, whose Bark at the Root is onely serviceable for Dying. From the fresh Root the Rhind comes off very easily, being moisten'd with Water; but from the dry Root it must be taken with a Bone-Knife. When they will use the same in Dying, they hang it, together with the Silk or Wooll, to boyl over a small Fire, with a *Lixivium* of the Ashes of the Bark, which gives a Fiery-Red Colour; by adding to which a little Juyce of Lemon, it turns into a beautiful Yellow.

The Plant *Anghive* is of two sorts; a greater, and a smaller. The small produces a Fruit in bigness like a Goosberry; but the biggest grow as large as a Hen-Egg, being of a Scarlet colour, and a good taste. The Scum of the Root is good against the Gravel.

Andian *Bouloha* grows along the Sea-side, with Leaves like those of Dog-grass.

Varaukoko, a Plant winding it self about great Trees, bears a Violet-colour'd Fruit, as big as a Peach; sweet and good of taste, but mealy, with four great Kernels within. Of the Wood they make Hoops for Pails and Tubs; but they rot in a Years time. Out of the Bark drops a red Gum, like Blood. The middlemost Bark, being indifferent thick, smells (if held in the Candle) like Gum-Lac, and hath almost one and the same smatch.

Rbaa, in this Countrey call'd the *Dragon-Tree*, from the shape of that Creature, which the Fruit doth represent under the Shell, (which *Flaccourt* doth positively deny, having, as he saith, open'd several) grows to the height of a Nut-Tree, and yields Blood out of the Bark, Boughs, and Body, when cut; from whence this Tree hath gotten its Name; for *Rbaa* signifies *Blood*: and the Blood is as red as that of a Man or Beast, being the same which commonly the Apothecaries call *Dragons Blood*.

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The Wood looks white, but subject to decay in a short time: The Leaves are like those of the Pear-Tree, but a little longer shap'd: The Flowers as red as Fire, and long: The Fruit, call'd here *Mafautra*, or *Vosfontura*; and by *Dodoneus* and others, *Dragonall*, hath the bigness of a small Pear, and the same shape, onely thicker at the Stalk. Within lies a Stone, cover'd with a single Skin, containing a Kernel of the same colour, and almost in smell like a Nutmeg. There are three sorts of this Tree, each of which produceth a several Fruit. From the Kernel of the Fruit they extract a thick and fat Oyl, a powerful Medicine against Burnings, Itches, and Tetter, and effectually operates upon all Pains. The Scum of the Bark cures the Bloody-Flux.

Lalanda is a kind of *Jesamin*, and grows to the height of a small Tree, with Leaves like our *European* *Jesamin*, and a very sweet smelling Flower, which the Women lay to keep in the Oyl of *Sesamos* and *Menachil*.

Honnits *Ankazon*, a small Tree, bearing a Flower of smell like the *Jesamin*, but much larger and whiter, with a white Stalk of above six Inches long.

Voale, a small Plant, bearing an ordinary Blossom.

Langhare grows commonly amongst Thorns, with long carv'd Leaves, like those of the Chestnut, but much harder, and somewhat sharper at the ends. The Body of it rises very straight: The Blossom hath a red colour, and grows without a Stalk on the Bark of the Body of the Tree, from the top to the bottom, and no where else; which chew'd in the mouth, by its tartness raiseth a little Phlegm or Spittle, and moves to Salubility. The Wood rubb'd small, and drank with Water, or hung about the Neck, is said to drive away the Hiccup.

Mimboube, a pretty Plant, yielding well-scented and wholesom Leaves, being wonderfully cordial.

Horame, a great Tree, distilling a Gum, to the Apothecaries known by the *American* Name of *Taccamahacca*; but it is properly a Rosin. The Tree attains the bigness of a Poplar, with long and small Leaves, whose Fruit is as big as an ordinary Plum, or a Walnut, thick and hard. The Wood hath been prov'd very serviceable to make Planks for great Ships and Barks.

Here grows also the *Indian* Fig-tree, by the Inhabitants call'd *Nounouk*; and by *Linschat*, in *Portuguese*, *Avor de Raiz*, that is, *The Tree of Roots*, because of its great increase, by rooting with its hanging Boughs in the Ground, continually growing into others, which likewise send out more pendent Branches, to take new root; by that means increasing to a little Wood, or rather a Collection of shady Bowers, as we have already before more fully describ'd. *Flaccourt* reports to have seen several by the Fort of *Dauphin*, which have put forth four thick Bodies, every one above two Fathom in compass. The Leaves carry the similitude of those of a Pear-Tree; and the Fruits (call'd *Voanounouk*, that is, *Fruit of the Nounouk*, or *Indian* Fig-tree) in taste resemble the *Marzilian* Figs. The Tree cut through, yields Milk; and of the Bark they make Ropes.

Vera, a small Tree, with Leaves like the Almond-Tree, of a dark green colour on the top, and underneath white and woolly; which apply'd to a Wound, draw and cleanse it.

Hmavale, a little Plant, with six Leaves on each Stalk, which Physically used, strengthens the Heart, as Cordials, and are of a good smell.

Endrachendrach, a great Tree, with black Wood, hard as Iron, and durable under Ground as Marble; which also agrees with its name *Endrachendrach*, signifying *Sempervive*.

Tsimandan hath but few Leaves; but they good against the Pain of the Heart, Plague, and other dangerous Sickneses.

Feakoffe, a Shrub bearing a round Fruit like a Cabbage, and good to eat.

Manoavavatte, a Tree with a hard green thorny Bark, and Fruit like a Hassle-Nut; of the Wood they make Handles for Lances.

Sira Mangbits, signifying, *A Sweet Perfume*, is a little Plant, whose Wood strengthens the Heart: The Leaves smell like those of Juniper, but the Bark like a Clove, and yields a good-scented Rosin.

Aboulaza brings forth a Cordial Wood.

Laberik grows with a straight and hollow Body, whereon the Leaves stand circularly, like a pair of round Stairs.

Fooraba yields a green and well-scented Balsom; a powerful Medicine for all Stabs, Cuts, and Bruises: The Women mix it amongst their Oyls where-with they anoint themselves.

Misabots, whose Wood, used Physically proves very corroborative.

Arindranto, good for nothing but to burn; nor that, till rotten: then it sends forth a pleasing scent.

Ouvivassa, a creeping Plant, whose Root resembles that of *Jalap*, and yields a Gum like that of *Scamoni*, which eaten, causes a violent Loosness, and without speedy help, the Bloody-Flux.

Saldits, a very curious Plant, with red Flowers, standing one by another, like a Plume of Feathers. The Seed makes a strong Vomit; but the danger easily abated, by taking some of the Root.

Pendre bears ten or twelve white Flowers, so odoriferous, that the Women lay them to steep in the Sun, in their *Menachil*, or Oyl of *Sesamos*.

Apokapouk hath Leaves like Lawrel, and such a Blossom, with Fruit as big as an Almond, but strong Poyson: Nevertheless, of the Kernel they make an Oyl to anoint Hair with.

Oniau bears a sort of Almonds, from which they extract an excellent Oyl, both to anoint Hair, and to eat.

Poulo is an Indian Cane, by *Linschot* and *Acosta*, from the example of the Indians, call'd *Mambu* and *Bambu*; full of a milky moisture, which the Arabian Druggists call *Tabaxir*, and the Indians, *Sacar Mambu*, or *Bambu*, that is, *Sugar of Mambu*; very highly esteem'd by the *Arabians*, *Persians*, *Indians*, and other Eastern People. These are the Canes they cut up and burn, to make a Compost of their Ashes, to enrich the Grounds intended for Planting of Rice. The Fruit (which it bears not till the third year) is of the thickness of a small Bean, whereof perhaps good Meal might be made. This Plant yields no less profit to the Islanders, then the *Coco-Nuts* do to the *Indians*; for they make thereof Pots to boyl Rice in, Pails, or Vessels to fetch Water in, Wine and Beer Flasks, Knives, Violins and Harps, Rice-Measures, Tobacco-pipes, Tinder-boxes, small Skiffs, for two Men to sit in, and row up and down in the Rivers; Roofs of Houses, Planks, and Stairs; and likewise *Palanquins*, or Sedans, wherein the Grandees of the Countrey are carried; for which purpose it is bended in its growth, to make these Chairs the easier.

Amponfouchy is a Wood extraordinary light, white, and easie to be wrought. Of the Bark they make Ropes.

Amaze is a Tree thick in Body, but shoots up aloft tapering like a Pyramide: The Fruit contains a white Marrow, with many hard Kernels within, like the Seeds of a Pine-apple.

Tanemoult

Tanevoule is a Tree whose Leaves grow round about the Branches, without Stalks, very long and narrow, as if they were glew'd to them.

Onuvane, a sort of knotty Cane, like the *Indian*. The Root they account good Meat; and the Wood being Violet-colour, Dyes Red. Besides these, are many others found, which are much like the *European*, and seem to be one and the same.

The Countrey of *Alfissack* produces many Wild Grapes; but the Inhabitants do not eat them, being ignorant of their goodness. Good Tobacco grows all over the Countrey, and Hemp, there call'd *Abetsmanga Abetsboule*, which *Flaccourt* affirms both in Stalk, Leaf, and Seed, not to differ from that of *Europe*. This Hemp (saith the same *Flaccourt*) the Inhabitants plant with great diligence, and the dry'd Leaf they take in stead of Tobacco, which hath a stupifying quality, causing Drowsiness, Sleep, and pleasant Dreams. Those that are not us'd to take it, lie two or three days together as if they were distracted; and therefore none but old Women, and the *Ombiaffen*, that is, the Soothsayers, or Priests, and Learned Men, take of it. In the *East-Indies* they have a like sort of Plant call'd *Bangue*, and producing the same Effects; but the Stalk is thrown away, and useles.

Lastly, There grows also *Taikombelabe*, or Purslain, Cabbage, Radish, Dill, *Turkey-Wheat*, *Tonghes*, or Mustard-seed, and *Datura*, or Thorn-apple.

As this Island boasts so wonderful a fertility of Plants, so it is also stor'd with great numbers of several kinds of Beasts, Vermin, Fowl, and Fishes.

There are three sorts of Oxen; some with Horns; others without Horns, and round Heads, call'd *Bouri*, and the third with hanging or loose Horns, only fastned to the Skin. All these have great Lumps of Fat behind in their Necks, of which the Inhabitants make Suet, and use it in stead of Butter.

In the Territory of *Machicore* many of those Beasts are found, which in former times the Inhabitants say have been tame; and indeed they resemble ours in *Europe*, onely longer Legg'd, and run through the Woods in great Herds.

There are many *Kabrito's*, or Rams, whose Females have Young commonly three times a year, and four at each time. Some of the Sheep have great long Tails of five and twenty Pound weight, and nothing but clear Fat, which they boyl and eat, being excellent Food.

The Woods swarm with wild Hogs, which do great hurt to the Rice-Fields. The Flesh of these, but chiefly of the Sows and young ones, is esteem'd a choyce Dainty. The common Hogs makes very good and wholsom Pork; for though one eats never so much of it, he will not surfer, perhaps by reason of their good feeding, which consists most in Land-Turtles, and their Eggs.

There are another sort call'd *Tendrak*, whose Flesh, though not very pleasing to the Pallat, yet the Inhabitants hold for a great Dainty: They sleep six moneths under ground without eating, and in that time shed their Bristles, and other new ones appear in their places, sharp, like those of Hedghogs.

Fosse is a Creature preying upon Poultry: they eat the Flesh thereof as wholsom Diet.

Farassa, a devouring Beast, as big as a Fox, with a great long Tail, and Hair like a Woolf.

The Dogs are very small, with a long Snout, short Ears like a Fox, and such like Hair, but of several colours.

Monkies, or *Baboons*, are of several sorts; and amongst others great ones, being white, with Spots on their Ribs and Heads, and a long Snout like a Fox; fierce

fierce of nature like Tygers, and make a great noyse in the Woods. Another sort have gray Hairs, are much smaller, with flat Noses, and easily made tame. A third, and the most common, call'd *Varii*, are gray, and long Nos'd, with great shaggy Tails. These may be tam'd without difficulty, if taken young, or else they will starve themselves to death.

There are white Apes, call'd *Sifak*, with yellowish Heads, white Tails, and two Spots on their Sides, are much bigger than the *Varii*, and usually walk on their hindmost Legs, and keep in the Woods in great companies. There is yet another sort of gray Apes, with Eyes shining like Fire, and short Hair, but not possible to be tam'd.

Fitsibi, or gray Squirrels, which commonly keep the Holes of hollow Trees, and not easily caught.

Vondjira, a small Vermine like a Weazle, of a darkish colour, greedily covets Honey, and smells like Musk.

There are many Civet-Cats, which the People of *Manabengha* and others eat.

Tre-tre-tre, or *Tra-tra-tra*, a Beast as large as a Cow, hath a round Head, and a Man's Face, and Feet like an Ape. *Flaccourt* taketh it for the *Tanacht*, described by *Ambrose Paree*: It keeps for the most part alone by the Pool *Lepomami*. The Inhabitants stand so much in fear of it, that they flye the sight of it, as that also runs away upon the appearance of a Man.

Antamba, a great Beast, with a round Head: The *Negro's* report it as fierce and ravenous as a Leopard, and that it devours both Men and Beasts, yet seldom appears, but keeps in the Mountains.

Mangerzabok, a very great Beast, with round Feet like a Horse, and very long Ears, Brays like an Ass: why may we not suppose it to be a wild one?

Brehis, a Beast with one single Horn in the Forehead, as big as a Goats, is very wild. But there are neither Tygers, Horses, nor Lyons, as some have Written.

Vermine.

Famokantratra, a small Beast, having Legs at the Tail, above the Neck, and on the outmost part of the Chin, small Claws, with which it hangs fast on the Barks of the Trees. It holds the Mouth always open to receive Spiders, Mugs, and other Vermin, whereon it feeds: It gain'd the Name *Flamokantratra*, that is, *Breast-hopper*, because it leaps upon the Breast of any that approach near the Tree where it sits; and sticks so close and fast, that the skin must be cut away with a Rasor to remove it: for which reason the Inhabitants much fear it.

Camelions, *Valaan*, Rats, *Vourouzi*, Mice, and other Vermine, breed here numerously.

Mandouts are a sort of Snakes as thick as a Mans Arm, but not venomous; yet much feared by the Inhabitants: It feeds upon Rats, and small Birds, which they fetch out of the Wastes.

Anakandef, a sort of small Snakes, which creep through the Fundament into Mens Bodies, as they sit to ease themselves upon natural occasions, and causeth great pain, and in a short time, death. There are many other Snakes, every one having a peculiar name, as *Menore*, *Save*, *Mere*, *Tfiondiballe*, *Keneutsik*, and others.

Fowls.

Sea and Land-Fowls breed here wonderfully, all call'd by one general name, *Vouron*, but smaller than in *Europe*.

There

There are Hens, which Lay Eggs no bigger than Pigeons. Also Pheasants, with Violet-colour'd Feathers, and red Bills, which are esteem'd a delicate Food. Likewise wild Violet and green Pigeons, Turtle-Doves, black and dark colour'd, red Paraketo's, small green ones, that Whistle, and mock the Notes or Voyces of other Birds; Turkeycocks, white, black, and gray Cranes, with curious Feathers; wild Herons, with a Tuft on their Heads; Teals, with red Legs and Feet, call'd *Halire*; Lapwings, Dish-washers, and many others.

Sambe, which signifieth *Burning*, is a Bird with Feathers of a deep red colour.

Vourondoule, (the Bird of the Dead) they say, makes a great Chirping, and noise over the House where any one is to die.

Vouronchontsi, white Birds, that continually follow Oxen and Cows, and live by Mugs and Wasps.

Mangarent Souifoutehy, or *Voula*, a River-Bird, like a Sea-mew, with a white and long Bill.

Tabia hath black Quills, Feet, and Bill; and, like the Cuckow with us, sings this onely Note continually, *Tabia*.

Televa, a River-Bird as big as a Hen, with Violet-colour'd Feathers, and a red Bill and Feet.

Haretak hath a round Tuft on his Head, with black Feathers, and Feet like a Teal.

Proceed we next to Serpents and other Vermine, among which we shall put in the first place Scorpions, there generally call'd *Hall*, of which there are divers kinds, as the *Tsingalaba*, *Huranon*, a Water-Scorpion, because it keeps in Ditches and Standing-waters, kills Beasts and Dogs by sucking their Blood; *Vankoko*, or *Spiders-head*, having a great round and black Belly, is an exceeding dangerous Creature; for if any be stung by it, they fall immediately into a Swoon, remaining faint sometimes two or three days together, and as cold as Ice. They cure it in the same manner as the Sting of a Scorpion, by laying the Sick before a great Fire, and giving them wholsom Medicines to dispell the Poyson; *Anakalife*, a Reptile, breeding between the Barks of rotten Trees: It is about a handfull long, full of Legs, flat and thick, with a very hard Skin. The Sting carries with it a mortal Poyson, bringing immediate death, unless prevented in the same manner as that of the *Vankoko* and Scorpion.

Akolalau, a small Vermine, in shape like a Wood-Lowse, but doth not stink so much: at full growth it attains the bigness of a Mans Thumb. The lesser sort of them sit in Houses, Huts, and Chests in great numbers, and eat through all things they can come at, especially Clothes.

Vombare, a parti-colour'd Creature, some of a Gold-yellow and Silver colour, intermixt with others.

Sakondre, a sort of *Meskito's*, that sit on the Bark of a small Tree like white Blossoms, but afterwards change into several colours, as green intermixt with red, and the like. These make a Honey as sweet as Sugar.

Herechereche, a kind of Glow-worm, lies in the Night glistering in the Woods, and on the tops of Houses, like a spark of Fire.

Tjingoulou Voulou are of several sorts, a small Creature, infesting the Houses, but do a great deal of hurt by running over, and eating the Victuals, as Honey, Milk, and other Provisions.

There are also Pismires, which make Honey like Bees, in hollow Trees and heaps of Earth, wherein they sit by thousands.

Worms

Worms also breed there of divers sorts, as long Earth-worms, call'd *Sabo*; Wood-worms, from eating the Wood, nam'd *Anakau*; and others with a Head like a Boar; Some with Scales on their Bodies, that eat into the Beams and Planks of a Ship, floaping to one side, but go not quite through. Variety of Silk-worms, as *Landeve*, which produce one single Egge, with small Thorns; *Landesaraba* lay small Eggs, inclos'd in one greater, wherein sometimes are found above five hundred; The third *Landeauakau*, make their Silk on a Tree call'd *Anakui*, growing on the Sea-shore like a Cypress, and their Eggs hang one by one at a small Thred: this Silk proves the finest and strongest of all; The fourth, *Landevanfaqua*, makes a fine Silk upon the Tree *Vontouquer*.

An amphibious Creature.

Land-Turtles, or *Tanou*, are many, and of two sorts, the one styl'd *Helintfoka*, and the others *Fanou*: Nor want they *Bouchete*, or great Toads, and *Saouh* Frogs.

Nature of the Inhabitants.

Lingoes.

The Inhabitants are either white or black; The Whites divide themselves into three Tribes, *Robandrians*, *Anakandrians*, and *Ondazatsi*; The Blacks into four sorts, *Voadziri*, *Lobavohits*, *Onison*, and *Ondeves*, as we before related at large in the Territory of *Carcanofsi* or *Anofsi*.

In some places they tell of a wild People, by them call'd *Ompizees*, which let Hairs of their Heads and Beards grow very long, and go stark naked, onely with a few broad Leaves before their Privacies. They keep in the thickest Woods, and shun Converse with any other Blacks, living upon Fish, Venison, Fruits, Roots, wild Honey, and Grasshoppers.

Formerly there lived on the Island *Ontayfatrouha*, lying between the *Anachimonsi* and the River *Ranoumene*, a People which held conversation with their Neighbors, but Warred against them continually: and not onely against them, but likewise against all others that travel'd through their Countrey. They cut the sick Peoples Throats which they thought past recovery, and brought their Hands to the King to eat.

They feed many Cows, but neither kill them, nor Steers, Rams, Goats, nor Cocks (Cows Milk being their chiefest Diet) and therefore Heifers, Sheep, and Goats, they bring to sleep upon Mats, and after their death bury them under ground. They did eat Dogs with a great appetite, when no longer fit for Boar-hunting. They till'd their Ground in the same manner as the other Blacks on this Island. Their Features are frightful and ill-favor'd, for they have small Eyes, a broad Forehead, sharp Teeth, *Camofie* Noses, thick Lips, with short curl'd Hair, russet Skins, without Beards, great Belly'd, and thin Legs. These People did eat one another up, by which means being reduced to a small number, they were all, about a hundred and twenty years since, destroy'd by their neighboring People and Enemies; so that now not one of them remains.

Some have reported that Giants and Dwarfs have been found on this Island; but ocular experience hath proved that Assertion but a Fable. In a Tract of Land by *Itapere* are many Stones erected, under which the Dwarfs are said to lie buried; for (say the Learned) they came in great numbers, and would have committed Spoil in the Countrey of *Anofsi*, whence they had been driven to the River *Itapere*: but when for want of Boats they could not come over, they were all slain by the Inhabitants, and buried; who for a remembrance of the Victory, raised these Stones as a Monument.

Their Disposition.

No People in the world are so treacherous, spiteful, flattering, and lying, as those of *Madagascar*, onely towards the South-end in *Mangabey* they seem better condition'd, are less talkative, not so cruel in disposition, nor so deceitful;

ful; for they live according to other Laws and Customs, and boast themselves sprung from the Stock of *Abraham*. All the other do nothing but cheat, lye, and betray: they promise much, and do little, unless by compulsion: They Govern by tyrannous cruelty, without mercy or favour. If it chance that any escape their Enemies or Prosecutors hands, such is their monstrous ingratitude, that they never return thanks, but ascribe it to their *Auli*, or Fortune, and it makes them more perverse than before. Cruelty and treachery they hold for two Capital Vertues; and those accounted weak Men, and faint-hearted, who pardon an offence, or use remission and compassion: They forbear not to exercise their barbarous ferocity even upon Children, whom as they meet they cut or tear in pieces, and rip up the Women with an atrocity beyond the salvageness of Bruits, taking a delight to see them gasp and pant for life. Their Recreations are barbarous shriekings, which they term Singing, and antick skrewing of their Bodies in stead of Dancing. Man-like Exercises they hate, alledging, that all things laborious bring much more displeasure and vexation, than delight: These mock at the *French* when they see them walk, and count them Fools for wearying themselves without a cause.

The civiler sort of these Islanders employ themselves in tilling the Ground, having little knowledge in Merchandise, neither taking care to find out Handicrafts and Arts. They neither desire, nor indeed ask for such things as Foreigners happen to bring thither, but remain satisf'd with making and procuring that which they need for sustenance, Clothing and Housing, without thought of superfluity: And this manner of life they hold more delightful and happy, than the enjoyment of superfluous Varieties. Their chiefest handy-work is in building of Houses, working of Iron and Gold, Turning, making of Pots, Spinning, Weaving, Rope-making, Fishing, Hunting, and above all, (as already mention'd) cultivating the Ground.

Employment.

The People of *Ompansavihe* make of Iron and Steel, all manner of Implements, as Bills, Hammers, Knives, Tongs, in their Countrey Language call'd *Fanghali*, Scissers, little Pinfers to pluck out the Hairs, Spits to roast Meat on, Forks, all sorts of Javelins, or Lances, Arrows, and great Butchers Knives.

The Goldsmiths, which proceed most out of the Territory of *Voamaro*, make of their In-land Gold, first melted in little Bars, Ear-rings and Armlets, Ornaments for the Neck, and other parts of the Body.

The Potters bake or burn with Haw-thorn Boughs, their Earthen Pots of all sorts, great and small Dishes, Platters, Pitchers, and Cups, which by rubbing over with a black Earth, shine, and are like Looking-glasses, as if they were Polish'd or Glaz'd.

The Turners and Workers in Wood make Wooden Dishes, Chests, by them call'd *Vaa*, Wooden, and Horn-Spoons, and other Householdstuff.

In Architecture, if so we may call it, the *Zafferamini*, *Robandrians*, *Anakandrians*, are eminent.

Fishing.

They Fish with Nets like those us'd in Ships, Baskets in manner of Purse-Nets, Angles, and Lances, with Harping-Irons at the end. Those that Fish in the Sea, put out with small *Canoos*, so far as they can see, and catch with the foremention'd Baskets small Fishes, which serve them for Baits to catch bigger. Formerly they us'd to take Whales here, but now they have not the boldness to attempt it.

The Rope-makers make Cords of all sizes and lengths; some of an hundred and thirty Fathom, besides smaller Tackle, to tie their Baskets and Nets.

The

The Women Spin, and Weave many sorts of Stuffs, of Flax or Thred, drawn from Barks of Trees, with which the Men must not meddle, as being an undervaluing.

Their Husbandry and method of Agriculture is perform'd with little labor; for they use neither Ploughs or Oxen, but meerly with a Bill cut away the great Trees, with a Cutting-Knife Prune off the Branches, and with other Implements, call'd *Fangali*, take away the Roots and Weeds out of the Earth, and cast it abroad. Afterwards the wither'd Trees, Branches and Boughs, when a strong Wind blows, are set on fire and burnt to ashes, and therein, after it is thoroughly moistned with Rain, they Plant the *Iguame* Roots, Rice, and other Provision for Food.

Games.

Notwithstanding their ignorance of Arts and Sciences, they are possess'd with the humor of Gaming, of which two sorts are chiefly in use, *Andrauve* and *Fifangha*. At the Game *Andrauve* they Play with little Shells, found on the Sea-shore, which they turn round; that at a little distance they may strike one upon another. All the Men, as well great as small, are so much besotted with this Game, that sometimes they will venture a whole Ox at one of those hits. *Fifangha* is a very pleasant Sport, but requires greater nimbleness of Wit and Judgment than that of *Andrauve*, because it consists most in sleight of hand: two Gamesters can onely Play; the manner is with certain round Fruit, call'd *Bassy*, to the number of sixty four, upon a Wooden Table, with two and thirty holes, in four rows one by another, sixteen for one Gamester, and sixteen for the other. This Game hath great agreement with Chess, or Draughts.

An Herb call'd Gold-Knappe.

Songs and Dancings.

Their Songs, which (as we said) are very untunable, yet consist not as to scurrility or obscenity, but either satyirical Reproofs, or high Eulogies of the Vices or Vertues of particular Persons, or else in exalting the praise-worthy, and famous Deeds of their Ancestors.

In Singing they continually Dance and Leap, having a *Valiban*, or small Instrument of Musick in their Hands, with some Strings; or Playing upon a *Vouille*, or *Bambo's* Cane with six Strings, or upon a *Herraavou*, a Musical Instrument struck with little Sticks, somewhat after the manner of a Jewish Dulcimer.

Those of *Carcanossi* Dance turning round, and going one after another, then standing still, and at last falling off on the sides at the sound of a Drum, but not without shewing a thousand fantastick postures.

The *Herraavou* Players have commonly most followers, which relate or express nothing but serious Matters, though sometimes old Stories and Fancies.

Houses.

The Houses have no Chambers above, nor Cellars underneath; but meerly one Room, which they call *Varerarai*, with a small Floor or Cieling. The Roof stands sloaping, made of the Leaves call'd *Rattes*, and *Bambo's* Canes, or of Boughs. The Walls made of Planks two Inches thick. The Hearth-place at the end of the House, about four Foot square, heightned with Sand, upon which lie three Stones to set the Pot upon, but without a Chimney, so that the Smoke goes all over the House; which makes their Abodes very unpleasant, they likewise keeping continual Fires, though the heat of the Weather be never so excessive.

House-warming.

The Ware-houses, wherein they keep their Rice, stand by themselves rais'd upon Posts, to hinder the Rats climbing up to it.

The *Robandrians* spend some time two or three years in building their Houses, not that the curiosity of workmanship, or largeness of dimensions requires



so much time, but in conjecturing by their Prognostications and Sorcery, about lucky Days and Hours to work in. The House finished, they set a lucky Moneth or Day apart, to keep their *Missavatsi*, that is, their Entrance, or *House-warming*, which they ceremoniously observe: To which end the Master of the House calls together all to him, and all their Kindred, Friends and Acquaintance, who bring Cattel for a Present, some seven, some five, some three, others but one, according to every ones ability, to the meanest Slave, who bring Baskets of Mats, Dishes, Earthen Pots, Honey, Wine, *Bannanes-Fruit*, and Roots of Rice; so that upon that Day none appears empty handed. It hath happen'd within few years, that a certain *Dian*, or Lord, by Name *Ramach*, presented to another *Dian*, call'd *Tserong*, at the *Missavatsi* of a new House, a Gold Chain, worth an hundred Beasts, eighteen Baskets of Rice, and as many of *Iguames*, and so all the rest, every one according to his Estate, so that this *Dian Tserong* had the worth of a thousand Head of Cattel. After all the Presents are brought together, and the Assembly Day come, *Dian Tserong* appeared in the Evening, in his *Angarata*, cover'd with a long Garment, and Gold *Menilies*, and other costly Habiliments, with a Sword by his side; twenty *Ondzatsi*, that is, *Fishers*, who were follow'd with Women, with necessaries of Wood to make Clothes with; afterwards came nine *Robandrians*, each carrying three Sugar-Canes, and eight *Ondzatsi*, every one with a Wax Torch; then all the chief *Robandrians* made a turn thrice round about the House; entering into the House, they all one with one voyce make a great noyse, crying altogether, *Ha*; then stamp upon the Ground with their Feet, and tumble down upon it, crying *Elic, bac, ha*, whereupon all the standers by cry aloud, *Dria, dria, dria, Robandria, takalounabo, falissanabo*, that is, *Sir, we wish you luck and good speed*: whereupon the *Dian Tserong* answer'd, *Vellam oua Auareo*, that is, *The same I wish to you*, with some other words of like good will on both sides. At last *Dian Tserong* parts the Sugar-Canes among the *Robandrians* to eat.

The next day in the Morning a *Robandrian* appears bravely Clothed, with a Girdle

Girdle across, after the manner of a Star upon his Breast, and after three times turning round about the House, with a great Slaughter-Knife in his Hands laid thirty six Oxen upon the Ground, with their Legs ty'd together, and cut their Throats, dip't his Finger in the Blood, and put it upon his Forehead, and upon his Breast, and brought it to *Dian Tserong*, and the *Robandrians*; after this was done, he with *Fewel* made a Fire, and sing'd off the Hair, and cut the Oxen in pieces, and divided them amongst the standers by: Next morning he fell to drinking of Wine, and in the Evening eat Rice and other Food, which continu'd so for eight days, slaying every day so many Oxen, without reckoning other Cattel, which he distributed among the *Dians*, or Lords of the Towns, and *Lovabits*; so that above four hundred Beasts were eaten at this *Missavatsi*, and yet *Tserong* had great Gain, and for the Expences laid out in building of his House, was richly paid.

This House was about four Fathom broad, and eight or nine Fathom long, but scarce high enough for a Man to stand upright in, with Walls of Planks two Inches thick; it stood two Foot and a half from the Ground, and had six Doors, two before, and two behind, and on each side one, but all low, so that without stooping none could go in: The Roof ran up to a Point, consisting of Leaves call'd *Rattes*, which lay cross one upon another, bound together with *Mahovits*, and Peeling of a certain Tree, together with *Bambo's* Canes, cut into little Shingles, very neatly. This manner of Roofing is very handsom, but subject to burning. Some cover their Houses with green Boughs and Grass; others with broad Leaves, call'd *Raven pandie*, but they are not so durable.

Householdstuff.

Their Householdstuff consists in Mats, which they call *Sibi*, and are two-fold; some red and yellow-colour'd, and very neatly; others common, but yet very convenient; both Braided, or made of several sorts of Bulrushes; with which (in stead of Tapistry) they hang the Walls of the Houses, and sleep upon them; for Bedding, Sheets, Mattresses, or Coverlets, are not made among them, being from their Infancy us'd to lie hard. A great many Baskets, wherein they lay up their Clothes, Girdles, or Belts, or *Saravobits*, Cotton-Merchandise, and all Ornaments which they have. Little Earthen Cruises for their Oyl, wherewith they anoint their Hair and Bodies. Kitchen-Vessels, as Earthen Pots, call'd *Villanguies*, *Louvies*, *Faffes*, *Monhonges*, and *Sines*; Wooden Dishes and Spoons, Pitchers to fetch Water in, Knives call'd *Antsi*, great and small, both sorts made very neatly, according to the Mode of the Place; small Pin-cers to pull Thorns out of their Feet, and to pull off the Hair; great Slaughter-Knives, to cut Cattles Throats, Iron Forks to pull the Meat out of the Pots, Roasters, or Gridirons, of three Irons, or Ribs, call'd *Zalaza*; and a Mortar to stamp Rice in, with a Wooden Bason to Fan it in. Cruises, or Pots, of above a hundred Quarts, wherein they make Meath of Honey. But they use no Table-Linnen, Towels, Earthen or Pewter Trenchers, nor Tables or Stools; but the Earth, spread over with a Mat, serves them both for Table and Stools; and great Leaves call'd *Rattes*, of twelve Foot long, and four broad, for Trenchers and Table-clothes: of these Leaves also Spoons and Drinking-Cups are made, and Roofs for their Houses, when they are dry.

Habit.

The Men wear a Cloth, call'd *Laneba*, about their Bodies, with a *Saravorits* under their Drawers; but the Women an *Accanza*, or long Coat without Sleeves; though those of *Manghabei* wear them with Sleeves, and a little Cloth before their Privacies in stead of an Apron: Both Men and Women go bare-head



head and bare-foot, except those of *Manghabei*, where the Men wear a four-square Bonnet, and the Women a *Caproeu*, Kerchiff, or Hood, sharp above, which comes half way their Heads, but hangs behind their Necks, and over their Shoulders.

Their Clothes are of several colours and names, some all of red Silk call'd *Sobatsmifili*; others of Cotton styl'd *Varo*; a third of red and mingled-colour'd Silk, Woven with pure Cotton underneath, and strip'd with white; others of Peelings of the Bark of *Fantastanou*, *Try*, *Mouffia*, *Avo*, *Courave*, and the Thred of the *Bananos*-Tree. The best and finest are Cotton-Clothes of *Anofsi*, made by the *Zafferamini*, and much bought up. Them which are chiefly desired, have the breadth of twelve Inches, below border'd with Silk, the Ground of it white, with black Stripes; and some of black Woven Cotton and red Silk: and the great *Robandrians* themselves may onely wear that, and onely in great Solemnities: They provide it also to Livery their Grandees in.

The Clothes of the Bark of *Fantastanou*, are made near *Manatengba*, *Manghafia*, *Soudrevingba*, and *Anofsi*, in this order: The Bark of the Tree, growing at the Water side, they first draw to Thred, and afterwards boyl in a strong Lye: the scow'd Threds are afterwards twisted together, and by means of a Spindle, spun together, and at last Woven into Cloth. This Cloth so imitates ours of Hemp or Flax, that such as had never seen it, would have taken it for the same. It wears strong, and endures three times as long as Cotton. Of this Bark also they make Sail-Clothes, or Cordage.

The Clothes of the Bark *Try* are made of the *Sazles* of Thred, of a certain Shrub that affords Milk, and groweth much in the Territory of *Ampatre*, wears very soft, but not so strong as the Cotton. The Clothes call'd *Afouche* are commonly in the Countrey of *Matatane*, made of the Bark of the Plant *Avo*; of which also they make Paper, soft and gentle, but not strong. *Mouffia* Clothes are wrought in *Galemboullou*, *Manghabei*, and the Bay of *Antongil*, of the Peelings of tender Leaves, which shoot from the Tree *Mouffia*, the overgrown being great

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great stalky Leaves, twelve or fifteen Foot long. *Bananos* Clothes are very light, and as fine as Silk Clothes. All these are Woven in the same manner as our Linnen.

Ornaments.

The Ornaments, or *Firavach*, with which these Islanders dress themselves, consist especially in Chains, which they wear on their Necks, Arms and Legs, Gold Ear-rings, Bracelets or Rings, and other small Trifles; *Saravies*, or Chains of Glass Beads, fine Pearls, Coral, Pipes of Gold, Beads of red Crystal, Agats, Cornellions, Sardonyx, two or four double hang'd about the Neck. *Quantes* consist of pieces of Coral, Agats, and red Crystal. *Enduch* are made of all sorts of colour'd small round Glass Beads, and four, six, eight, or twelve Strings worn at once. The *Zafferamini*, or *Whites* of *Matatane*, have their Hats bor'd through, wherein they wear Gold Ear-rings, which are of two sorts, one of clean and Massie Gold, which they call *Foamitoulie*; the other onely an *East-India* Snail-shell, cover'd over with Leaf-gold, and curiously wrought: for Goldsmiths there have no *Borax*, yet they know with small red Beans (in their Countrey Language call'd *Voamene*, and in the *Indian*, *Condure*) how to Solder small Grains of Gold together very handsomly and artificially. They have the Gilded Shells made into Necklaces, by them denominated *Verenhere*. Also *Menilies* of Gold, Silver, and Brals on their Arms, and Gold, Silver, and Copper Rings on their Fingers; besides *Matabets an Poutan* on their Thighs, Arms, and Legs, of the same Stuff with their Neck-chains.

The *Zafferamini*, and chiefest *Anakandrians*, may wear the beforemention'd Ornaments; but the *Blacks* not, except the *Voadziri*, and *Lohavobits*, to whom and their Wives and Children it is permitted to wear Gold Ear-rings, and some pieces of Gold, but Pendants onely of Silver or Copper.

Marriage.

Every one may have as many Wives as he can keep, whom they intitle *Manpirate*, that is, *Make-bates*: for the Women of one Man alone, hate one another as deadly Enemies, and call one another by the Name of *Mirafe*; that is, *Envy*, without taking exceptions at it.

The Women are no less addicted to Venereal Sportings than the Men, and they let no opportunity pass to accomplish those Designs, having always besides their Husband one or two Gallants, with whom to take their pleasure.

Unmarry'd Girls give their Viginity to the first that come to them, if they give them Money; but if they fail of Payment, they deride and disgrace them, by taking away their Garment, which they cannot regain but by reconciliation. But Slaves who have no Money, spend their wanton Lusts with Beasts, without being punished or reprov'd for it.

Whoredom between unmarry'd Persons they account no sin against God or Man; yea, no Girl will promise her self to a Suitor, whom she hath not had the proof of often, and a long time before: And Marry'd people themselves think the bonds of Wedlock a wrong to them.

Young Youths and Girls use their pleasure together in the presence of their Parents, who are not onely pleas'd therewith, but provoke them to it.

Yet among all this common and bestial licentiousness, they account it a great shame for their Daughter or Wives, to be too much addic'd to wanton unchastity, to hear them prate of it, or to divulge any evil Prank they have done: Moreover they think it redounds to their dishonour, that any should ask them how many Wives they have, or whether they be fair or ill-favor'd.

Here are found some impotent effeminate Men, call'd *Tfecats*, who seek for Boys, and fall in Love with them under pretence of being Women; and to that purpose



purpose name and Clothe themselves as Women, whom in all Cafes they avoid and shun, because they have from youth up made a vow, never to know any of that Sex.

Their manner of Burials hath great Ceremonies: for the next of Kin to the Deceased wash the Corps very clean, and adorn it with Gold Bracelets, Ear-rings and Chains, deckt with Beads and other Gayeties, and so bury in two or three of his finest Garments; but carry it wound up in a great Mat to the Grave. Persons of Quality have their Hair shaven off, and Women have a Quoif put on: but before that is done, all the Acquaintance, Friends, and Slaves of the Deceased come into the House of the Dead, lamenting round about the Corps, at whose Feet a Candle stands burning night and day. In the mean while the Drummers beat upon the Drums, and many Women and Maids Dance to the sound thereof a sober Dance; which done, they go to lament in the Funeral-house, and so fall to Dancing again, the Men by turns exercising themselves with their Weapons. Those that lament in the House of Mourning, exalt the Praise of the Deceased, declaring how much sorrow his departure brings, and speak of him as still alive: Lastly, having bewail'd the Corps till the Evening, Oxen are slain, and the Flesh when boyl'd or roasted, distributed among the Assembly. The next day in the Morning the Corps is laid into a strong Chest, made of two pieces of the Stock of a Tree hollow'd, close joyn'd, and therein carry'd to the Church-yard, by them call'd *Amoumonque*, where they set it in an artificial Vault, six Foot under ground, with a Basket of Rice, a Box of Tobacco, Earthen Dishes, some Comfects, Perfumes to burn, Clothes, and a Girdle; then being shut up, and a great Stone, twelve or fifteen Foot high, set before it, many Beasts are sacrificed, of which they leave one part for the Dead, one for the Devil, and one for God: The acquaintance after eight or fifteen days send by the Slaves Food to the Dead, and cause him to be saluted as if alive. They set up also round about the Grave upon Stakes, the Heads of the sacrificed Beasts, and the Children come thither from time

The manner of their Funerals.

time to sacrifice an Ox, and to ask counsel of the Dead about that they mean to undertake, with these words: *Thou who now art with God, give us Counsel in this, or the other Matter*, which they then name. If they be sick, or afflicted with distemper of Mind, then presently the next Friends to the Sick send an *Ombyasse*, or Priest, to seek the Spirit in the Church-yard, who goes thither in the Night, and makes a hole in the Vault where the Corps lie, and calls the Soul of the Father of the Sick, asking it, *Whether the Spirit hath nothing more for his Son or Daughter*. Furthermore, he holds a Cap over the hole, and presently shuts the Cap close to it, and runs point-blank to the House of the sick Person, who is sottish enough to say, *That he feels himself well, and hath gotten his Spirit again which he had lost in his Sickness*, appointing a Present to be given to the *Ombyasse*.

When any Person of Eminency happens to die far from his Countrey, then they cut his Head off, to bring it to his native Soyl, but bury the Carcase where he died. If he be slain in the Wars, they bury him in that place where kill'd, but upon the settling of Peace dig him up again, and lay him in the Vault with his Ancestors.

The solemnest and highest Oath which they take, is by the Souls of their Ancestors.

An abominable deed in forsaking their Children.

Among all the Inhumanities of these salvage People, the most horrible and abominable is, that the People of *Madagascar* do cruelly cast away their Children; so that Men have no cause at all to wonder, why this Island, so large and fertile, falls short in the account of populousity, because from the Birth those Innocents are condemn'd to lose the light of the Day, before they have scarce seen it, suffering it to perish by the sottish and damnable advice of their *Ombyasses*, or Priests, who counsel the Fathers to leave their Children, and cause them by a Slave to be carry'd far from the Town, and under some Hedge, or in the Woods, to be expos'd to the mercy of Wind and Weather, Dogs, wild Bears, and other devouring Beasts, where at last with much crying and lamenting, they famish for Hunger and Thirst, or are cruelly devour'd.

The cause why they do thus destroy their new-born Children is, that they believe them born in an unlucky Day, Moneth, or Hour, and the rather, when the *Ombyasse* sees, that the Configuration of the Childs Planets do not serve his purpose, then says that the Child will be a Murderer of his Father and Mother, and his Life unfortunate, and inclin'd to do all manner of evil, and therefore must be made away.

The unfortunate Moneths are especially *April*, which they call *Saffard*, and the Fastig Moneth, *Rama-hara*; but in every Moneth the eighth Day, nam'd *Affaronton*, and the last Quarter of the Moon, call'd *Alacossy*. *Wednesdays* and *Fridays* in every Week are ill Days, and the Hours which are govern'd by an evil *Vitang*, or Planet; so that these People account almost half the Year unlucky. Nevertheless, some among them have a little more pity and compassion towards their Children, and after they have so barbarously expos'd them, let their Slaves (their Maid-Servants) go instantly, and take it thence and Suckle it: however, they account it no more theirs, but appropriate to the Person that takes it up, or the Nurse. Others are satisfi'd by performing *Fa-lis* for their Children, that is, they sacrifice Beasts and Hens, and shut them half a day (as they say) to prevent the malign influence of the Constellation that reigns over them: for if they should let them live, and not perform this Ceremony,

Ceremony, they would another day be Robbers and Murderers of their Fathers, and addicted to all Mischief.

If a poor unmarried Woman-Slave have a Child, and her Master hath put her away, she will not stick to drown the Child in the River, or bury it alive in the Ground, or otherwise kill it, to rid her of the burthen, trouble, and care of bringing up. If a Woman, when she is great with Child, and is very sick, or has hard Labor, they impute the fault to the Child, and the Woman orders them to kill, or to bury it alive.

If the Daughter of a *Robandrian* hath had to do with a *Negro* before she be Married (as they all do, none excepted) she either causes an Abortion, or, if she be deliver'd, makes away the Child.

Nevertheless, there are some, though few, that do it not, but cause the Child to be carried afar off, and nursed by her own *Negresses*.

Lastly, If a Woman die in Labor, they bury the Child alive with the Mother, saying, *That it is better it should die than live, having no Mother left to bring it up*.

The Inhabitants, both *Whites* and *Blacks*, observe a peculiar and evil Custom in Eating, though their Victuals is dress'd very neatly and handsomly.

Their manner of Eating.

The People of the *Robandrians* eat with *Robandrians*; the *Lobavobits*, with *Lobavobits*; the *Ontfoa's*, with their own Tribe, and never intermixedly; in-somuch that no *Robandrian* Woman, married to an *Anakandrian*, will endure that her Husband should eat with her: But in *Mangabai*, the Slaves eat with their Masters.

They have their Meal-times commonly in the Morning, and in the Evening; but the *Zafferamini* make five or six Meals in a day.

Their usual Food is Rice, Beans, *Voanzowrouk*, or little Wheat, call'd also *Vo-enzon*, or *Mimes*, and *Voamitsa-Ofekeque*; *Ignames* of several sorts; Coleworts, which they call *Sanzes*, and *Varuattes*; Oxen, Sheep, Goats, Hens, Capons, Turkeys, by them styl'd *Alcanga*; Ducks, Pigs; but never any grown Hogs, except they Hunt them, and then they and their whole Family eat them: Many sorts of Sea and River Fish; *Menachil*, or Oyl of *Sesamos*, and Oyl of *Ovinax*: Several Fruits, as *Vontaka*, *Lamontes*, *Voazats*, *Voanattes*, *Lotfes*, *Sakol*, the Fruit *Sakre*, *Co*, Sugar-Canes, and *Bananoes*. They live also, in time of Scarcity or Famine, upon certain Roots which grow in the Water, and in the Woods, as Roots of *Ouirandre*, *Oumenpasso*, and *Ounironzes*. For Sauce to their Meat, they usually have Ginger, Garlick-Leaves, and White Pepper, though at the beginning they look'd upon it as Poyson. Their usual Drink is warm Water, or the Broath wherein they boyl their Meat. They make Wine of Honey; yet they drink it not, but in their *Missavatsi*, and chief Solemnities.

Food.

They speak but one Language through the whole Island; but very different in the Tone and Pronunciation; some giving them a short, and some a long Accent.

Language.

This Language hath much affinity with the Eastern, especially the *Arabick*; and great agreement with the *Greek*, as well in the manner of Expression, as in the connexing of Names and Compound-words. Every thing is call'd according to the Action, or manner of Operation by which it is effected: as, a broken Tree, or Stick, they call *Hazonfaulac*; a torn Cloth, *Sichinrota*; a broken Pot, *Vilanghavakqui*; broken Thred, *Foulomaitou*; and so many other things: which expresseth the copiousness of the Tongue.

In the manner of their speaking, there happens a change of some Consonant

nant Letters. The *V* is chang'd into a *B*, when the antecedent Word ends in a Consonant; as for Example, *Vobits* signifies *A Mountain*; but to say *Ambobits*, which signifies *In the Mountain*, the *V* must be chang'd into *B*: The Letter *F* they turn into *P*, thus: *Fasso* signifies *Sand*, or the *Shore*; but when the Word *An* comes before it, they must say *Anpasso*, that is, *In*, or *on the Sand*, or *Shore*; as also in many others: The Lords Prayer is thus; *Amproy Antsica izau hanoutang andangbitsi, angbarauan boffsabat, Vabouachauan hoavi aminay, fiteianau boefaizangh an tane toua andangbitsi; Maboumebanau anrou anion abinaibane antsica, aman banau Mang-bafaca, banay ota antsica; Tona-Zabai Mangbafaca hota anreo Monouany, amanbanau aca Mahatet Seanay abin fuet feutse ratsi, feha banau Metezaha banay tabin baratsian abi, Amin.*

The Letters which the *Ombiaffes* or Priests make use of, are the same with the *Arabick*, and eight and twenty in number, written from the right hand to the left; though the Pronunciation of some of them differ from those of the *Arabick*. These Letters, about two hundred years ago, were brought in among them by certain *Arabians*, who were sent into this Island by the *Caliph* of *Mecha*, and Landed in *Matatane*, where they Married the Native Women, and Instructed every one that would in the *Arabick* Tongue, and *Alchoran*, as they do at this day.

The Paper they write upon is yellow, and made of the middlemost Bark of the Tree *Avo*, almost in the same manner like that of *Europe*, but with trouble and preparation; that is, They boyl the Bark two days in a great Kettle, with very strong Lye of the Ashes of the Tree; afterwards, being tender and supple, they wash it in clear Water, and then in a Wooden Mortar beat it to Pap, which they lay together upon a Sieve, or Canvas, made of small thin Reeds put together, to drain; and afterwards upon a Leaf of *Balisier*, anointed with Oyl of *Menachil*, and laid to dry in the Sun: As soon as it is dry, they draw it through a thick Decoction of Rice, to prevent sinking of the Ink, and then again lay it to dry, pressing it flat and even.

Their Ink is made of the Decoction of the Wood *Arandrantes* (of which the *Grandees* build their Houses) and the Gum *Carabe* comes from it, which they let stand till the thinner and more subtle parts exhaled, it becomes thick again. This Ink proves very good and durable, though not so black as ours in *Europe*; but the addition of a little Copperas makes it a pure Black. It hath no need of Gum, the Wood of which being boyl'd hath enough of it self; and if it chance to be dry'd, they boyl it up with a little Water, and it becomes as good as at first.

Their Writing-Pens are made of *Bamboes* Reeds, which they call *Voulou*; of which, cutting off a Piece the length of ones Hand, they shape a Pen as we do, fit and convenient to write with.

The Natives of *Madagascar* number or reckon like the *Europeans*, from one to Ten; and to Ten they add One, Two, and so the following Numbers to Twenty, in this manner: *Iffa*, or *Irache*, is One; *Roe*, Two; *Telon*, Three; *Ef-fats*, Four; *Luni*, Five; *Enem*, Six; *Fiton*, Seven; *Valou*, Eight; *Sini*, Nine; *Foulo*, Ten; *Irach-foulo-ambi*, or *Irache amainfoulo*, Eleven; *Roe foulo pambi*, Twelve; *Roe poulo*, Twenty; *Telon ambi*, Thirty; *Effats poulo*, Forty; *Zatou*, An hundred; *Armon*, A thousand; *Alen*, An hundred thousand. Indeed the *Blacks* of the Mountains, or on that side of the Countrey of *Machicore*, where nothing is Planted nor Sow'n, know not how to keep any Account.

They use also divers Weights, but none heavier than a Quarter of an Ounce, for

Paper made.

Ink made.

Writing-Pens.

Arithmetick.

Weight.



for the Ounces, half, and whole Pound they use not. With these they weigh only Gold and Silver. A Quarter of an Ounce they call *Sompi*; a Half-ounce, *Vari*; a Grain, *Sacare*; a Half-grain, *Nanqui*; six Grains, *Nanque*.

Their Measures are several; viz. Rice-measure, with them call'd *Trouba-bonache*, which is said to be the Kings Bushel; *Moucha*, or *Monca*, a Measure of six Pints of cleaned Rice; *Voule*, Half a Pint; *Zatou* is an hundred *Voules*, and therewith they mete unbeaten Rice.

The Measure for Clothing, Cords, and other things to be estimated by Length, they name *Refé*, and contains a Fathom; but Ells, Feet, or Inches they have no knowledge of.

They set forth Lands, not by Rods, Perches, and Acres; but by the quantity of Rice that may be Sow'n upon it.

The Trade of these Islanders one among another consists in exchanging Wares for Wares; for Money, or Coyn of Gold and Silver, they have none; and if they get any of Foreign People, they melt it, and make thereof Bracelets and Armlets: But especially they use Glass Beads, and other Commodities which the *French* bring to them, in stead of Money, to buy Oxen, Cotton, Silk Clothes, Iron *Assagays*, or Lances, Bills, Knives, and other Necessaries. Those that have need of Cotton, bring to the Places where it is to be had, Rice, or Beasts; and they that have need of Beasts, or of Rice, come with Cotton to the Places where Rice and Beasts are plenty, to barter one for the other. They exchange also Gold and Silver, for Copper and Iron: But this onely among themselves; for with Foreigners they neither do, nor care to deal: So that hitherto in that Countrey there hath little Merchandise of consequence been discover'd, although there grows indubitably Sapphyres, Rubies, Smaragdines, Cornelians, and other Precious Stones, as appears by the Trials which the *French* have made of them, and sent into *Europe*.

The most desired Merchandises, and by the Islanders best liked, are red Beads of all Sorts, Sizes, and Colours, pierc'd with Holes, that they may be strung into

Measure.

Merchandise.

into Bracelets; large and yellow Brass Wyre, and several other small Wares; as yellow little Brass Chains, Scissors, Knives, Bills, Hatchets, Hammers, Nails, Padlocks, and several other Trinkets, which with great Profit are exchanged and traded for against their Island Commodities.

Placcourt, in his Description of Madagascar, judgeth this Island to be of great concernment for the advancing and settling of Trade on the Coast of Ethiopia, the Red Sea, the Persian Gulf, and other Places of the East Indies; and might bring great Advantage and Profit, by Wood for building of Ships, that might be carried from thence to all the aforesaid Places, to exchange for other Commodities: He adds moreover, That this Island may serve for a Ladder or Step, as may be said, whereby to climb to the Trade and Voyages of the East Indies.

Riches.

All their Wealth consists in the fore said Goods, as also in Axes, Knives, Bills, sharp Iron and Steel Spades, Clothes, Oxen, Fields to plant Rice and Ignames in, and abundance of Slaves. The Zafferamini possess the most Gold, which they keep as much hidden as they can from the French.

No Eminent Person upon the whole Island is without some Gold of his Ancestors, which no way assimilates our European Gold, but is much paler, and almost as soon melted as Lead; they dig it out of the Ground in several Places. They have some Gold in Mangabai; but it lieth buried in their Church-yards, and they dare not bring it to light from thence, alledging, They are unworthy of it.

Most esteem the reddest Silver higher than the finest; but the People of Anossi can well tell how to distinguish it: yet their Goldsmiths would not know how to work European Gold, because they say it is too difficult to melt. That of ours they call *Voulamena Voutroua*; but their own, *Abetflana*, and *Litcharongha*, or *Voulamena Madecasse*.

The manner of their Wars.

In Military Affairs these People know nothing; but in such Cases, by sudden Attempts coming upon their Enemies unawares, and by surprise; assembling privately, and marching by secret and unfrequented ways in the Woods. When they come to the Enemies Quarters, they make their Assault with a hideous and horrible Cry; and being enter'd, kill all that come next to hand, not sparing Infants at their Mothers Breasts; exercising this Cruelty with purpose to extirpate the whole Generation of their Enemies, for fear that the Successors, sooner or later, if they left them alive, might take Revenge.

They often send Spies into their Enemies Quarters, to know his Condition, and where the chiefest Town is, and most Cattel; and therefore at such time they all drive them into the Mountain, to which access is difficult. They send out sometimes Parties, twenty, thirty, or forty of a Company, to plunder small Villages, and lay the subdu'd Towns in Ashes: These Parties they style *Tafichemanthy*, that is, *A secret Army*.

These come usually provided with *Auli* and *Mouffanes*, that is, with Sorcery, and written *Arabick* Letters, with firm belief, That these Letters will do their Enemies much annoyance, viz. take away their courage, cause them to die by Sickness, and at least be the chiefest cause of their destruction; whereas, to them, on the other side, it gives Courage, and brings all Success.

Arms.

Their Arms are various, according to the several Countreys. In the Territory of *Androbeizaba*, they use a great *Assagay*, arm'd at the end with a broad and long sharp Iron Head, and carry besides ten or fifteen *Fiteracks*, or small Casting-Darts, as also a great Javelin, call'd *Renefeso*, that is, *The Mother of Assagays*.

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In *Manghafia* they use a round Shield, and great *Canbahi*, or Javelin: So do they also in *Ampatre*, *Mabafalle*, *Machicore*, and *Androbeizaba*; but the Countreys of *Anachimoussi*, *Eringdranea*, and *Vobits-anghombe*, afford the best-arm'd and most undaunted Soldiers.

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While the Men stay in the Wars, the Women cease not night and day to Dance, and neither sleep nor eat in their Huts; nor, be they never so addicted to Venereal sports, will they at that time have to do with any other Man, believing if they should, their Husbands would either be slain or wounded in the War.

When any great Man finds his Power too weak to follow the War any longer, he sends one to the Enemy with some Presents to desire Peace, and to appoint a Day for a Treaty, upon the concluding whereof, they meet one another on the Shore of a River, each with all his People and Soldiers, standing as ready for a Battel; where each of them kill a Heifer, and reciprocally send a piece of Silver to eat, making deep Asseverations, and high Oaths, that if they purpose any longer to continue the Wars, to rob one another of their Cattel, or make use of Sorcery or Poysoning to damnify each others Countrey, then that the Silver given each of them at present may cause them to burst; that God may withdraw his hand from them; that they may be brought to destruction by their Enemies, and their Generations and Posterity come to an end. But if one of them be overcome, so that he can no longer maintain the War, then he must submit, and after sending one of his People for safe Conduct, go himself in Person thither; and then the Vanquisher gives the Vanquished the Liver to eat, for a Confirmation that he will remain faithful to him: Whereas yet oftentimes these Oathes are very sleightly accounted, the better afterwards to betray one another; wherefore they also, notwithstanding their Oath, stand upon their Guard.

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<i>Alacossi,</i>		<i>Sagittary.</i>	<i>Alizozo,</i>		<i>Gemini.</i>
In the Summer,			In Winter,		
<i>Alizadi,</i>	} that is,	<i>Capricorn.</i>	<i>Afarata,</i>	} that is,	<i>Cancer.</i>
<i>Adalow,</i>		<i>Aquarius.</i>	<i>Alaafade,</i>		<i>Leo.</i>
<i>Alohotfi,</i>		<i>Pisces.</i>	<i>Asomboulo,</i>		<i>Virgo.</i>

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In the Summer,			In Winter,		
<i>Alizadi,</i>	} that is,	<i>Capricorn.</i>	<i>Asarata,</i>	} that is,	<i>Cancer.</i>
<i>Adalon,</i>		<i>Aquarius.</i>	<i>Alasfade,</i>		<i>Leo.</i>
<i>Alhotfi,</i>		<i>Pisces.</i>	<i>Asomboulo,</i>		<i>Virgo.</i>

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The Year they divide into twelve Months, thus denominated :

<i>Vatrevate,</i>	} that is,	<i>March.</i>	<i>Hiabia,</i>	} that is,	<i>September.</i>
<i>Saffard,</i>		<i>April.</i>	<i>Sakamassch,</i>		<i>October.</i>
<i>Atsifi, or a Soutri,</i>		<i>May.</i>	<i>Sakave,</i>		<i>November.</i>
<i>Valascira,</i>		<i>June.</i>	<i>Voulambitou,</i>		<i>December.</i>
<i>Foffa,</i>		<i>July.</i>	<i>Afaramangbits,</i>		<i>January.</i>
<i>Maka,</i>		<i>August.</i>	<i>Afarabe,</i>		<i>February.</i>

The New Year beginneth with them at the New Moon in *March*; but they have a Reckoning by Fasting-time, as also by the Days of the Week, beginning with *Friday*.

The Religion both of *Whites* and *Blacks* consists only in Superstition, without the use of Churches or Prayers; yet they observe Circumcision.

They know and believe indeed, That there is a God, who hath made Heaven and Earth, and all Creatures, and innumerable Angels; but reverence or worship him not: They live according to the Law of Nature, without fearing him; but make indeed Confession of their Sins, especially decrepit old Men, upon their Death-Beds. They believe also, That there is a Devil, whom they greatly fear, and call *Taiwaddey*: That God is all Good, and doth no Evil: That he gives Life to Men, and all Creatures, and bereaves them of it again at his pleasure: That the Devil is the Author of all Evil and Mischief: That he sends all Sickneses and Mishaps into the World; causeth all Quarrels, Thefts, and Murthers; and is the Original of Evil: Therefore they Sacrifice unto him, to appease him; they pray first to him, and name the Devil, before God: But they Pray also to a Third Power, under the Name of *Dian Manang*, that is, God, or Lord of *Riches*, which they acknowledge to be *Gold*; which when they see, or have in their Hand, with great Devotion they hold over their Heads, and kiss it. They believe there are innumerable Angels and Ministers of God, which do move the Heavens, the Starry Firmament, and Planets; and govern the Air, Rain, Wind, Water, and Earth; guard Mens Lives and Habitations, and defend them from all Mischances in all their Enterprises, either on Water or Land, and in their Houses.

They make the Spirits or Devils, as well good as bad, Seven-fold: The first are the foremention'd Angels, call'd in their Language *Malaingbka*, which are good Angels, and never do any Evil; every one with them is known by a particular Name, as *Ramichail*, *Ragi-bourail*, *Ranail*, *Rafil*, &c. that is, *Michael*, *Gabriel*, &c.

The Spirits of the second Order, call'd *Couconlampon*, they say are beneath the Host of Angels, and invisible to Men; but nevertheless, Corporeal; That they dwell in solitary places, and make themselves known to all those to whom they would shew any particular Friendship; That there are Male and Female among them, and they marry one among another, beget Children, die after a long time, and as Men, expect after this Life Salvation or Damnation, according as they have lived well or ill; That they eat without distinction all sorts of Animate or Inanimate Creatures, without suspicion of any of them being hurtful to their Bodily Wellfare; That they are subject to no Sicknes, as void for the most part of any Accidents; yet they die, and their Lives are restrain'd within certain Limits of Time.

The fifth Rank or Order of Angels are call'd *Angats*, which signifies

a kind of Separation; or indeed the same with our Ghosts.

The sixth are call'd *Saccara*, and no other than the Devils or Evil-Spirits, which use to Possess and afflict Men, Women, and Children: They see them come like Fiery-Dragons, which Possess them eight, nay, fifteen days; when they are Possess'd by them, they give them an *Assagay* or Lance in their hands, with which they continually go about Singing and Dancing, with strange contortions of their bodies. Men and Women of the Town flock round about the Possess'd Man or Woman, who also Dance and imitate those Postures by the beat of the Drum.

The seventh sort of Spirits are call'd *Biles*, being, as they say, an infinite number, but all under a Supream, who is the broacher of all evil; so that he seems to be *Lucifer*, or the Devil.

They believe, That God after the Creation of Heaven, Earth, and all Creatures, Created *Adam* of Earth, and plac'd him in Paradise, which they imagine to be in the Moon, or in the Sun; and after his settling there, forbade him either to eat or drink, because he had no need to do so; though they say there were four Rivers, one of Milk, one of Wine, one of Honey, and one of Oil; besides all sorts of Fruits in abundance. But the Devil (thus they relate the manner of the Fall) with subtilty and treachery, went to *Adam*, and said, *Why eat ye not of all these good Fruits? Why do you not drink of that good Wine, and Milk, and taste this delicious Honey and Oil? Whereupon Adam answer'd, That God had forbidden him, which he durst not disobey.*

The Devil thus driven away, staid about two hours; then came again to *Adam*, and said to him, *That he came from God, to give him leave to eat of all that he had a mind to.* *Adam* thus tempted to taste thereof, eat, and satisf'd himself to the full; but after the digestion of the Food, he had a provocation and desire to ease himself, which of necessity he must do in Paradise; whereupon, instantly the Devil went, and complain'd to God against *Adam's* bewraying of his *Eden*; so that God for that cause drove him out of Paradise, and sent him into the Countrey, where he gat a swelling in the Calf of his Leg, which continu'd six Moneths; and when the swelling brake, there came forth a young Maid, whereupon he sent the Angel *Gabriel* to God, to ask what he should do with that Maid; and the Angel return'd answer, *That he should bring her up, and when she came to years of maturity, should Marry her*; which he did, and nam'd her *Rabouna*, that is, *Eve*.

After the current of some time, she lay In of two Sons, which being grown to a man-like stature, the Devil who hath a thousand Tricks, betray'd them in this manner; He gave them an *Assagay* or Javelin in their hands, arm'd with Iron at both ends, and rais'd a quarrel betwixt them two, so that they both took hold of the *Assagays*, and each took one end to pull it out of the others hands; but the Irons not fast Rivetted, by hard pulling came off, where each of them now having one, they stuck one another in the Belly, and both died of their Wounds. These two Brothers were *Cain* and *Abel*.

They add moreover, That *Adam* had many Children, which multiply'd exceedingly; but because Men were evil, and would no more know God, he sent a Flood or Deluge upon the Earth; having before commanded *Noah* to build a great Ship, to save himself, with all his Friends and Family, Women and Children, and many Beasts, a Male and Female of every sort; then God overwhelm'd presently the whole face of the Earth, and all the remainder of Beasts, except four Mountains, that is to say, the Mountain *Zaballicaf*, in the North; *Zabal.*

Zaballcatoure, in the South; Zaballiraf, in the West; and Zaballibazani, in the East: whereupon, nevertheless none could preserve their lives.

After the ending of the Floud, Noah came out of his Ship, went to dwell at Jerusalem, and came from thence to Mecha.

God (say they) gave four sorts of Writings to Noah, who embraced the Law; The first call'd Alifurcan, or Alcaron, was for Noah: The second Sorathi, for Moses: The third Zonboura, for David: And the fourth Alindzini, for Christ, whom they call Rahitfa. They say also, That Jesus Christ was sent by God into the world, without being begotten by any Man, but Born by the Virgin Mary; which brought him forth without pain, and remain'd a Virgin, calling her Ramariamia: That Christ was a Man, and God: That he was Crucifi'd by the Jews; but that God did not permit that he should die, but would have the Body of a Malefactor found in his place. They observe the Saturday like the Jews, and not the Friday like the Mahumetans. If they would take in hand a Journey or matter of consequence, they take council of their Squilles, that is, of Geomancy or Black-Art, or rather of *Auli*, which they carry about with them in small Boxes. They offer great Sacrifices of Beasts, call'd *Mitaba*, at the entrance upon new Built Houses; at the Harvest of their Fruits of the Field; their Wives being with Child; at the lusty growing of their Plants; the Burial of their Dead, and Marriage: Fast-Days, by them call'd *Ramabana*, or *Misafauthe*, and by the Turks, *Ramedan*, which they observe with great Ceremony, but not in any set Moneths, but now in one, and then in another, according to the position and order of the year.

Circumcision,

They Circumcise their Children with great Formality commonly in May, when it is *Fridays* Year, for by the days of the Week they reckon their Years; especially the People of *Anoffy* and *Matatane*; for all the other Circumcise at all times: To the performance whereof come all the Friends in Confanguinity and Alliance of the Child to the Circumcision into the Town, to which the Parents bring Wine, and present an Ox or Heifer for every Infant; but poor people less.

The Men play and exercise with *Affagays* or Lances, among which the Drums, whom they stile *Ompivango*, beat the *Azontake* or Drums, made of a hollowed Trunk of a Tree, cover'd over with two Skins; the one of an Ox, and the other of a Goat, upon which they Tabor at one end with a Stick, and at the other with their Hand; the Female Relations Dance round about those who exercise with *Affagays*, and use divers Gestures and strange Postures; These Pranks finish'd, all the young Company Dance and Sing again; then the Master of the Town (who must celebrate the Circumcision) beginning to drink of the Wine of Honey or Meath, follow to guzzle as much as possible, for they that Drunk most, are the greatest honor to the Assembly. In the Evening, Oxen are kill'd to eat in the day, sometimes to the number of two hundred. The next Morning (the Feast-day) every one remains quiet; but the Fathers and Mothers sometime make their Children ready in the mean time, and the Mothers sleep that night with their Children, in the *Lapa*, that is, the Church, being a place erected a Moneth before, with divers Ceremonies, by the Fathers and Uncles of the Children, to be Circumcised. No Father may approach the Mother that night, nor know any woman; and no Woman, Maid, or Man, who have used incontinency, must dare to joyne himself in person at the Circumcision, for they are possess'd with this Superstitious Opinion, that then the blood of the Fore-skin of the Child will not stench, but the Child die: Neither may any person present wear any red thing on his body at that time, or if they do, it must be very close from sight.

Early,



Early, at break of Day, Men, Women, Maids, and all others, Bathe themselves, and beating their Drums at Sun-rise, chop up some short Prayers, and the Circumciser himself utters aloud, *Salama, Zabanbare Zabomissabots Anauhanau, Nambouatitangho, amini Tombuc, Zabomitoulou bouzonhamianau, &c.* Which is, *Be thou Magnified, O my God; I draw near with my Prayers to thee, thou hast Created our Hands and our Feet; I beseech thee forgiveness of our Sins; I kneel down before thee; I do Circumcise these Children this day, &c.*

Afterwards they bring the Children into the *Lapa*, adorn'd and dress'd with Corals and Bracelets, Precious Stones, and other Ornaments about their Necks: Here they stay till the tenth hour of the Morning, with an empty body, which they can discern by the shadow of a Man in the Sun, standing straight upright; for they measure the shadow with their Feet, which they call *Liba*, or *Pas*, which being nine of their own Feet length, is the time of the Circumcision. Then the Drums beat, and the Circumciser puts on his Garments, and binds a Fillet of great strong white Cotton-Yarn to his left Arm, to scour his Knife. At last, every Father takes his Child in his Arms, and going a Procession through the *Lapa*, passing in at the Western Door, and out again at the Eastern, ten by ten, one after another twice: After some short pause, they begin two other for the Oxen which are for the Sacrifice; and with the left hand of the Child touch their right Horn, as they lie upon the ground, with their Feet ty'd together: Then all the people are bid to clear the place, and a large Ring made; whereupon the Circumciser appears with his Knife, to cut off the Fore-skin of every Child, which the Uncle of the Child receives, and lays into the white and yealk of a Hens-Egg which he holds in his hand; but a *Rhoandrian* or *Anakandrian* kills the Cattel, and cuts for every Child a Hens throat, and lets the Blood drop upon every Wound; and another puts upon it the Juyce of a certain Herb call'd *Hota*, a kind of Clover-Leaf. If the Child be a Slave, and hath no Uncle, then the Fore-skin is thrown upon the ground; This day they keep so holy, that no Sport is made, nor none then drink beyond the measure of hilarity.

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The Priests call'd by them *Ombayasses*, and by the *Moors*, *Marabauts*, are of two sorts, that is, *Ombayasses Ompantorats*, and *Ombayasses Ompitiquili*; the *Ompantorats* are Scribes, who can write *Arabic* very Expertly, they have many Books, where in are some pieces of the *Alcoran*: most of them understand the *Arabian* Tongue; which they teach, together with Writing.

Several Offices are conferr'd upon the *Ombayasses Ompantorats*, which very much agree with the Church Offices among Christians, as *Maké*, *Ombayasse*, *Tibon*, *Mouladzé*, *Faguhi*, *Catibon*, *Loulamabé*, *Sababa*, *Tatfiman*. *Maké* is a Clerke, which onely teacheth to Write: *Ombayasse*, a Master of Arts: *Tibon*, an under Deacon: *Mouladzé*, a Deacon: *Faguhi*, a Priest: *Catibon*, a Bishop: *Loulamabé*, an Arch-Bishop: *Sababa*, a Pope.

These People cure the Sick, make *Haridzi*, or *Tatfiman*, or *Massasser* Robes, which are certain Charms or Spells, written with *Arabic* Letters, which they sell to the Grandees and Rich men, with promise that they shall be freed from a thousand Mischiefs, Sickneses, Thunder, Fire, Enemies, yea from Death it self, though they know not how to preserve themselves from it.

These Cheaters make great gain of those Letters, receiving for them Beasts, Gold, Silver, Clothes, and all Conveniencies. The people stand in great fear of these *Ombayasses*, and hold them for Sorcerers and Witches, as also the Grandees of the Countrey, make use of them against the *French*, but without any effect; alledging, that their Sorcery can do nothing upon them, because they eat Swines-Flesh, and are of another Religion. It chanc'd, that these *Ombayasses* close under the Fort of the *French* (to drive them away) had brought Baskets full of Papers written with *Arabic* Letters, Eggs laid upon a Friday, fill'd over with Characters, and *Arabic* Writing, Earthen Pots never yet set upon the Fire, written upon within and without, Biers to carry the Dead, written upon, *Ca-noos*, Girdles, Scissers, Pinsers of Iron to pluck the Hairs out: In brief, nothing was omitted that they thought expedient for the Work, yet without any other effect, than the Pastime of the *French* at their ridiculous Vanity.

These *Ombayasses Ompantorats*, are the usual Physitians who visit the Sick, and give them Medicines, being Decoctions of Herbs and Roots. They also Cure Wounds, and write Charms with *Arabic* Characters, which moisten'd with Water, they hang about the Necks and Middles of the Sick, to expel all Sickneses and evil Influences. They make likewise Geomantick Images, to find out the time of the Disease, and to discover the Remedies fit for the Malady. If the Sick recover not as they expect, they acquaint him that he wants somewhat, and so set upon the Work anew, either till he die, or grow well of himself.

The *Ombayasses*, in the mean time, get both from the Patient and his Friends all they require, as Gold, Silver, Corral, Cows, Clothes, Girdles, and other things.

The *Ombayasses Ompantorats*, among the People of *Matatane* keep publick Schools to teach Children.

The *Ompitiquili* are commonly *Negro's* and *Anakandrians*, which undertake the practice of Geomancy, or Soothsaying, in the Countrey Language call'd *Squili*, and do such like Feats, as in *Europe* the Books of Geomancy express; onely they erect their Schemes or Work upon a Plank, strew'd over with Sand, whereupon they make Figures with their finger, setting down the Day, Hour, Moneth, Planer, and Signs that have Dominion over the Hour, according to which they Presage.

Strange things are attempted in this Art; yet they seldom hit upon the truth, but

but rather judge blindly by guesses; nevertheless they are esteem'd by all.

There is another sort of *Ombayasses* among the *Negro's*, which the Sick also send to, yet can neither Write nor Read, but make onely Geomantick Figures, and use Crystals, Topazes, Eagle-Stones, Amethyts, and others, which they call by the general name of *Filaba*; making the people believe, God sends them these Stones by the Thunder, to work Cures by; which perswasion hath taken so deep root in the hearts of the Islanders, that they cannot be drawn to believe the contrary.

They have great glistering Crystals, but foul and cloudy, which they say are *Terachs*, that is, having others within: when they make Figures, they have one of these Stones in the corner of their Tables, saying, That it hath power to bring activity into their fingers.

Vincent le Blank, and *Casper de Saint Bernardino*, set down six Kingdoms in this Island, which Kings continually wage War one against the other: But *Marcus Paulus Venetus* affirms, That in his time it was govern'd by four *Cheques*; but at this day every Territory hath a peculiar Lord or *Dian*, who usually sets over every Town under his Jurisdiction a particular *Philoubei*, that is, Bailiff of the Town.

In the whole there is not a foot breadth of Land but belongs to some Lord or other, so that it is an error and mistake to say, that every one may make use of as much Land as he will.

There are not found in this whole Island any written Laws, but all is done according to the Law of Nature, being three-fold; *Masindili*, or the Princes Law; *Masinpab*, the natural Law of particular people, which is no other than their own way; and *Masintane*, the Law or Custom of the Countrey.

The Princes Law, or *Masindili* is a compound word of *Masin*, that signifies Law or Custom; and *Hadili* that signifies Command, being nothing else but arbitrary Will, grounded nevertheless upon Reason, consisting in the doing every one Right, to determine differences; such as have done others wrong, to punish them in their Estates or Goods. A Thief must recompence his theft fourfold, if he have wherewithal, if not, he must pay for it with his life, or be his Slave which he stole the Goods from.

The Natural Law, or *Masinpab*, concerns every ones particular method in Working, Speaking, Merchandize, Gesture, and manner of Life.

Masintane, is the settled Custom of the Countrey, not onely there, but in more civilized Places, held for a firm Law in all Cases. This here extends to the way of Planting necessary Provisions, Building of Towns, Wars, publick Rejoycings, Dancings, Exercises of Arms, and many other matters.

The Antiquity of this *Masintane* hath so prevail'd, that the Law of the Prince stands upon no other foundation, so that it cannot be alter'd; nor indeed will they alter it for any cause whatsoever: That which they have receiv'd from hand to hand, by Tradition from their Fore-fathers, they esteem more than any thing else that can be taught them: As for instance, in the manner of Tilling their Ground, if any should tell them, that the Earth must be digg'd deep, or stir'd and broken with a Plough, they would not hearken thereto, but instantly reply, Their Ancestors us'd no such Custom.

The Person that is hurt or wrong'd may do himself right, without bringing the Offender before his Lord; for they make no more of killing a Thief, than they do about a venomous Serpent, or other Vermin.

Perjur'd Persons and breakers of their Oath, are punish'd with heavy Penalties, and the Women sometime kill'd by their Husbands for it.

When a Marry'd Woman departs from her Husband, and hath a Child by another man, that Child must belong to the Marry'd Husband, till the Woman (without consent) Marrieth another; to which nevertheless he will not agree, till his *Tacq*, that is, the Brides Portion which he paid to the Womans Father at his Marriage, be restor'd to him again.

These arise also continual quarrels and differences among particular people upon Trifles; as either about the Cattel, which run into one or others *Torraks*, and spoil or eat up their Rice, or Slander and wrong; or if one *Neger* steps over another lying on the Ground, or treads upon his Legs without speaking, Jostles against another unawares; for all which he is liable to be punish'd by the Judge.

The Island of Saint Mary, otherwise called Nosfi Hibrahim.

THe Isle of *St. Mary*, commonly call'd *Nosfi Hibrahim*, that is, *Abraham's Isle*, lieth from the sixteenth to the seventeenth degree South-Latitude, opposite to the River *Manangare*, and stands the nearest from *Madagascar*, two small Miles, and at the farthest four; containing in length from South to North, about eleven; and in breadth, from East to West, full two Miles.

To the South of this Island, lieth another small one, in the shape of a Triangle, separated by a Channel of thirty yards broad, and two foot deep in some places, and in others deeper. This Island hath curious Meadows with Grass, where the Cattel of *St. Maries* Isle go to Pasture.

The Island of *St. Mary* stands encompass'd with Rocks, over which, at the time of High-Water the *Canoes* go, but at Low-Tide they are dangerous, within a foot, or half a foot of the Surface. On the Shore are found Rocks of white Corral, which the *Negro's* seek, and sell to the *French*.

The whole is cut thorow by small Rivers and Springs, by which means, together with its natural fatness, the Ground proves infinitely fertile, and all over Sown with Rice, whereof sometimes they gather two Crops in a year; there are also large Sugar-Canes, Pease, *Bananoes*, *Ananassen*; and better to Bake than in any place of *Madagascar*.

The Air is very moist, so that scarce one day in the year passeth without Rain, and sometimes it Showres six days together without ceasing.

The Cattel are very large and fat, feeding at pleasure.

On the Easterly Shore much Ambergreece hath been found, of which the *Negro's* make Burnt-Offerings on the *A Mounouques*, or Burying-places of their Fore-fathers. Besides, several sorts of Gums which they use for sweet Scents; and likewise *Taccamabacca* in great abundance. There grows a Tree, by the Natives call'd *Thionti*, and its Fruit *Voathions*, which is no sooner fallen from the same, but it Roots in the Earth and makes such a close Thicket, that it is impossible to go thorow it.

There

There are about ten or twelve Villages Inhabited since the *French* have had their abode there; so that the Governor of *Antongil*, which used formerly to War against this Island continually, dare not come thither for fear of the *French*: The whole contains about six hundred Inhabitants, which call themselves *Zaffe-Hibrahim*, that is, *Children of Abraham*. The Chief Commander hath to name *Raignasse*, or *Raniassa*, Son of *Ratsiminon*, that is, *Head*, because onely acknowledged by them as Head of the Stock of *Abraham*, in this Island and *Madagascar*.

The *Islanders* maintain themselves by Planting of Rice, *Ignames*, *Bananoes*, Sugar-Canes, Pease, and Beans, and Fishing for *Houzzites*, a sort of Fish, which they carry to sell at *St. Lawrence*; paying to the Governor the fifth part for Tribute, which also they do of Rice, and other Plants.

These *Islanders* will enter into no League with the Christians, yet Trade with them, because it seems they have retain'd somewhat of the Ancient Judaism.

The Island of Maskareigne, otherwise called BOURBON.

THe Island of *Maskareigne*, or *Maskarenhas*, so call'd from the first Discoverer, a Portuguese, out of the Family of *Maskarenhas*, by some call'd *Apollime*, but by the *French* from the houses of Bourbon, *Isle de Bourbon*; who in the Year Fifteen hundred sixty nine, by *Flakour* then Commander of the Island of *Madagascar*, for the *French East-India Company*, took possession of it for them.

It lieth to the East of *Madagascar*, in one and twenty degrees and a half South-Latitude; being fifteen Leagues long and ten broad, and full eight days Journey in circumference.

There is not one convenient Haven, by reason of the Rocks on the Shore, which makes the coming of Ships to this Island oftentimes dangerous; but there are several Roads, the best of which lieth West, and North-East; the next is on the Northside, and another on the Southside, surrounded with Rocks, with an entrance scarce wide enough for one Ship to come in at; near which the *French* have built a Chappel for *St. Paul*.

At the Southside of this Island stands a Mountain which continually Burns, and Vomits out Fire; as another on the Island *Del Fuaga*, one of the *Cape de Verd* Islands, and the Mountain *Hekla* in *Iceland*; from the South to the Eastside lieth a Tract of Land of twenty Miles, quite burnt up by the sultry heat of the Air; however, this Countrey doth seem to have been very good formerly.

The Burning begins from the South-Point, and takes its course aloft over the Mountains: As you travel cross thorow the Countrey, from the South to the West, you may find a small Tract of Land of about six Miles, wherein is a Lake, whence issues a small River, which runs through all the Countrey.

The Air, though very hot, hath the repute of being healthful, as receiving frequent cooleness from the fresh Breezes arising out of the Mountains. It hath several Rivulets, Brooks, and Springs, which along the Cliffs, and

the gaping of the Mountains, pour their Water from one quarter into the other.

The Rivers by the French discover'd on the Coast, and flowing into the Sea, are, the grand River *Du Galet*, the *East-River*, *Stone-Cliffe River*, and the River of *St. John*, *St. Steven*, and *St. Giles*: It lieth totally desolate, notwithstanding the French have sometimes endeavor'd to have Planted it with some Colonies of People.

This Island boasts an exceeding fertility both of Plants and Beasts: for first, there grows Tobacco as good as any Countrey can afford, abundance of Aloes, *Cubebs*, white-tail Pepper, Ebony, and other Wood, serviceable to build Houses and Ships, Trees which afford well-scented Gums, *Benzoin*, and others, besides many *Palmito's* and other Fruit-Trees.

They cannot complain for want either of Fish or Flesh, the Rivers plentifully affording the one, and the Land the other, viz. wild Swine, very great Sea and Land-Turtles, wild Pigeons and Drones, the fairest Paraketo's in the world, and many other sorts of Fowl: The Sea-shores are full of Goats, which are delicate Meat; yet the Flesh of the wild Swine exceeds all the other for daintiness and wholesomeness, according to the relation of those French of *Madagascar*, which were by the Governor banish'd three years into this Island, where they preserv'd themselves, onely by this Flesh, without either Bisket or Rice, or tasting any other tame or wild Beast, or Fowl. During their three years continuance there, they averred, that they perceived not the least spice of either Ague or Fever, neither had pain in the Head or Teeth, notwithstanding they went continually naked, bare-footed, and nothing on their Heads; yea, some of them coming sick thither, immediately recover'd health.

In the Year Sixteen hundred fifty four, a French-man call'd *Antonis Thauréau*, went with leave of the French Governor of *Madagascar*, with seven other of his own Nation, and six Blacks, to settle themselves in this Island: After a Journey of twelve days arriving there, they seated themselves at the side of a certain Lake, which mixes its Water with the Sea, at a place where a great Bay lieth, a convenient Road for ships, in the West-North-West part of the Island.

They took along with them from *Madagascar* five Cows, with one Calf, and one Steer, which mixed themselves with five and thirty other very fine and fat Steers, which were come of those that had been put on Shore five years before. They immediately built Huts for their abode, and busied themselves in making of Gardens, and Planting of Tobacco, Melons, and all sorts of Cod-Fruits: but when the Tobacco was almost ripe, the same, with their Huts, was ruin'd by a Heurricane; so that they were necessitated to Build and Plant anew. In the mean time while the Season of Planting came on again, being in *October*, *November*, and *December*, (for their Harvest is in *April*) the aforesaid *Thauréau*, with some of the other, concluded to take a Journey round about the Island to discover the same exactly, and to take notice of the Countrey; but they found almost nothing but Plants of Aloes: after two days Journey they came to the Sea-coast, which runs from the Point in the North, to the other in the South, five Miles long, convenient for Habitation, and very delightful and pleasant Meadows, water'd by seven very fine Rivers, which take their original out of a great Lake, surrounded with Mountains, where the Standard with the Arms of France were set up, by the command of *Flaccourt*.

After a stay of two years and eight moneths, without receiving any relief from *Madagascar*, and seeing no other opportunity to get from thence, they be-

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took themselves to an English Vessel, which put in there in the Year Sixteen hundred fifty eight, and in the Moneth of May, together with their six Blacks, came to the English Fort of *Madrepartan*, on the Coast of *Cormandel*, or *Narsinge*, a Mile from the City *St. Thomas* the Apostle of India, where they arrived on the twelfth day of the following Moneth, with a great deal of Aloes, Tobacco, and *Benzoin*, in hopes to dispose of those Commodities there; but arriving, they found the contrary, and that one Roll of Tobacco was enough for the whole Coast to make Snuff of, by reason of the little use of it: And likewise the Aloes prov'd a Drug, because it grew there also.

The Island of St. Apollonie.

The Island of *St. Apollonie*, which *Francois Caucha* seems to take for that of *Mauritius*, some Chards place forty Miles Eastward of *Mascarsigne*; but *Flaccourt* in his Description of *Madagascar*, makes it a distinct thing.

The Island of Mauritius, or Cerne.

The Island of *Mauritius*, so call'd by the *Hollanders*, for the Honour and Memory of *Maurice*, Prince of *Orange*, a Branch from the House of *Nassaw*, not well knowing, and uncertain of its proper Name. Some wrongfully hold it to be the *Cerne* of *Pliny*, and placed in eighteen Degrees and thirty Minutes of South-Latitude, whereas, according to *Caucha*, it is call'd, *The Island of Apollonie*, and lieth in the Elevation of one and twenty Degrees South-Latitude, close by *Mascaronhas*.

The *Hollanders* first touch'd upon it in the Year Fifteen hundred ninety eight, the eighteenth of September, in their second Voyage to the *East-Indies*, under the Command of the Admiral *Jacob Cornelius van Nek*. Its Circumference they guess at fifteen Leagues, affording a Haven and convenient Road, but remains void both of Men and Beasts, except Cats.

The Air seems to be good and wholesom; and there is a River found, which takes its original out of the Mountains, whereof there are many towards the Sea; yet within the Countrey are very delightful Plains. By reason of the many and high Mountains, the whole lies almost continually cover'd with Snow; and oftentimes there doth such Mists arise from them, that a Man can see no farther than just down before him. The Ground lies very stony, and so overgrown with wild and unfruitful Trees, that it is scarce passable. Among them are found many *Palmito's* and other Trees, with a green Bark, and Wood underneath as black as Pitch, which some have taken for the right Ebony; and other Trees, whose Wood appears of a deep red, or very yellow, like Wax.

Fowl are here innumerable, and so tame and fearless, that they will suffer a Man almost to touch them, as Pigeons, Turtle-Doves, Cranes, gray and speckled Parrots, and strange Birds as big as Swans, with thick Heads, whereon are Skins like Lappets: In stead of Wings (for they have none) they have upon their sides onely three or four black Quills, and behind, instead of a Tail,

four

four or five small Feathers, or curl'd Plumes, standing somewhat higher than the other: they have large and thick Feet, with a great and ugly Bill and Eyes; and have commonly a Stone in their Maw as big as ones Fist: the longer the Flesh is boyl'd the harder it grows, except it be the Breast, which is very good to eat. The Sea-men that first saw them, gave them the name of *Loath-som Fowls*. Bats as big, or rather bigger than Pigeons, with a Head like a Cat, flie there in great numbers, hanging in the Trees, and doing much hurt to other Fowls. Another sort of these are hairy all over their Bodies, like Monkeys or Cats, and therefore some have call'd them *Flying Cats*, for they are as big as a Hen or Goose: such as these are found in several places of *Asia*, as in the Kingdom of *Mogor*, in the Territory of *Cashmir*, in *Suratta*, and neighboring Islands, and likewise in *Brasile*: they keep in the closest Woods, and hang with their Claws in the day-time on the Branches of Trees, and shew more like hanging Bags than Beasts or Fowls. The *China's* in the Province of *Xensi*, eat their Flesh with a great appetite, and report it better and more savoury than that of a Hen: in the nights they miserably torment Cows, Goats and Sheep, by sucking out their Blood.

Fish may be plentifully taken in the Rivers within the Countrey, as without in the Sea, with little pains, two or three Tubs full at one haling; among which the ignorant Sea-men sometimes catch a sort of Fishes of a red colour, but so poysonous, that he that eats of it, hath for some days together a most intolerable pain.

There are also Sea and Land-Turtles, but the best not palatable, and of an uncouth aspect; but of the first, some have three hundred Eggs in their Bodies, as big as Hen-Eggs, and Shells wherein ten or twelve men can stand, and one of them alive (as they say) can carry seven men.

The Island of Diego Rodrigue, or Diego Rois, and the Islands Primieras, Angoxos, or Angoises, and Veiques.

THe Islands of *Diego Rois*, and according to the *Portuguese*, *Diego Rodrigue*, or *Rodrigo*, lieth in the Altitude of twenty Degrees, two and twenty Miles from *Madagascar* in the East, and not inhabited.

The Islands in *Portuguese* call'd *Ilhas Primieras*, that is, *The first Islands*, lie over against the Coast of *Sofale*, in sixteen Degrees South-Latitude; and the Islands of *Angoxos*, to the number of four, hard by the Coast of *Mozambique*.

Beyond the *Cape of St. Sebastian*, on the Coast of *Sofale*, towards the North, in four and twenty Degrees South-Latitude, appear several Isles, some bigger, some less, but all call'd *Veiques*, nine Miles from the Continent, and eight, ten, and twelve Miles distant from each other.

These yield Rice, *Mille*, and a great many Cattel. The Sea-shore offers *Ambergreece*, which the *Moors* carry to sell to other Places; and likewise great and small Pearls, which the ignorance of the finders spoil with boyling.

The Inhabitants drive a Trade with those of the Main Land, and are all *Mahumetans*.

The

The Islands of Comorre, or Comarre, and Gomara.

THele by a general Name call'd *Comarre*, or *Gomara*, and by *Vincent de Witt* taken for the *Thieves Island*, lie between *Madagascar* and the Main Land of *Mozambique*. *Linschot* saith there is onely one; *Sanutus* averss them to be three; *Pyrard*, and the foremention'd *Vincent*, five; others eight, and some for four, as *Molaloo*, or *Molale*; *Angazesia*, or *Angazja*; *Ivany*, or *Amtuane*; and *Maota*, or *Majotta*; which last three lie close together, but *Angazesia*, somewhat Northerly, and *Molaloo* intwelve Degrees and twenty Minutes; *Angazja* lieth North-west, five Miles from *Molaloo*, with its farthest Point in eleven Degrees and five Minutes, and with the nearest, in eleven Degrees and six Minutes. The South-side lieth very high out of the Water; *Ivanny* hath its situation Eastward of *Majotta* and *Molaloo*; both which have a good Coast. All these Islands, but chiefly *Molaloo*, have abundance of Cows, Oxen, Goats, Sheep, with great and broad Tails, Coneys, Hens, and other Fowls, several sorts of Fruits, as sowre and sweet Oranges, great and small Citrons, *Coco-Nuts*, *Banannossen*, Honey, *Betel-Leaves*, and according to *Sanutus*, Ginger, Sugar, and Rice, which boyl'd, gives a Violet-colour.

Moors Angazesia, which drive a Trade with Beasts and Fruits in many places on the Coasts, and the Eastern Islands, in exchange for Calico's and other Clothes, and Cotton Stuffs.

Their Bread is made of Chestnuts, Baked in an Oven, with a little Honey; and their Drink Palm-Wine, and the Juice of *Coco-Nuts*. They never let their Women be seen with any Strangers but with permission of the *Sultan*.

Many amongst them can Speak and Write *Arabick*, some also *Portuguese*, which they learn at *Mozambique*, where they come to Trade with Barks of thirty or forty Tuns apiece.

The Houses in *Molaloo* are built of Stone, and daub'd over with Mortar, with low Roofs cover'd with Boards, and Leaves over them.

Angazesia stands divided among the several Lords; that of *Ivanny* one peculiar Governour claims, by the Title of *Sultan*, who gave *Molaloo* to his Children, viz. two Sons and one Daughter, each of whom, during their lives, held their parts severally.

The *Sultan* keeps a great Train, according to his manner, being continually attended by fifty Men, and his Habit a red and blew Cloth hanging over his Knees down to his Feet, wearing a *Turbant*; from which his Subjects vary little.

Both the Grandees and meaner sort of People chew continually a mixture of Oysters-shells, and Nuts *Areka*, with *Betel-Leaves*, which cleanseth and fastneth the Teeth.

The

The Island of Ferdinando Po.

Not far from *Guinee* lie four Islands, viz. of *Ferdinando Po*, *Princes Island*, *St. Thomas*, and *Anobon*. The Island of *Ferdinando Po*, the Name of the first Discoverer, who himself call'd it *Ilhas das Formosa*, that is, *The Fair Island*, lieth in three Degrees and a half North-Latitude, between the High-land of *Amboyses* and *Rio des Camarones*, about four Miles and a half from the Main Land. It seems the biggest of all the four, although *St. Thomas* come near it; rises very high, and produces the Root *Mandihoka*, Tobacco, Rice, and Fruit-Trees.

The People are wild, barbarous, and deceitful, Govern'd by seven Lords, continually Warring one against another.

No People of *Europe* come thither to Trade, because the Inhabitants upon their Landing make away with all speed, so that they onely put in there for fresh Water.

The Princes Island.

The *Princes Island*, or *Ilha de Principe*, so call'd in *Portuguese*, because a *Portuguese* Prince did find it out first of all, being the smallest of the four; it lieth in two Degrees North-Latitude, thirty Miles from the Main Land of *Africa*, and about four and twenty Northward of *St. Thomas*.

On this Island blows a more serene and wholsomer Air than on that of *St. Thomas*. On the Shore appears a little Town, containing about two hundred Houses, and defended with Breast-works three Foot high against any Onset; within which stand four small Cannon, which the Inhabitants have formerly gotten from some Shipwrack.

The Countrey hath many Trees, most of which produce Oranges, Lemons, *Banano's*, *Coco-Nuts*, and such like. There are also Sugar-Canes, and Cotton, of which the Women Weave their own wearing Clothes; and *Mandihoka*, and here and there a Vine.

The Inhabitants are *Portuguese*, but few in number, being but about thirty or forty; *Mulato's*, *Negro's* and Slaves, three thousand, which work in the Sugar-Mills, and plant Rice, Tobacco, *Mille*, and other Fruits.

The Island of Anaboon, or Anabon.

Anabon, or *Anaboon*, which signifieth *New*, or *Good Year*, so call'd perhaps by the *Portuguese*, because discover'd on a *New-years-day*: it lieth in one Degree and fifty Minutes South-Latitude, or as others, in one Degree and a half, about five and twenty Miles from *St. Thomas*, and five and forty from *Cabo de Lopez Gonzalves*, on the Main Coast. It takes in Circumference (according to *Pyrard*) about five or six *French* Miles, and in length not above half

half a Mile. The Harbor appears at the North-side, but very dangerous, by reason of the Shoals and Rocks.

This Island hath a wholsom Air, many Fountains, Springs, and Brooks, with fresh Water, onely a little brackish at the New and Full-Moon, by reason of the high flowing of the Sea. It rises with Mountains, whose aspiring tops seem to kiss the Clouds, and are commonly cover'd with Snow. The Hills and Dales prove fruitful in all sorts of Plants, and affords the Eye a pleasant and delightful sight. The Shores of the Brooks stand beset with Palm-Trees, (out of which the Inhabitants extract the often mention'd Palm-Wine) *Ignames*, *Injames*, Potato's, *Banano's*, *Ananassen*, Orange-Trees, *Tamarind*-Trees, Sugar-Canes and Cotton-Trees, also Rice, Maiz, or *Turkish* Wheat, several sorts of *Turkish* Beans, black Physick-Nuts, and many other Trees and Plants.

There are many wild Swine, Stags, Goats, Hens, Pigeons, black and white Curies, and other Fowl.

The adjoining Sea produces many sorts of Fishes and Oysters.

Mercator, and some others, make this Island waste and desolate, contrary to the truth, for 'tis inhabited, though but meanly, there being some years ago a few *Portuguese*, with fifty or sixty *Blacks*, which all liv'd by tilling the Ground, and Fishing. The *Netherlander*s found in the Year Sixteen hundred and five, in their Voyage to the *East-Indies*, under the Admiral *Matelief*, two hundred *Blacks* on this Island.

The Town stands surrounded with a Breast-work for Defence, and contains about a hundred Houses, built of Canes, besides some few of Wood, belonging to the *Portuguese*.

The *Blacks* go stark naked both Men and Women, having onely a Cotton Cloth before their Privacies. The Women carry their Children on their Backs, and when they will give them Suck, they throw their Breasts over their Shoulders, for they have them very great.

The *Portuguese* have the Command of it, who send thither a Vice-Roy.

All the Inhabitants, both *Blacks* and others, embrace the *Christian* Religion, converted by the endeavor of the *Portuguese*.

The Island of St. Thomas.

The Island of *St. Thomas*, in *Portuguese*, *St. Thomee*, because first of all discover'd on that Saints Day; yet *Thevet* calls it *Santas Honore*, and the *Barbarians*, *Ponkas*; it lieth in the *Ethiopian Sea*, right under the Equinoctial Line, (which comes through the City, and the great Church, and therefore no Latitude hath been ascribed to it) and not far from the Cape of *Lopez Gonzalves*. It bears an Oval form about thirty Miles in Circumference, and in length and breadth twelve Miles.

The chief City, call'd *Pavosan*, or *Pavaose*, through which run two small Rivers, hath its situation on an even place, on the North-side of the Bay, somewhat more longer than round, and about half a days walking in compass; containing about fifteen hundred Houses, every one ten Stories high. On that side towards the Sea-coast defended with some Breast-works of Stone, which the *Portuguese* Governor rais'd in the Year Sixteen hundred and seven, commanding every one that pass'd backwards and forwards by the City, to bring

bring one Stone towards the Building. The Houses are erected of white and hard Wood like Oak, which grows there on the Spot; before, behind, and also on the top, cover'd with Planks made fast together. There stand onely on the whole Island three Stone Houses, in one of which the Governor dwelleth.

The City boasts of three Churches, whereof the biggest is intitled *Conception*, or, *The Church of the Conception of the Virgin Mary*; next, the Church of *Isabella*, whereto adjoyns an Hospital, and the Church of *St. Sebastian*, a small one, standing by the Castle. But several other Churches stand without the City, as *St. Anthony's*, two Musquets shot distant; and somewhat nearer, *St. Johns*: then you may see the Church of *Maitre de Dios*, or *The Mother of God*; about a Mile from the City, towards the South-east; and about two Miles from it towards the East, *Trinitado*, or *The holy Trinity*; and about three Miles towards the South-east, the Church of *St. Anna*.

Castle St. Sebastian.

The Castle of *St. Sebastian*, seated on an out-lying Corner, at the North-side of the City and of the Bay, is a handsom Building of Stone, to the height of twenty five Foot, and both of it self, and by the conveniency of the place whereon it stands, seems almost impregnable: The Garrison within consists of a hundred Soldiers, well stor'd and provided with Ammunition and Victuals; besides, continual Supplies are, and may be brought thither by Sea without hindrance.

The Ground is moistned by several Brooks and Rivers of clear and fresh Water, to their great enriching.

On the middle of this Island rises a Woody Mountain, continually cover'd with Snow, whence divers Brooks and Streams draw their originals.

The Air is very hot and untemperate, moist, unwholsom, inimical to the People of *Europe*, who seldom attain there to the age of fifty years, whereas the Natives, a People that have but little Blood, oftentimes arrive to above a hundred. Some affirm, that a young Man in his growth coming thither, shall never grow bigger, but always remain at his first Stature; and that a dead Corps laid in the Ground, will rot and decay in four and twenty hours.

The cause of this unwholsomness hath been imagin'd to proceed from the over-great Heats, and damp Fogs. Some have reported, that this malignant-temperature doth not spread over the whole, but confin'd chiefly to the City, and occasion'd by the low situation thereof: for from the Rain-water which falls down abundantly from the Hills to the Valleys, are exhal'd noysom Vapors, which afterwards fall down in the Evenings and Mornings, with an offensive influence; whose fume or dewy stream receiv'd into the Body, corrupts and irritates the Blood: for the avoiding which direful hazards at those times, the *Portuguese* there resident keep within their Houses.

But this Air loses some of these ill qualities in *June*, *July*, and *August*, by reason of the South-east and South-west dry and cool Winds; which blowing over from the Coast of *Ethiopia*, refresh the Countrey, and clear the Air, to the great advantage of Strangers, although the Natives receive detriment thereby.

These Islanders, as all others under the Equinoctial, have two Winters, not in respect of Cold, but onely of Moistures, one in *March*, and another in *September*; at which time the Sun shines from the Vertical Point upon the Inhabitants Heads, without making a Shadow either to the North or South; which happens twice a year at Noon.

The reason of this double Winter seems to proceed from the violent attractions of Heat, caus'd by the scorching beams of the Sun, which so fill the Air with

with watry Exhalations, that the Sun, as clouded therewith, shines not out, and so those dusky Vapors dissolve themselves in great and continuing Rains, the onely sign of Winter, the over-heated Air hardly chill'd thereby.

The rainy Months continue from *December* to *April*, when all the low Land lies under Water. Our Summer-Moneths, *May*, *June*, *July*, and *August*, make their Spring; and with them Summer begins when the Sun first enters into the beginning of *Capricorn*, and continues till it comes to the beginning of *Aries*, that is, in *December*, *January*, *February*, and the beginning of *March*; and then the Air is very moist and hot, so that Foreigners keep themselves in places under ground, yet oftentimes can neither escape great Sickneses or Death; whereas the Natives being of a cold and dry Constitution, live in good health: yet when the heat arrives at the height, it makes the Inhabitants themselves so faint, that they can scarce go, and the Ground so hot, that they must wear Shoes with double Soles and thick Corks, to save their Feet from scorching.

The Sickneses which proceed from the untemperate heat, are burning and pestilential Fevers, seizing Strangers in eight days time, first by shivering and coldness, afterwards with heat through all their Limbs, for two hours together, and with such violence, that the infected Party oftentimes on the fourth, or seventh, or at longest on the fifteenth day, dies; but if he out-live that time, he grows well again on a sudden, and so may continue, except he prejudice himself by gluttony or drinking; for the best Medicine is a moderate Diet, to eat little and fast much; besides, to purge the Body with Juice of *Cassia Fistula*, and sometimes to breathe a Vein, and take away superfluous Blood.

The Sicknes call'd *Bitios de Ku*, ranges here also, being cured with Juice of Lemons, as before related.

The Pox is so customary to the Natives, that they make nothing of it, but suddenly and with great ease cure it, by means of Quicksilver, yet proves mortal to many Strangers; who ought therefore to be very careful how they meddle with the black Women, by reason of the inequality of their Constitutions.

The Dropsie is very frequent, which they cure by applying outwardly the Oyl of *Coco-Nuts*, and the Juice of several Herbs, of which the *Negro's* have good knowledge.

Above a Century of years since, the Kings of *Portugal* hearing of the fruitfulness of the Soil, sent some over thither, who died through the unwholsomness of the Air: Again he sent others, who went first into *Guinee*, from thence to *Angola*, and at last settled on this Island, that they might as it were *Pedetentim*, step by step, be enabled to endure the evil temperature thereof.

Some have reported, that *John King* of *Portugal* sold the *Jews* for Slaves, upon their refusing to embrace the *Christian* Religion, and Baptizing their Children, sent them thither; from whence the Islanders seem to be extracted.

No small number of sick and dead Men had the *Netherlanders* on this Island, when in the Year Sixteen hundred forty one, under the Command of Admiral *Jol*, otherwise call'd *Houtebeen*, they overcame this Island: for there scarce remain'd twelve sound and healthful Men in a Company; and *Jol* himself, with most of the other Commanders died: Nay, the Distemper came at last with such wide paces amongst them, that there scarce remain'd any to be upon the Watch, or stand Sentinells, and not Sea-men enough to Man two Ships: wherefore they sent to Prince *Maurice* in *Brasile* for Soldiers, Provisions, and Wine for refreshment. Most of them died of great pains in their Heads; some of the Gripping in the Guts in three or four days. The causes whereof might be their too much

much eating of Black Sugar; or the Milk of *Coco-Nuts*, which occasions Looseness; but indeed the principal cause was those malignant Fogs, against which they had no shelter. This venomous Air caus'd a greater Destruction amongst the People of the Admiral *Peter Verdoes*, coming thither with his Fleet in the Year Sixteen hundred and ten, in *November*; when within fourteen days there died above a thousand, of which the Admiral himself, and the other Admiral *Storm*, together with seventeen Sea-Commanders, and all the Land-Officers except one. Nay, the Disease raged at length among them with so great fury, that the Bellies of some being open'd, their Cauls were turn'd to Water.

The Soil.

The Ground is tough, and of a yellowish Rustle Colour; and by reason of the many Mists, which fall every Night, it grows soft, like Wax, and becomes fit to produce all sorts of Grain, Fruits, and Plants. The goodness and fertility thereof appears by this; That so soon as a plain Place is left untill'd, or laid waste, Trees grow upon it, and shoot up to a great height in few days, which the *Blacks* cut down and burn, to plant the Sugar-Canes in their Ashes, which grow every where in the Valleys, but yield less Juice than those in *Brasile*.

The Canes Planted in the fore-mention'd Ashes, must have five Moneths time to ripen in: For that which is Planted in *January*, is Cut in *June*; and that of *February*, in *July*: And in this manner they Cut and Plant all the Year through. The full-grown Canes, when cut, are grownd small in Water-Mills, which the *Portuguese* call *Ingenhas*; or by the Labor of Slaves or Oxen, in places where there are no Rivers: Afterwards they put the Juice into great Kettles, and boyl it over the Fire, to cleanse it; and with the Refuse they feed the Hogs, which eating nothing else, grow exceeding fat, and are esteem'd such wholesom and sweet Flesh, that they Diet therewith the Sick, to recover them to their Health.

Seven Ships Lading of Sugar this Island sends forth every Year; that is, Four for *Portugal*, two for the *Canary* and *Madera* Islands, and one for *England*: And there might be a great deal more made, and also whiter; but they want Pots and other Necessaries to cleanse it, and also Refiners to work it.

The *Portuguese* have sent for many Artists from the *Maderas*, to make their Sugar whiter and harder; but could never effect the same, the Air making their Labor fruitless, because it doth not suffer it to dry: And therefore the Sugar-makers are necessitated to set the Loaves upon low Planks inclos'd round, and to set them upon Boughs of thick dry Wood, which being set on Fire, make no Flame nor Smoak, but at length glimmer like glowing Coals, and so dry it, as in Stoves. Before the coming of the *Portuguese*, there grew no Sugar-canes, nor Ginger; but they brought them thither, and planted them.

In the Year Sixteen hundred forty five, there stood on this Island four and fifty Mills, which every one had their Moneths to grind, and could make every Year twelve or fourteen Tun of Sugar. In the Year Sixteen hundred and ten, there were sixty one Mills, which the *Hollanders* ruin'd; so that ever since they have for the most part been able to do nothing, for want of Coppers, and Slaves to work.

The Corn never attains to its full growth, because the over-farness of the Soil, and the exceeding Moisture, hinders the due Ripeness. There are many Vineyards, which have all the Year Grapes, both white and red, ripe and unripe; also sweet and soure Oranges, Lemmons, Citrons, Pomegranates, *Coco-Nuts*, Figs, Water-Melons, Peaches, Olives, Almonds, and such like; but the Fruits never grow to a full perfection, because these Plants have need of a closing

closing and drying Coolness, which here they want. The want of Corn, Nature hath supply'd to the Inhabitants by Roots, as Potatoes, or *Ignames*, their usual and chiefest Food, of which they have four sorts; one call'd *Benyn*; the second, *Achorere*; the third, *Maniconge*; and the fourth *Saffranee*, according to the Places from whence brought to this Island. The two first are the best; the one for its sweetness, and the other for its longest keeping good. The next is *Mandiboka*; but they eat little of it, rather sending it to *Angola*.

In *Brasile* they plant much of it; only the Root grows nothing near so thick there, as in these places. And here you must observe, That the Juice must be prest out of the *Braslian Mandiboka*, being so hurtful and poysonous, that if any one should chance to eat of it unpres'd, he would run the hazard of his Life: But on this Island they immediately dry it as it is Grownd, without pressing, of which none get any hurt or damage by eating.

Banano's also, *Bakovens*, *Kusn-Apples*, two or three sorts of *Tojoos*, or small *Beeves*, and *Turky-Wheat*, or *Maiz*, may be had there; and *Pefigos*, a Fruit growing on a Tree of the same name, somewhat hairy on the out-side, which must be cut off, and then you have a little Meat, over a soft Stone, yet pleasant to the taste, and of a cooling quality.

Another Fruit call'd *Kola*, of the bigness of a Walnut, grows on very high Trees, in a light green Shell or Cod: It consists chiefly in four or five sharp red Kernels, lying close together; they taste like a raw Chestnut, but somewhat bitterish; yet a draught of Water after it, makes it seem sweet. They drive a good Trade herewith to *Lovando St. Paulo*, whither they carry it by Shipping.

Neither do they want *Palmito-Trees*, out of which the Inhabitants make Wine, and out of the Kernel of the Fruit extract by Decoction Palm-Oyl, which they send over to *Angola*.

Of the Cotton growing there; the Inhabitants make sad and light blue colour'd Clothes, like those of *Benyn*, but nothing near so good; however, transported to *Lovando St. Paulo*, they yield sufficient profit.

Lastly, *Cabbith-Trees*, call'd *Musen*, and by the *Egyptians*, *Mauz*; and by the Islanders, *Abellance*, which in a Years time grows very high: Besides Pot-herbs, Cabbages, Turneps, Sallads, Lettuce, Parsley.

They cannot complain of want of Cattel, having Swine, Cows, Sheep, Goats, Rams, and some small Horses. Nor of Fowl; Turkeys, Geese, Turtle-Doves, Hens, Moor-Hens, Sparrows, Linnets, Paraquetoes, and several other sorts of Birds, breeding there in abundance.

Neither are the Sea or Rivers less kind, yielding several sorts of Fish. In short, This Island might with reason enough be term'd a happy Habitation, if the Air was but of a good temper.

The offensive Vermin are of three sorts: Wasps, much bigger than ours in *Europe*, grievously tormenting all that go into the Woods upon any occasion: Pismires, which eat up all they find, even to the grown Sugar-Canes; but they die upon the change of Weather: And Rats, great Enemies also to the Sugar-Plants.

The Inhabitants are of two sorts: *Portuguese*, which first found this Island desolate, and inhabited the same; and *Blacks*, sent thither from *Angola* to work. Those which are born on this Island, of a *Portuguese* Father and Mother, though they have liv'd there a long time, are white, like the *Portuguese*; but the Children of a *Portuguese* Man and a *Black*-Woman, are Brown, or Yellow, and therefore call'd *Mulatos*. There us'd every Year to be sent from

much eating of Black Sugar, or the Milk of *Coco-Nuts*, which occasions Loofness; but indeed the principal cause was those malignant Fogs, against which they had no shelter. This venomous Air caus'd a greater Destruction amongst the People of the Admiral *Peter Verdoes*, coming thither with his Fleet in the Year Sixteen hundred and ten, in *November*; when within fourteen days there died above a thousand, of which the Admiral himself, and the other Admiral *Storm*, together with seventeen Sea-Commanders, and all the Land-Officers except one. Nay, the Disease rag'd at length among them with so great fury, that the Bellies of some being open'd, their Cauls were turn'd to Water.

The Soil

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The Canes Planted in the fore-mention'd Ashes, must have five Moneths time to ripen in: For that which is Planted in *January*, is Cut in *June*; and that of *February*, in *July*: And in this manner they Cut and Plant all the Year through. The full-grown Canes, when cut, are grownd small in Water-Mills, which the *Portuguese* call *Ingenhas*; or by the Labor of Slaves or Oxen, in places where there are no Rivers: Afterwards they put the Juice into great Kettles, and boyl it over the Fire, to cleanse it; and with the Refuse they feed the Hogs, which eating nothing else, grow exceeding fat, and are esteem'd such wholesom and sweet Fleth, that they Diet therewith the Sick, to recover them to their Health.

Seven Ships Lading of Sugar this Island sends forth every Year; that is, Four for *Portugal*, two for the *Canary* and *Madera* Islands, and one for *England*: And there might be a great deal more made, and also whiter; but they want Pots and other Necessaries to cleanse it, and also Refiners to work it.

The *Portuguese* have sent for many Artifts from the *Maderas*, to make their Sugar whiter and harder; but could never effect the same, the Air making their Labor fruitless, because it doth not suffer it to dry: And therefore the Sugar-makers are necessitated to set the Loaves upon low Planks inclos'd round, and to set them upon Boughs of thick dry Wood, which being set on Fire, make no Flame nor Smoak, but at length glimmer like glowing Coals, and so dry it, as in Stoves. Before the coming of the *Portuguese*, there grew no Sugar-canes, nor Ginger; but they brought them thither, and planted them.

In the Year Sixteen hundred forty five, there stood on this Island four and fifty Mills, which every one had their Moneths to grind, and could make every Year twelve or fourteen Tun of Sugar. In the Year Sixteen hundred and ten, there were sixty one Mills, which the *Hollanders* ruin'd; so that ever since they have for the most part been able to do nothing, for want of Coppers, and also Slaves to work.

The Corn never attains to its full growth, because the over-fatness of the Soil, and the exceeding Moisture, hinders the due Ripeness. There are many Vineyards, which have all the Year Grapes, both white and red, ripe and unripe; also sweet and soure Oranges, Lemmons, Citrons, Pomegranates, *Coco-Nuts*, Figs, Water-Melons, Peaches, Olives, Almonds, and such like; but the Fruits never grow to a full perfection, because these Plants have need of a closing

closing and drying Coolness, which here they want. The want of Corn, Nature hath supply'd to the Inhabitants by Roots, as Potatoes, or *Ignames*, their usual and chiefest Food, of which they have four sorts; one call'd *Benyn*; the second, *Achorere*; the third, *Maniconge*; and the fourth *Saffrance*, according to the Places from whence brought to this Island. The two first are the best; the one for its sweetness, and the other for its longest keeping good. The next is *Mandihoka*; but they eat little of it, rather sending it to *Angola*.

In *Brasile* they plant much of it; onely the Root grows nothing near so thick there, as in these places. And here you must observe, That the Juice must be prest out of the *Brasilian Mandihoka*, being so hurtful and poysonous, that if any one should chance to eat of it unpres'd, he would run the hazard of his Life: But on this Island they immediately dry it as it is Grownd, without pressing, of which none get any hurt or damage by eating.

Banano's also, *Bakovens*, *Kysu*-Apples, two or three sorts of *Jojos*, or small *Beews*, and *Turky-Wheat*, or *Maiz*, may be had there; and *Pefigos*, a Fruit growing on a Tree of the same name, somewhat hairy on the out-side, which must be cut off; and then you have a little Meate, over a soft Stone, yet pleasant to the taste, and of a cooling quality.

Another Fruit call'd *Kola*, of the bigness of a Walnut, grows on very high Trees, in a light green Shell or Cod: It consists chiefly in four or five sharp red Kernels, lying close together; they taste like a raw Chestnut, but somewhat bitterish; yet a draught of Water after it, makes it seem sweet. They drive a good Trade herewith to *Lovando St. Paulo*, whither they carry it by Shipping.

Neither do they want *Palmito*-Trees, out of which the Inhabitants make Wine, and out of the Kernel of the Fruit extract by Decoction Palm-Oyl, which they send over to *Angola*.

Of the Cotton growing there, the Inhabitants make sad and light blue colour'd Clothes, like those of *Benyn*, but nothing near so good; however, transported to *Lovando St. Paulo*, they yield sufficient profit.

Lastly, *Cabbith*-Trees, call'd *Musen*, and by the *Egyptians*, *Mauz*; and by the Islanders, *Abellance*, which in a Years time grows very high: Besides Pot-herbs, Cabbages, Turneps, Sallads, Lettuce, Parsley.

They cannot complain of want of Cattel, having Swine, Cows, Sheep, Goats, Rams, and some small Horses. Nor of Fowl; Turkeys, Geese, Turtle-Doves, Hens, Moor-Hens, Sparrows, Linnets, Paraquetoos, and several other sorts of Birds, breeding there in abundance.

Neither are the Sea or Rivers less kind, yielding several sorts of Fish. In short, This Island might with reason enough be term'd a happy Habitation, if the Air was but of a good temper.

The offensive Vermin are of three sorts: Wasps, much bigger than ours in *Europe*, grievously tormenting all that go into the Woods upon any occasion: Pismires, which eat up all they find, even to the grown Sugar-Canes; but they die upon the change of Weather: And Rats, great Enemies also to the Sugar-Plants.

The Inhabitants are of two sorts: *Portuguese*, which first found this Island desolate, and inhabited the same; and *Blacks*, sent thither from *Angola* to work. Those which are born on this Island, of a *Portuguese* Father and Mother, though they have liv'd there a long time, are white, like the *Portuguese*; but the Children of a *Portuguese*-Man and a *Black*-Woman, are Brown, or Yellow, and therefore call'd *Mulatos*. There us'd every Year to be sent from

Apparel.

Lovando St. Paulo thither, about five thousand young *Blacks* for Slaves. The Native *Portuguese* go clothed like their Countreymen, and the *Negro*-Merchants with their Families follow the same Mode; but the Slaves, as well Men as Women, go naked, onely with a Clout or *Palmito*-Leaf before their Privacies.

Food.

They make Bread of Potatoes, and drink Palm-Wine, or Water, or Goats Milk. In the time of great Heat, five or six Families come together, to eat their Meals in company, in Caves under Ground, where every one brings his own Food, and his own Household-stuff.

The Commodities carried from thence to other Places, consist chiefly in *Muscovado*-Sugar, yearly made to the quantity of a hundred thousand *Arabe*, every *Arabe* being thirty two Pounds, being pack'd in Leaves, and brought over to *Europe*; the afore-mention'd Cotton Clothes, the Fruit *Kolas*, and such like. The Merchandise transported thither by the *Portuguese*, and others, were Linnen of several kinds, all sorts of colour'd Yarn, Says, Silk Stockings, *French* Serges, mix'd Hair-Says, Axes, Chopping or Hewing-Knives, Iron, Salt, Linseed Oyl, Red Copper in Plates, Copper Kettles, Rosin, Pitch, Tar, Ropes, Earthen Sugar-pots, of bigness to contain twenty or thirty Pound weight; Brandy, and all sorts of Strong-waters, Canary-Wine, Olives, Capers, fine Flow'r, Butter, Cheese, and such like.

Revenues.

The Revenues which the *Portuguese* have yearly from this Island, amount to a considerable Sum: For all Exported Goods must pay the Tenth of every thing for Custom to the King, either in Ready Money, Sugar, Palm-Oyl, or Clothes. Of Slaves brought from one place to another, they give one out of ten. Those which fish with a Net at the Shore, answer every fifth Fifth: And for the Fishing with a *Canoo* in the Sea, for every eight days they must pay the Value of three Pence: Nay, every Plant which the Countrey produceth must pay somewhat to the King.

Religion.

All the Inhabitants are *Christians*, except some Slaves, or Merchants, which have not constant Habitations there.

The Archbishop of *Lisbon* sends thither a Suffragan-Bishop, to supervise Church-Affairs, who holds his Episcopal See in the Principal City.

The Civil Government is manag'd by a Commander in Chief, sent thither by the Crown of *Portugal*. He keeps his Residence in the Chief City *Pavaoson*, attended with a Judge, to administer Justice to the People.

Government.

The Inhabitants, as well in the City as the Countrey, bring all their Differences before the Governor and Judge, to be decided; but may appeal from thence to *Lovando St. Paulo*. They are also bound to furnish the Governor, the Castle, and other Places of Guard, with Fire-wood; and to Build or Repair his House at their own Charges; and also all Bridges; and to keep all Roads and Ways clean and good.

During the War between the Crown of *Portugal*, and the States of the *United Provinces*, this Island was in the year Sixteen hundred forty one, on the second day of *October*, overcome in the following manner. *Jol*, whom we mention'd before, landed with his People two Miles from *Pavaoson*, by a Sugar-Mill at *St. Anns*, where he took his Repose that Night, and the next day the Ships came under the Castle, and the Soldiers march'd thither by Land; where arriving, they found all void either of People or Garrison; onely the place was Fortifi'd by six Pieces of Ordnance: From thence, having reduc'd it, they went to the great Fort, surrounded with a Wall of twenty eight Foot high;

high; where after a long Fight, for want of Ladders to scale the Walls, they were necessitated to Retreat, with the loss of many Men: But the City *Pavaoson* they easily gain'd, being void of Citizens, Soldiers, and all moveable Goods. Afterwards the foremention'd Fort was surrendred by the Governor, who with eighty Garrison-Soldiers, *Blacks*, *Whites*, and *Mulatos*, march'd out, and with five and twenty Soldiers of the Kings Band, were Shipp'd over to *Lisbon*. In the Fort came to the Victors hands six and thirty great Pieces of Ordnance, of which twenty were of Brass; abundance of Powder, Match, and Bullets; but Victuals scarce for one Moneth. The City and Fort thus taken, the Admiral *Jol* caused the *Portuguese* to be call'd into the City again, to Treat with him upon Equitable Concerns; whereupon two of the chiefest came and bought off the Destruction of the Mills, and preservation of their Canes, for five thousand and five hundred *Cruzadoes*, and ten thousand *Arobas* of Sugar: But the Kings Revenue and Treasure came to the Victors. Formerly, in the year Sixteen hundred and ten, this Island had been master'd by the *Dutch*, the City burnt, and the Plunder, consisting of a thousand Chests of Sugar, a great many Elephants Teeth, Silk, Woollen Cloth, and one and twenty Pieces of Ordnance, Shipp'd away. But the Admiral himself, and the Vice-Admiral, together with seventeen Seas, and all the Land-Officers except one, and the number of a thousand poor Soldiers, died there, as hath been already mention'd.

Ilha Rolles.

ANother small Island, in *Portuguese* call'd *Ilha Rolles*, lieth to the Southward of *St. Thomas*, about three Musket-shot distant, with a convenient Passage between both, and good Anchorage for Ships: Onely there appear between this and *Ilha del Cabres*, seven Rocks above Water, which the *Portuguese* Sea-men call *Los Sette Pedros*.

The Island Ilha del Cabres.

IN the next place you come to *Ilha del Cabres*, or *Goats-Isle*, about two Musket-shot from *St. Thomas*, with a Channel for Ships between. The Countrey rises Mountainous, and full of Wild Lemon-Trees.

The Island Caracombo

BELOW the River *Gaba*, or *Gabon*, not far from the *Equinoctial-Line*, lieth the Island *Caracombo*, whose Soil produceth many unknown Fruits, Beasts, and Fowl: There are oftentimes an hundred Birds-Nests upon one Branch of a Tree, made there by a wonderful Art, to keep the Serpents from them.

Linslet writes of it in Guinea.

The Women are yellow, and impudently immodest, prostituting themselves before any Spectators. Some Ships riding at an Anchor at a certain time under this Island, there came off from it in a Barque eight and twenty Men to the Ship side, with a Drum, and a hollow Stick in stead of a Pipe. Four or five of them went aboard; whereof one, whose Countenance, Breast, and Arms were white, held a green Branch, with a Clock, and a Bird, whom the Master entertain'd with Victuals, wherewith they seem'd highly pleas'd. Afterwards a Pot of Palm-Wine was set before them, out of which they drank to one another. At length some of the Sea-men went with them ashore, to Barter, as they had desir'd, Iron against Ivory; and coming into the Village, they saw a Hut of about three Foot high, with a Roof, but somewhat open at one side, where stood a Crock cover'd with a Net, which they would suffer no body to touch, or to see what was within. On a Stick close by stood a Childs Scull, with a Bone in the one Eye; and by that lay several other Bones, both of Fishes and Beasts, on the Ground; whence they guess'd it to be a Burying-place. These People have neither Faith, nor Religion; yet Circumcise their Children.

The Island of St. Marthias.

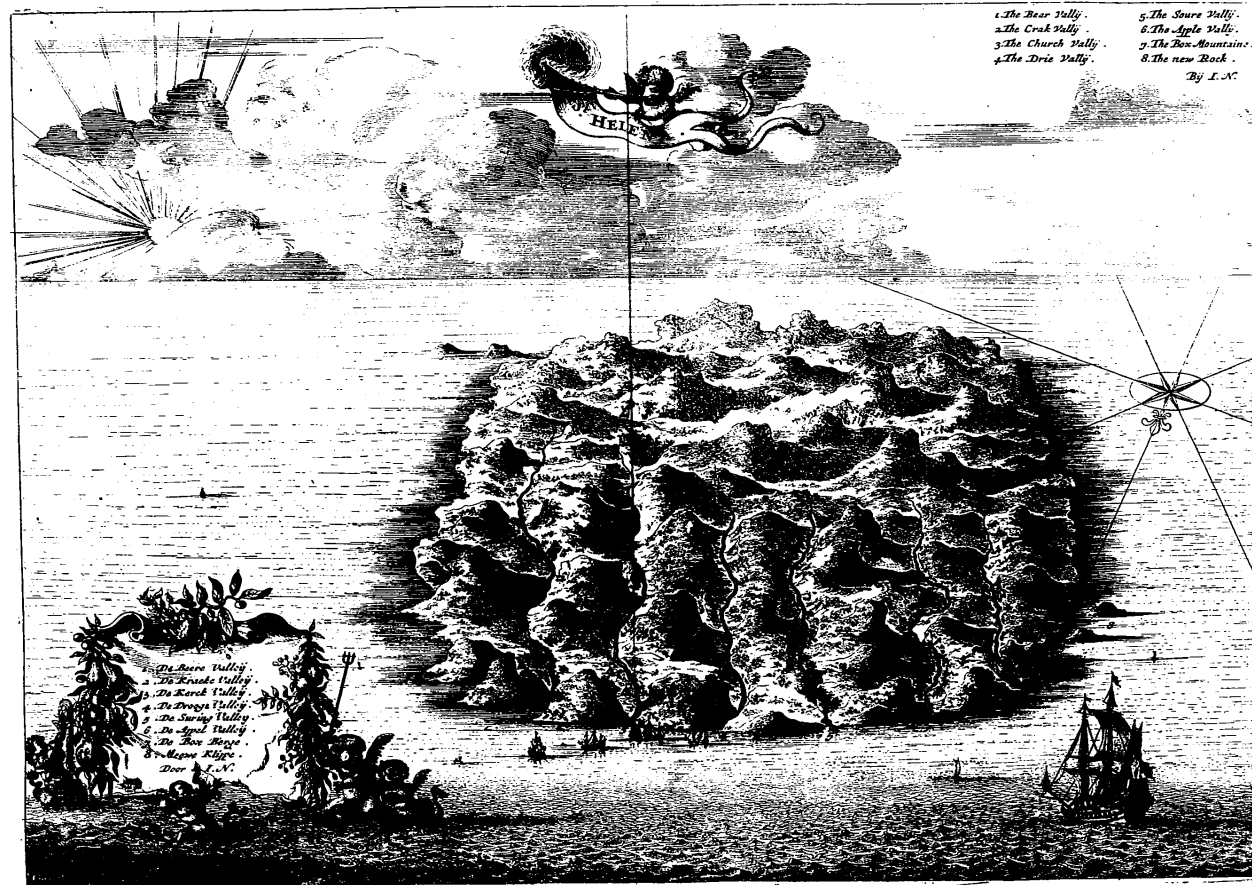
More towards the West, in one Degree and fifty Minutes South-Latitude, you arrive at *St. Matthews Isle*, so call'd by the *Portuguese* from the day of its Discovery: A small Spot, desolate, and not inhabited, though heretofore some *Portuguese* dwelt upon it. It hath one Brook of very good fresh Water.

Ilhas das Ascension, or Ascension-Island.

Towards the South appeareth *Ascension-Isle*, in *Portuguese*, *Ilhas das Ascension*. It lieth eight Degrees and a half Southward of the Line, one hundred and ninety *Spanish* Miles North-West from *St. Hellens*; but larger, and full of Mountains. It hath no fresh Water at all, nor one green Branch or Leaf; but all wither'd, dry, and scorch'd: Onely infinite numbers of Fowl as big as Geese frequent it, because they find plenty of Fish to feed upon.

The Island of St. Hellen.

The Island of *St. Hellen*, so call'd by the *Portuguese*, because first discover'd by them on *St. Hellens* day, being the one and twentieth of April, lieth in sixteen Degrees and fifteen Minutes South Latitude, in the Main Ocean, about five hundred and fifty Miles from the *Cape of Good Hope*, three hundred and fifty from *Angola*, and five hundred and ten from *Brasile*. The Circumference extends to about seven Miles, being high out of the Water,



ter, and surrounded on the Sea-coast with steep Rocks, shewing within many Cliffs, Mountains, and Valleys; of which, one nam'd *Church-Valley*, where, behind a small Church, they climb up to the Mountains; and to the South; *Apple-Dale*, so call'd from the abundance of Oranges, Lemons, and Pomegranates, enough to furnish five or six Ships. On the West side of the Church Ships have good Anchor-hold; but they must lie close under the Shore; for from the tops of the adjacent great Mountains, the Winds blow downwards with a very great force.

The Air seems very temperate and healthful; infomuch that sick Men, brought ashore there, in a short time recover: Yet the Heat in the Valleys is almost intollerable, whereas the Mountains have as great an excess of Cold. It rains there commonly every day in Showres five or six times; so that want of Water causes not the Barrenness of the Soil: For besides the Rain, it hath other good and wholesom Water; particularly, in the *Church-Valley*, whither Sea-men come for Fresh-Water, as also to two neighboring Places. And further, notwithstanding the general accusation of Sterility, the Ground of its own accord brings forth Pease and Beans wild, that for want of Gatherers falling make a new Increase; also whole Woods of Orange, Lemon, and Pomegranate Trees, all the year through laden both with Blossoms and Fruits; very good Figs, abundance of Ebony and Rose-Trees: Besides in the Valleys, Parsley, Mustard-seed, Purslain, Sorrel, and wild *Roman Cummin-seed*.

The Woods and Mountains are full of Goats, very large Rams, and Wild Swine, but difficult to be catch'd. When the *Portuguese* did first discover this Place, they found neither four-footed Beasts, nor Fruit-Trees, but onely Fresh-Water: The Fruit-Trees they brought thither afterwards, which so increas'd since, that at present all the Valleys stand full of them, to the great wonder of the Beholders, seeing the Island is seldom frequented, and not at all Inhabited. Lastly, Partridges, Pidgeons, Moor-hens, and Peacocks, breed here numerously, whereof a good Marksman with his Gun (and not otherwise) may soon provide a Dinner for his Friends. On the *Cliff-Islands*, at the South side of this, are thousands of grey and black *Meawes*, or Sea-Pies, and also white and colour'd Birds, some with long, and some with short Necks, who lay their Eggs on the Rocks; and so unaccustomed to fear, that they suffer themselves to be taken up with the Hand, and gaze at their Surprizers, till knock'd on the head with Sticks.

From the Salt-Water beating against the Cliffs, a Froth or Scum remains in some Places, which the heat of the Sun so purifies, that it becomes white and good Salt. Some of the Mountains yield *Bole Armoniack*, and a fat Earth like *Terra Lemnia*.

The Sea will answer the pains of a patient Fisherman, who must use an Angle, not a Net, because of the foul Ground, and beating of the Sea. The chief are Mackrels, Roaches, Carps, but differing in colour from those among us; Eels as big as a Mans Arm, and well-tasted; Crabs, Lobsters, Oysters, of as good a relish as our *English*; and very good Mussels: Yet all these Conveniences have not brought thither any settled Colony; the King of *Portugal*, as they say, not permitting any of his Subjects to dwell there, lest they should appropriate it to themselves.

The Cape de Verd, or Salt-Islands.

The *Cape de Verd Islands*, are so call'd for their nearness to *Cape Verd*, on the Main Coast of *Africa*; but the *Portuguese* name them *Ilhas Verdes*, *Green Islands*, because the Sea thereabouts is always cover'd with green Weeds, so thick, that one can scarce discern the Water; and the Ships can hardly Sail through them: They are also commonly known by the name of the *Salt-Islands*, because of the many Salt-Pans, especially in *Ilha del Sal*, *Boavista*, *Mayo*, and *St. Jago*: Some take them for the *Gorgons* in the *Atlantick Sea*, spoken of by *Mela*; others for the *Gorgades* of *Pliny*, an ancient Dwelling-place, as the Poets feign of three Sisters, the Daughters of *Forkus*, viz. *Medura*, *Sthenio*, and *Euryale*; and some stick not to believe, that they were antiently call'd *Hesperides*, from the neighboring *Cape of Hespierie*, mention'd by *Ptolomy*.

Situation.

They lie over against the Main Coast of *Africa*, between *Cabo Blank*, and *Cabo Verd*; from the nineteenth, to the fifteenth degree of North-Latitude, about two and forty Miles from the Shore.

Number.

Writers differ about their number very frequently; for some reckon them twelve, others eleven, some nine, but most agree upon ten, generally known by the corrupt *Portuguese* names; as follows, *Ilha del Sal*, *Ilha Boavista*, *Ilha Mayo*, *Ilha del St. Jago*, *Ilha del Fogo*, *Ilha del Brava*, *Ilha del St. Niklaos*, *Ilha del St. Lucie*, *Ilha del St. Vincent*, and *Ilha del St. Antonio*; besides some other nameless Islands.

The most Westerly, is *St. Antonio*, next those of *St. Vincent*, and *St. Lucie*; and the most Easterly *Boavista*.

All these, or at least some of them, are said to have been discover'd in the Year Fourteen hundred and forty, by a *Genoes*, call'd *Antonio Nalli*; thou *Jarrik* affirms the *Portuguese* had that honor six years after; whereas *Sanutus* gives it to a *Venetian* call'd *Lovis*, Extracted out of the House of *Cadamosto*; sent abroad by the *Infanta* of *Portugal*, to discover new Countreys.

Salt-Island.

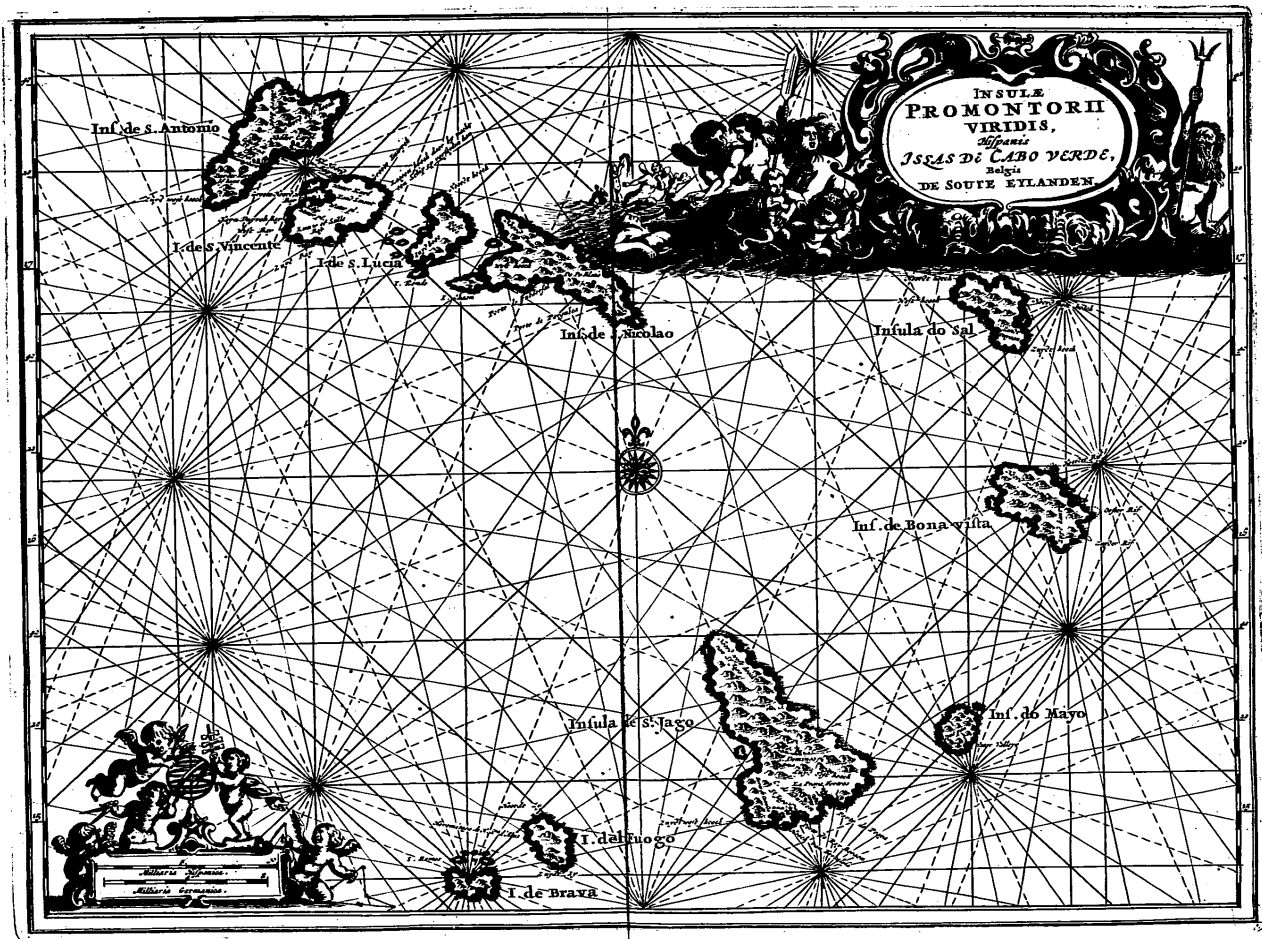
The *Salt-Island*, or *Ilha del Sal*, lies with its South end on the North-Latitude, of sixteen degrees and eight and thirty minutes; and with the South-East Point in sixteen degrees and forty minutes. It shews, coming out from the *Canaries*, or out of the North afar off, very high like a Hill, but nearer appears low. On the North side runs a River, and in the South-West a small Haven, and close by that another small Island: A Musket shot to the Southward of the West Point, where by a long Sandy Valley, fresh Water cometh out of the Mountains, is a good Road for Ships.

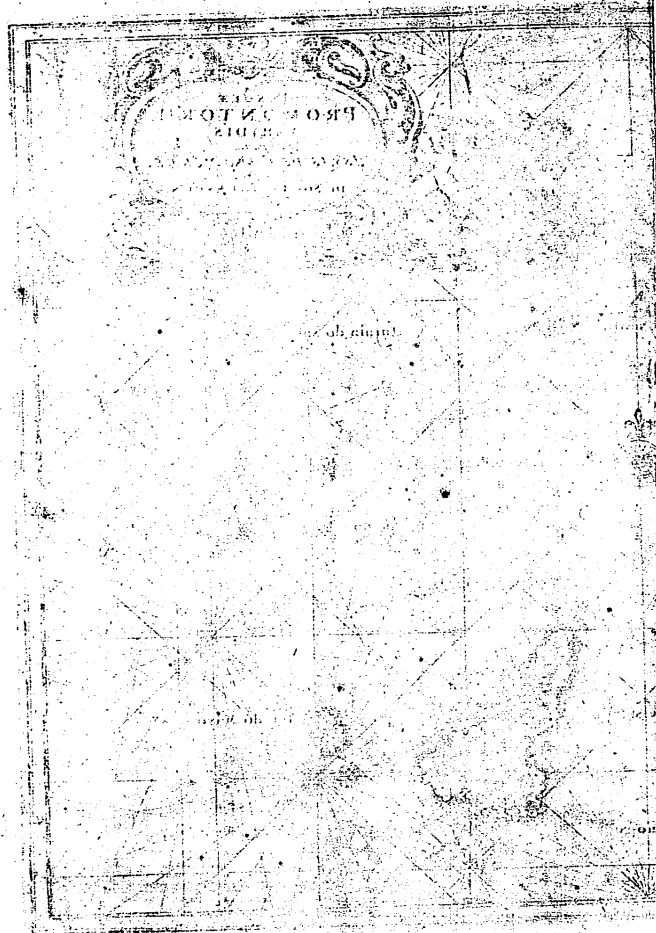
The Island Boavista.

Buena, or *Boavista*, that is, a pleasant sight, perhaps for its pleasant appearance afar off at Sea; they make its North Point eight Miles, and its South seven Miles from the *Salt-Island*. It may be distinguish'd at Sea from the *Salt-Island*, by the many white Banks on the North Coast, which the other hath not on that side; twenty Miles some have guess'd (but none know certainly) its circumference.

There is a long River which runs from the North end, North-East, and North-East and by East, a whole Mile; and some hold that it runs into the Sea with mighty Breaks, to the great hazard of adventuring Ships without a skilful Pilot.

There





There shoots also another *Rieff* from the South-Point, with some Rocks above, and some under Water, about a Mile and a half long, East, and East and by North from the Point. Under the South-West Point, where the Shore spreads West, South-West, and East North-East, is a good Haven, wherein Ships may Ride in fifteen or sixteen Fathom Water very good ground.

Mayo, lieth eight or nine Miles South South-Westward, from *Bravista*, being the least of all, and not above seven Miles in circuit. It hath within some sharp Mountains, and on the North side a Plain, a Mile broad, where a *Rieff* at the North-East Point shoots a good way from the Shore; and likewise another to the Westward, both which make a dangerous passage for Ships.

The common Harbor stands at the South-West side of the Shore, where Ships Ride in fifteen or sixteen Fathom Water, with a Sandy bottom; and have the West Point of the Island North and by West; and the South end of the Island St. *Jago* South-West.

On the North side lieth behind a black Point a convenient Harbor, neighbour'd on the East side, by a Village of ten or twelve houses.

The Island of St. *Jago*, the famouslest and biggest of all those of *Cape de Verd*, contains in length about twelve Miles, spreading North-West and South-East; at the South-East Point, you come into the Road of the Island *Mayo*, being five Miles broad.

From the South-East Point, the Shore spreads two Miles South-West, where the City *Praya*, signifying *The Strand*, hath its situation on a convenient place between two Mountains, on a little rising Summit, surrounded with two Rivers, which falling into the Sea, make two Harbors; one call'd *Porto de Praya*, a spacious Bay, where a hundred Ships may Ride at Anchor in fourteen Fathom Water, within Musquet Shot of the Shore, with a defence from the Winds. Beyond *Porto de Praya*, towards the City lieth an Out-Point, in Portuguese call'd *Cabo de Tubarao*; and North-Westward from this Cape, the other Haven, by the Portuguese call'd *Porta Riebeirra Korea*, very convenient, because lying between two Mountains, whose middle shoots thorow by a River, which takes original two Miles from thence, and falls into the Sea by a Mouth, a Bowe shot wide, not far off, which more Northward appears St. *Maries* Haven.

Jarrik places in this Island, a City call'd St. *Thomas*, seated conveniently; but that's uncertain, yet the Town of St. *Jago* may be seen, being the *Metropolis* of this and the other Islands, and the residence of the Portugal Bishop.

Somewhat more Westerly, on a Point, a Fort or Castle shews it self two Miles from *Porto de Praya*; and North-Westward from thence you come to *Porto de Canifos*.

Ilha del Fogo, or *The Island of Fire*, because of its Vomiting Smoke and Fire out of its highest Hills; lieth in fourteen degrees, and twenty minutes North-Latitude, twelve Miles North-Westerly from the South-West Point of St. *Jago*.

On the West side you discover another Road, with a Castle adjoining, Built at the foot of a Mountain; but the Haven affords little conveniency, by reason of the strong Current before it. Those that Sail out of the East, and intend for this Harbor, must make to the Northward about the Countrey, or else they will scarce fetch it, for the Wind blows very hard, and the ground is deep, and runs down sloping; so that indeed none can be had but under the Castle.

Island del Bravo.

Four Miles South-Westward from *del Fogo*, lieth *Ilha del Brava*, or *The Desolate Island*; having on the West side a convenient Entrance for those that will take in fresh Water. But the Haven lies to the South-East, with fifteen Fathom Water, so that an *East-India* Man may Ride there with his Starne moved towards the Shore. Above the Haven stands a Hermitage with people.

Island St. Nicholas.

South-Westward from *Ilha Brava*, in the Altitude of twelve degrees and almost thirty minutes, appears a dry place two Ships length, and one broad.

St. Nicholas-Isle, seventeen Miles from the *Salt-Island*, sets its North-West end in sixteen degrees and twenty minutes, at the West end three Miles broad; and at the East a Mile and a half, and seven or eight long.

M. Figuredo places the Haven at the South side, giving it the name of *Porto de Berguira*, with an Islet at the entrance; and to the North-West lieth (beyond the Point) the Haven *Fuor Fole*.

Island St. Lucie.

St. Lucie, a high and Hilly Island, eight or nine Miles long, with its South end in the Altitude of sixteen degrees and eighteen minutes. At the South-East end are two small Islands; as on the East South-East end the Haven, with a fine Sandy Shore: On the South-West towards *St. Vincent*, lies another Harbor of twenty Fathom Water.

Island St. Vincent.

Thirty Miles Westward from the *Salt-Island*, and two Miles West from *St. Lucie*, lieth *St. Vincent*, in the Altitude of seventeen degrees, five Miles long. It hath at the North-West side a half Oval-Bay, a Mile and a half wide, and surrounded with high Mountains. The high Mountains of *St. Anthony's-Isle* defend this Bay from the West and North-West Winds; so that it seems the most convenient Haven among all the Islands; yet the coming to it is dangerous, by reason of the strong Winds, blowing impetuously from the high Mountains. The South end of *St. Vincent* hath a little fresh Water, but elsewhere cannot be had one drop.

Island St. Anthony.

St. Anthony, the most Northermost of all, in seventeen degrees North-Latitude, two Miles and a half from *St. Vincent*, hath two high Mountains, the one almost as high as the Peak of *Teneriff* in the *Canary-Islands*, but both most commonly cover'd with Clouds. There live about five hundred Inhabitants on this Island. At the North-West end stands a Village of about twenty Huts, wherein dwell about fifty Families, as well *Negro's* as *Whites*; Govern'd by a Captain, Priest, and Schoolmaster, all which speak very good *Portuguese*, but they live very poorly. At the Northside is a Road in the Latitude of sixteen degrees and fifty minutes North-Latitude.

Air.

The unwholesomeness of the Air in all these Islands, breeds generally in the Inhabitants Burning-Fevers, Belly-Ach, and the Bloody-Flux.

Their Situation being between the Equinoctial and Tropick of *Cancer*, affords the Inhabitants two Summers. When the Sun enters into *Cancer*, which is in *June*, it Rains there continually with Storms of Thunder, Lightning, and Wind, which continues till the middle of *October*, which *Jarrik* seems to affirm, where he writes, That it doth Rain there in *August*, *September*, and *October*; and the Air about the middle of *June* gets a remarkable change, growing damp and foggy with Mists out of the Sea.

Plants.

The *Portuguese* find these Islands wild and desolate; but most of them now are Till'd and bare Rice, *Maiz*, Tares, Oranges, Lemons, Citrons, *Bananoes*, *Ignames*, Potatoes, Cucumbers, Cotton, Pomegranates, all sorts of Figs, *Coco-Nuts*, and Vines, which bear Fruit twice a year.

The

The principal Cattel breeding here, are Goats and Sheep, but they have a few Oxen and Cows.

Fowl, and Poultry increase even to admiration; such are Hens, Crains, Turtle-Doves, Turkicocks, Morehens, Quails, and Birds which the *Portuguese* call *Flamingo's*, that is, *Flemmings*, with white Feathers, red Quills, and a Body like a Goose.

Their greatest Wealth consists in Goat-skins and Salt, which they send in great Parcels from the Islands *Del Sall*, *Boavista*, *Mayo*, and *St. Lago*, by Shipping into *Europe*. This as to the general, we will now descend to particulars.

The Inland of *Del Sal*, lies almost cover'd with Stones, but without either Plants or Trees, onely towards the South-East Point, hard by a white Sandy Bank, are seventy two Salt-Pans.

Many Turtels and Fish are taken between the Cliffs, out of which the Slaves decoct a Train-Oil, all out of the Salt-Water, for they have no fresh. In short, such is the sterility, as affords no other refreshment but poor Goats, yearly kill'd in great numbers for their Skins.

Two Miles from the Road on the South side of the Countrey, is a Pond of Salt-Water nine or ten foot deep, into which a Brook runs with very clear water, but not held to be very wholesome, because brackish.

St. Jago yields all sorts of Fruits, having indeed a very fruitful Soyl; Trees of Cedar, *Colcoes*, Oranges, and the like, all along beautifie the Banks of the River *Ribeira Korea*. They have also Rice, *Maiz*, *Mille*, Cotton, and Sugar-Canes. The *European* Herbs and Plants sent thither grow very well there, but must be every year renew'd. All the Wine they drink, *Lisbone* furnishes them with, but other Provisions they can spare to their Neighbors. The Cattel there breeding, are Oxen, Horses, Asses, and Goats, besides Hens.

Ilha Brava, produces Figs, Mulberries, and other Fruits; also *Mille*, *Maiz*, Water-Melons, and many others. Some Goats, but they may not be sold without leave of the Governor of *St. Jago*.

On the Island *St. Nicholas* are but few Trees. It feeds many wild Cats and Goats; close by the Shore is fresh Water in a Pond, which in time of Rain flows over the Shore into the Sea.

St. Lucie appears Mountainous, with many Woods; and some fresh Water: At the West side, hath no other Inhabitants than Mice, and Tortoises.

At the Watering-place of the Island *St. Vincent*, fresh Water may be had out of Wells, but not very pleasant. Below on the highest Mountain, there floweth a Brook, whose Waters are fresh and well tasted; all the rest sulphurous and brackish, and for that cause unfit to drink. The parch'd ground bears little but stones, being every where so bare, that there is neither Leaves nor Grass to be found, but onely a few Shrubby Bushes, which Seamen pull up and fetch for Fuel; and *Coloquintida*, which grows in so great quantities, that it cannot be destroy'd. There are many Tortoises, very good in taste, and so big, that the Sea-men who touch at this Island for fresh Water, are compell'd to hale them Aboard with Ropes. They come every night in *June* and *July*, out of the Sea to the Land, when the Inhabitants casting them upon their backs, by reason of their weight they cannot turn themselves again. The Countrey hath many Rocks, but little Water. The Goats they kill for their Skins, which they send yearly to *Portugal* in great quantities. Their Inhabitants are *Blacks*, who live there very soberly without Recreation; fetching their Water in Leather Sacks made of Goats Skins; in the Year Sixteen hundred twenty three, they were onely

onely nineteen persons, eight Men, seven Women, and four young Girls.

Ilha de Mayo, a Rocky and dry Land, with little Grass; affords onely some few Figg-trees, which by the heat of the Climate, and dryness of the Ground, never bear any ripe Fruit; for though the Figgs have a promising colour, yet they are insipid or tasteless. But Goats, or *Cabriets*, or Sheep breed so numerously, that above five thousand Skins are carry'd thence yearly. They have also some little Horses, Asses, Oxen and Cows, Turkeys, and Hens, of the bigness of a Pheasant, with white and black mix'd and speckled Feathers; but all wild, and in a manner untameable.

There are many Salt-Pans, which after they have let in the Salt-Water, being shut up, the heat of the Sun consolidates, and brings to a Gray-Salt; but 'tis a toilsome work to gather it, and yet more troublesome to get on Ship-board, because the Boats are not without great danger of being swallow'd up by the Whirlpits.

The Inhabitants are *Whites* and *Blacks*, usually sent thither from *St. Jago*; In the Year Fifteen hundred and five, they were two hundred and five and twenty, *Whites* and *Blacks*, Old and Young, Exiles and Slaves; but in the Year Sixteen hundred twenty and eight, there were onely fifty, besides Women.

The Inhabitants have neither Corn nor Clothing, unless brought them from *St. Jago*; but there are many Goats which the *Portuguese* and *Blacks* there resident catch up with Dogs, partly for the Skins, and partly for the Flesh.

St. Antonio has many Woods, and therein several sorts of Fruits; as Oranges, Lemons, Dates, Pomegranates, Sugar-Canes, *Bakovens*, and Melons: One Orchard lieth in this Island, of which nothing can be seen from Sea, but a high Palm-Tree, which the people of the Ships, in the Bay of *St. Vincent* discern plainly, and commonly send their Boats to barter Knives, and other such small Toys for Fruit, with the people who have a *Portuguese* Governor; their number generally about five hundred, most of them *Blacks*, who from another Orchard bring the Fruits upon Asses to the Shore side, to sell to the Sea-men. In the latter end of *December*, they have great ripe Citrons, Lemons and Oranges, many *Bananoes* but unripe, Potatoes and Melons, very large, and singular good.

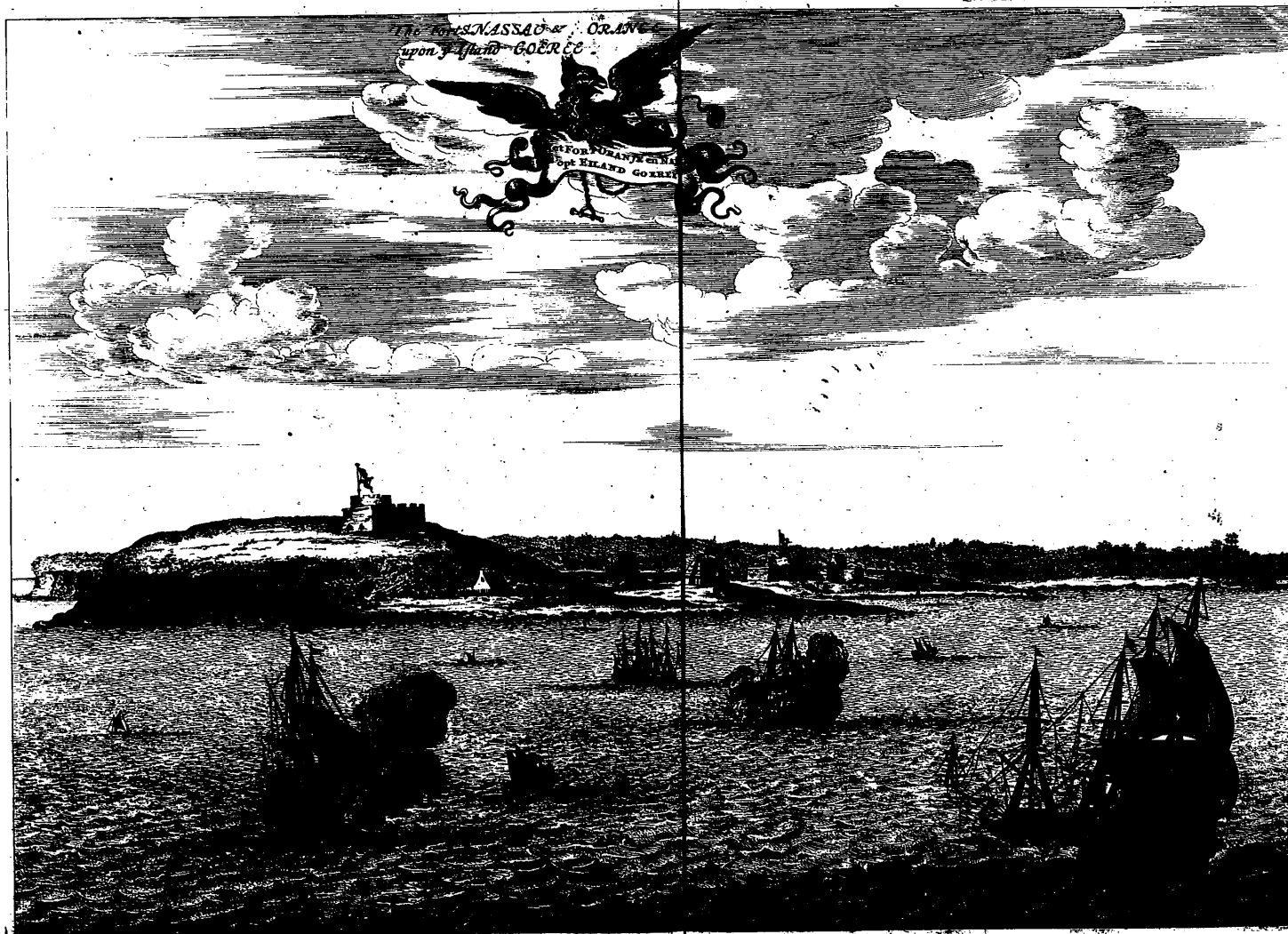
The Island Goree.

THe Island *Goree* lieth in fourteen degrees and fifteen minutes North-Latitude, about a Stones throw from the firm Land of *Cape de Verd*, in South South-East, about half a Canon shot in length, and a Musket shot in breadth.

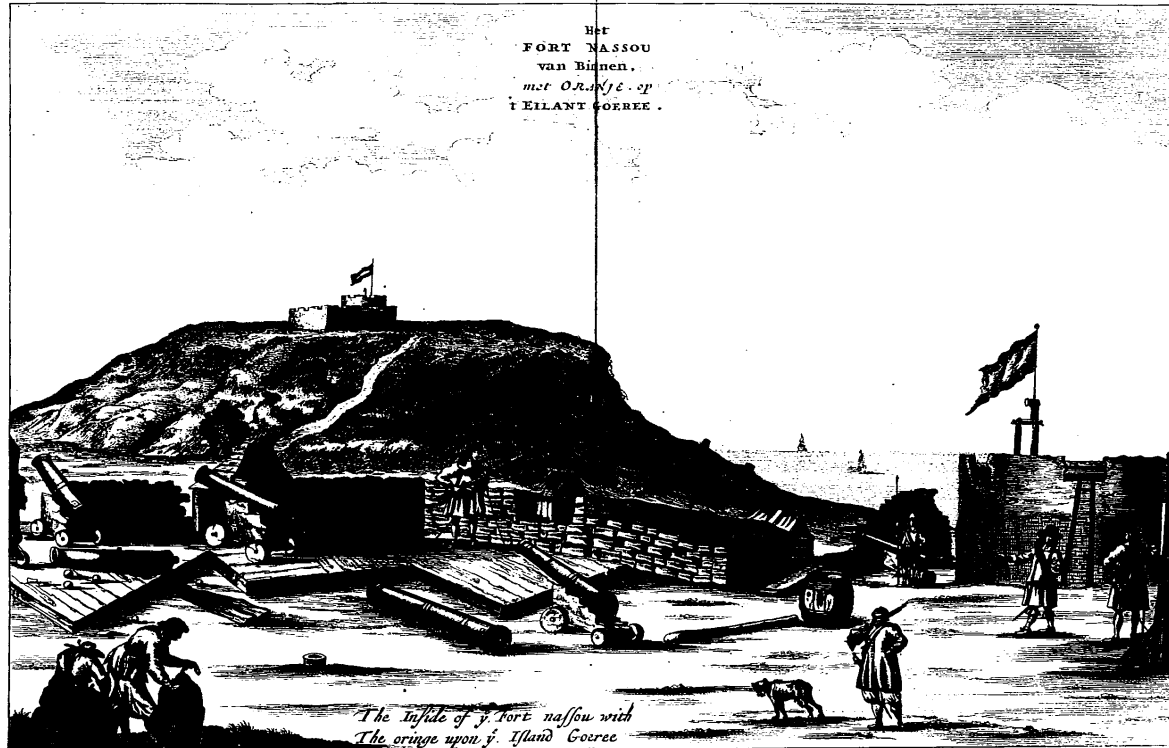
This Island hath one little Bay, with a Road for Ships, from whence the Sea-men go Ashore, no other place affording that conveniency; neither hath it any Brooks or Rivers of fresh Water, but fetch all they use from *Cape Verd*.

In the Year sixteen hundred and seventeen, King *Biram* of *Cape Verd* gave it to the *Netherlanders*, who in a little time erected a Fort there.

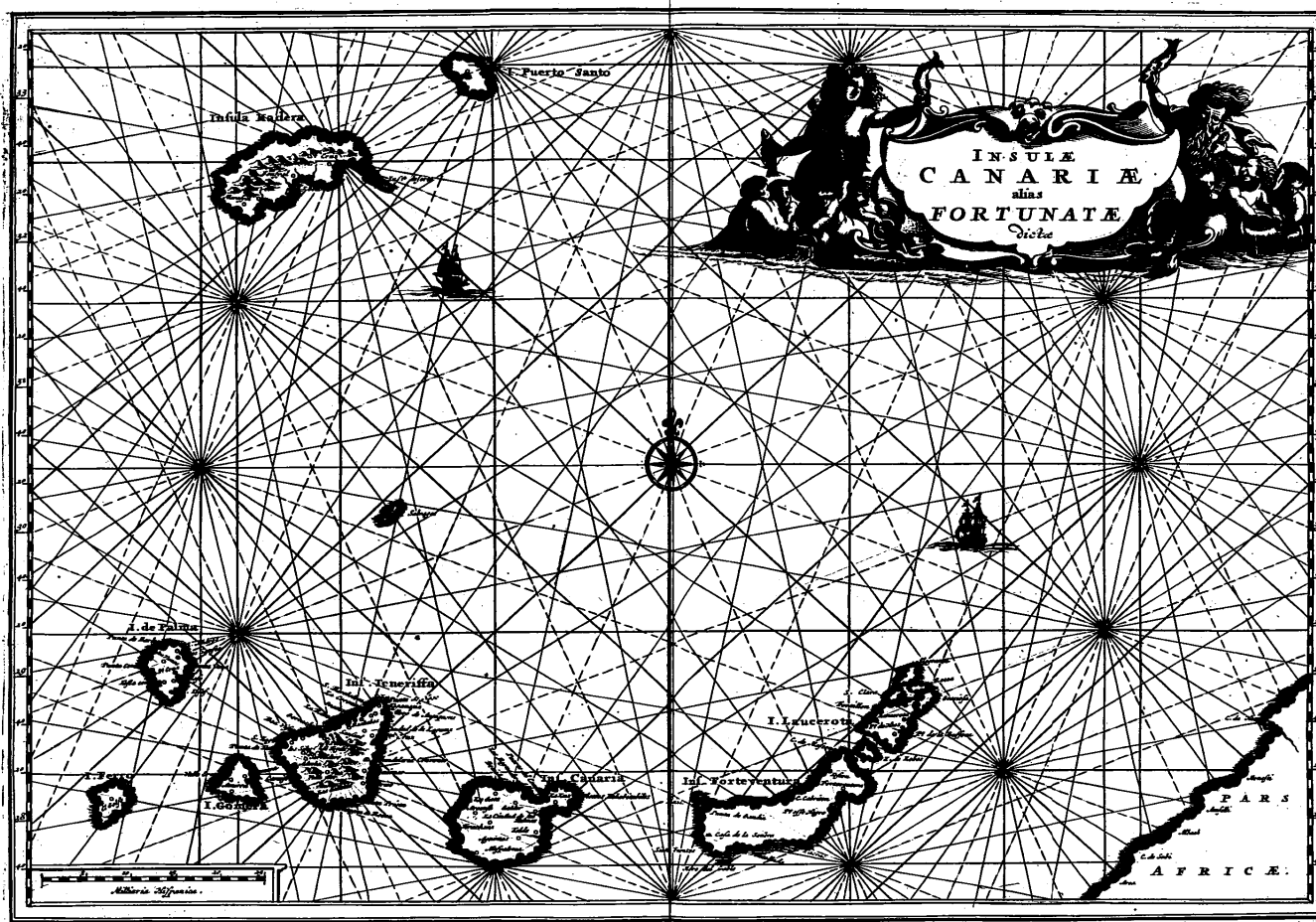
At present there are two Forts or Batteries, one on the North-West end, upon a high Mountain, reasonable strong, and built of thick Stones; and the other upon the Shore, call'd *The Fort Nassaw*, where they can Land with nothing



Bat
FORT NASSOU
van Binnen.
mt. ORANGE. op
T EILANT GOREE.



The Inside of y. Fort Nassou with
The cruge upon y. Island Goeree



thing but Boats and Lighters. The Port on the Shore, is bigger than the upper, and contains a Store-house for Merchandize, and several dwelling-places for the Souldiers and other people.

In the Year Sixteen hundred fifty three, both these Ports, together with the whole Island, were taken by Captain *Holmes*, for the Royal African *English* Company; but the year following, on the four and twentieth of October, by Admiral *de Ruyter* regain'd. It was at that time possess'd with about sixty *English* Souldiers, under Sir *George Abercromy*, Chief Governor of the Island, all which, with convenient Boats for their hire, were carry'd to the River *Gambia*. Then both the Ports, together with the whole Island, was left possess'd with about an hundred and fifty *Hollanders*, Commanded by *Johannes Cellarius*, who presently caus'd the full'n Batteries to be made up, raising the upper Fort, with a Breast-Work of three Foot higher, and fully repairing the lower.

The Canary Islands, or Islands of the Canaries.

THE *Canary Islands*, by the consent of most eminent Geographers, are held to be the *Insula fortunata*, or *Fortunate Islands* of *Ptolomy* and *Pliny*, though *Ptolomy* placeth them not far enough to the North, setting the most Northerly part of them but at sixteen degrees North-Latitude, whereas they extend to the thirtieth degree, and therefore we may suppose that they mistook them for the Islands of *Cape Verd*, last before mention'd.

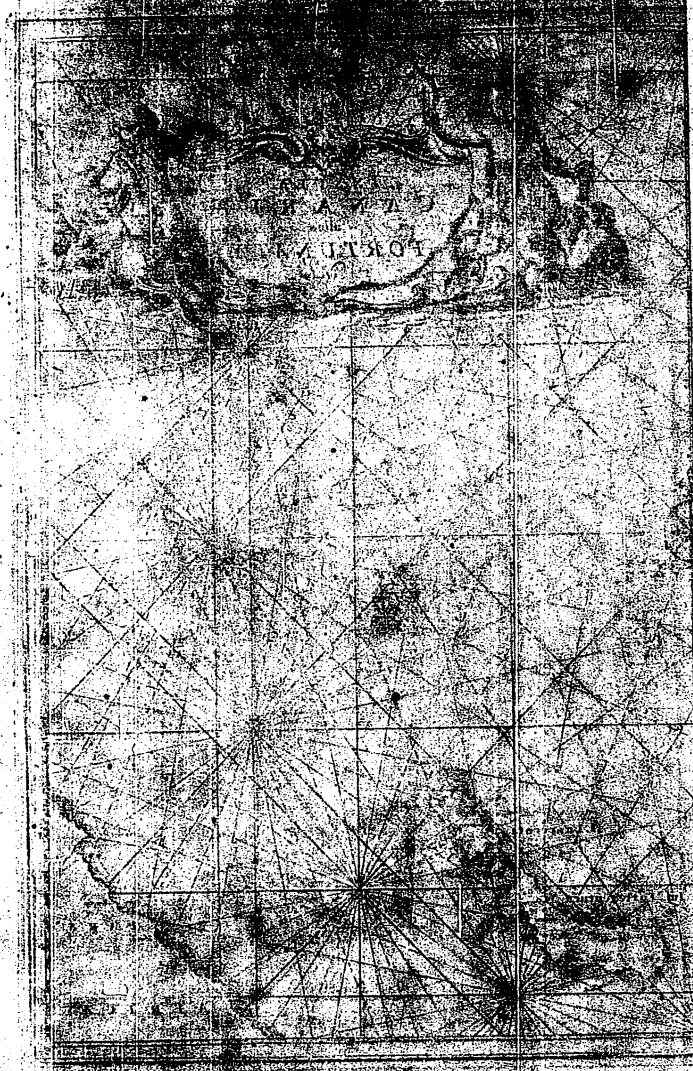
Some will, that the *Canaries* receiv'd that name from the *Spaniards*, who attributed to all the proper Denomination of the most Eminent, which they call'd *Canary*, from the many Dogs found at the first discovery thereof; *Can* signifying a Dog in *Spanish*; whereas the name of *Canary* was known a long time before by *Pliny* and *Ptolomy*: the *Moors* of *Barbary* call it *Elbard*, from the Pike-Mountain of *Teneriff*.

Ptolomy computes the number of these Islands to six, and names them, *Aprapite*, *Here* or *Autolala*, *Pluitalia*, *Casperia*, *Canaria* and *Centuria*; *Pliny* makes the same number, but differences their names thus; *Ombrio*, great and small *Junonie*, *Capraria*, *Nivaria*, and *Canaris*. There are that make *Ombrio* and *Junonie*, the same with *Porto Santo*, and *Madera*; *Pluitalia* for *Lancerote*; *Casperia* or *Capraria*, for *Fuente-ventura*; *Canaria* for the *Grand Canary*, which still holds its name. At this day the *Canary Islands*, the *Holy Haven*, and *Madera*, being included, are seven, and known to all by the same names, viz. As the Island of *Palma*, *Fierro*, or *Ferro*, *Gomere*, *Teneriff*, *Grand Canary*, *Fuente-ventura*, *Lancerota*, or *Lanceroto*: to which number *Purchas* adds, *Libos*, *Rocha*, *Gravosa*, *Santa Clara*, *Alegreanca*, and *Inferno*: by *Sanutus* reckon'd in this order, *Vecchio Marino*, *Sante Clara*, *Recho*, *Gravosa*, and *Alegreanca*: *Ortelius* brings among them one that he calleth *Selvagia* or *Savage*, the most Northerly of all, plac'd in the same rank with that of *Alegreanca*; and besides *Gravosa* and *Coro*, which *Thevet* calleth the *Heart Island*. But these small Spots are of such little concern, that many do not so much as name them.

These *Canary Islands*, whereof *Lafaretto*, *Fuente-ventura*, *Grand Canary*, and *Teneriff* are the chiefest; they have their situation between six and twenty degrees and thirty minutes, and twenty degrees and thirty minutes North-Latitude,

R. R.

opposite



opposite to *Cape Nun* in *Morocco*, seventy or eighty Miles from the Main-Land of *Barbary*, and nine or ten distant from each other.

When found.

They were for many Ages known to the Antients, in the time of *Pliny*, *Mela*, and *Strabo*; but by negligence of Posterity, the places lost as to knowledge, though Geographers had preserv'd their memory by Recording their Names, which gave the curious cause of enquiry: Some Centuries they continu'd forgotten, till in the Year Four hundred and five, *John King of Castile* transferr'd all his Right therein, to a *French Nobleman* of *Chaux* in *Normandy*, by name, *John of Betancourt*; who provided with Ammunition and Victuals, Sailing thither, at their first coming took in the Haven of *Lancerota*, and the Castle; and having built the Cloyster of *St. Francis*, together with a Church, return'd victorious to *Spain*; where, according to *Grammay*, for a Sum of Money he transferr'd his Right to *Diego de Herrera*, who subdu'd the Island of *Fort-aventure*, to which he first gave the name of *St. Bonaventure*. But *Sanutus* writes, that *Betancourt* took in the Island of *Lancerota* and *Fort-aventure*, by the Consent, and at the Charge of the King of *Castile*, to whom he sold the Inheritance thereof after his death. *Grammay* affirms, That *Diego de Herrera* made himself Master of *Ferro* and *Gomere*; but not able to defend his Conquest, he sold his Interest in the whole to King *Ferdinand*; who after a doubtful and hot dispute with the Inhabitants, overcame the *Grand Canary*. Afterwards *Alphonse* and *Bartelt de Lugo*, sent thither in the Year Fifteen hundred and twelve, subjeet'd *Ferro* and *de Palma*. *Sanutus* on the other side mentions, That *Gomere* and *Ferro*, with the three other, *Grand Canary*, *Palma* and *Teneriff*, were found first by *Alphonse de Lugo*, and *Peter de Vera*, Noblemen of *Xeres*, and by order of King *Ferdinand*, and Queen *Isabella*; and that *Palma* and *Teneriff* were subdu'd by *Alphonse de Lugo*, and the three other by *Peter de Vera*, and *Michael de Mexica*.

The quantity of the Islands in general.

If we enter into a serious scrutiny of the quantity of those Islands in general, we shall find, that in respect of their Situation, being near the Tropick of *Cancer*, they are subject to great heat, sufficiently testifi'd by the early Harvest in *March* and *April*. The Grounds boast a more than ordinary fertility, but especially they carry Repute and Glory for the Delicious *Canary-Wine*, where-with they furnish the whole world. *Sanutus* avers, That formerly but one of them brought forth this Wine and Corn, but now all are equally productive of both. There are also Figs, Oranges, Pomegranates, Citrons, Peaches, and other Fruits; besides many Sugar-Canes, Palm-Trees, and Pepper-Trees, which grow on the Banks of the Rivers.

There grows also a Plant, commonly call'd *Orifelle*, held by most Herbalists to be the *Phalaris* of *Dioscorides*, and by *De la Champ* upon *Pliny*, for the *Gierst* of *Theophrastus*; from whence grows the *Canary Seed*, which the Inhabitants propagate diligently to feed *Canary Birds*.

They have also a black Gum or Pitch, stiled *Bre*, but principally in *Teneriff*, burn'd out of Pine in the following manner; They cut the Trees in pieces, which they lay cross one upon another over a Trench, whereinto the Pitch (dissolving by the heat of the fire) falls.

Cattel.

They are competently rich in Cattel, as Oxen, Goats, Wild-Asses, Roe-Bucks, with many sorts of Fowl, amongst which, *Canary-Birds*, which sing very clear and pleasantly.

The constitution of the Inhabitants.

The Inhabitants are a sturdy and strong people, neither *White* nor *Black*, but *Tawny*, with flat and broad Noses, lively and nimble Spirited, stout-hearted, and inclin'd to Wars. There remain yet some few of the ancient Barbarous People,

ple, call'd by the *Spaniards*, *Guanchas*; but they have in some measure laid aside their Native rudeness: Some of them seem to have a *Caninus Appetitus*, an insatiable Voracity, so that one of them will sometimes eat up twenty Rabbits, and a whole Goat at a Meal. By continual converse, most of them, besides their *Lingua Vernacula*, or Mother-Tongue, speak good *Spanish*.

In *Grand Canary*, the chiefest of the whole knot, the Bishop and Inquisitors have their Seat, and the Chief Governor a *Spaniard*, his Residence, attended by all inferior Ministers of Justice, for the deciding of differences, arising between the Inhabitants: And by the equal care, both of the Ecclesiastical and Civil Power, Christianity hath gain'd so firm a footing, that admits of no Opponent or Rival; those obstinate persons that fled into the Mountains, being utterly extirpated.

Government

Religion.

The Merchandize brought from thence, are *Canary-Wines*, *Goat-Skins*, *Sugar*, and such like.

The Grand-Canaries.

The *Grand-Canaries*, according to the common opinion, is the same with the Ancients, so lying Westward of *Lancerote*, near the Cape of *Bajader*, but more Northerly, seven and twenty degrees, and thirty minutes from the Equator; the length accounted thirty *French*, or eighteen *Dutch Miles*; though *Thevet* shortens the length, and in breadth gives it no more than twelve *French*.

Here stands the Metropolis of the whole, being the Bishops See, containing the Cathedral, and some Cloysters of *St. Francis* and others. They have besides the Cities of *Galdar* and *Guia*, with divers dispers'd Cloysters, built by the Munificence and Generosity of the *Genoese Merchants*.

It excels in grandeur and fertility all the rest, being inhabited by nine or ten thousand Souls, holding a Jurisdiction over them, as well in Spiritual as Temporal Affairs.

Fortaventure, or Fuerteventura.

Fortaventure, or *Fuerteventura*, by some taken for the *Casperia* of *Ptolemy*, and *Capraria* of *Pliny*, lieth close to the Main Land of *Barbary*, in eight and twenty degrees North-Latitude, Northward of *Lancerote*; and Westward of the *Grand-Canaries*, fifteen Miles in length, and three in breadth, strengthen'd with three Cities on the Sea-Coast, namely, *Lanagla*, *Tarafalo*, and *Pozo Negro*.

Attinging bk. p. 1. 3.

On the North side opens a Haven call'd *Chabrad*, and another on the West side very convenient.

Lancerote.

Bacchus.

Lancerote, or Lancerota, as some imagine, the *Pluitalia* of *Ptolomy*, and *Pluvania* of *Pliny*, though more probably it might be *Ferro*, which lieth Northerly of *Fuerteventura*, and Westerly of the *Grand Canaries*, in nine and twenty Degrees and thirty Minutes of North-Latitude, twelve Miles in length, and seven Miles in breadth. *Gramay* placeth in it the City *Cayas*, which in the Year Sixteen hundred and eighteen, together with the Island, was Plunder'd by the *Tukish* Pyrates of *Algier*, who carry'd away Captive fourteen hundred and sixty eight Men.

Teneriff.

Teneriff, or *Tenarife*, supposed to be the *Nivaria* of *Pliny*, lieth to the West, six Miles from the *Grand Canaries*, in seven and twenty Degrees, and thirty Minutes North-Latitude. *Thevet* and *Sanutus* make it the biggest of all the *Canary Isles*, extending the length of it to fourteen Legauies; but *Gramay* will not allow so much. It hath on the North-side the Haven of *Santa Cruize*, and three fine Cities, *Lagana*, *Ortone*, and *Garrico*, together with *St. Christophers*.

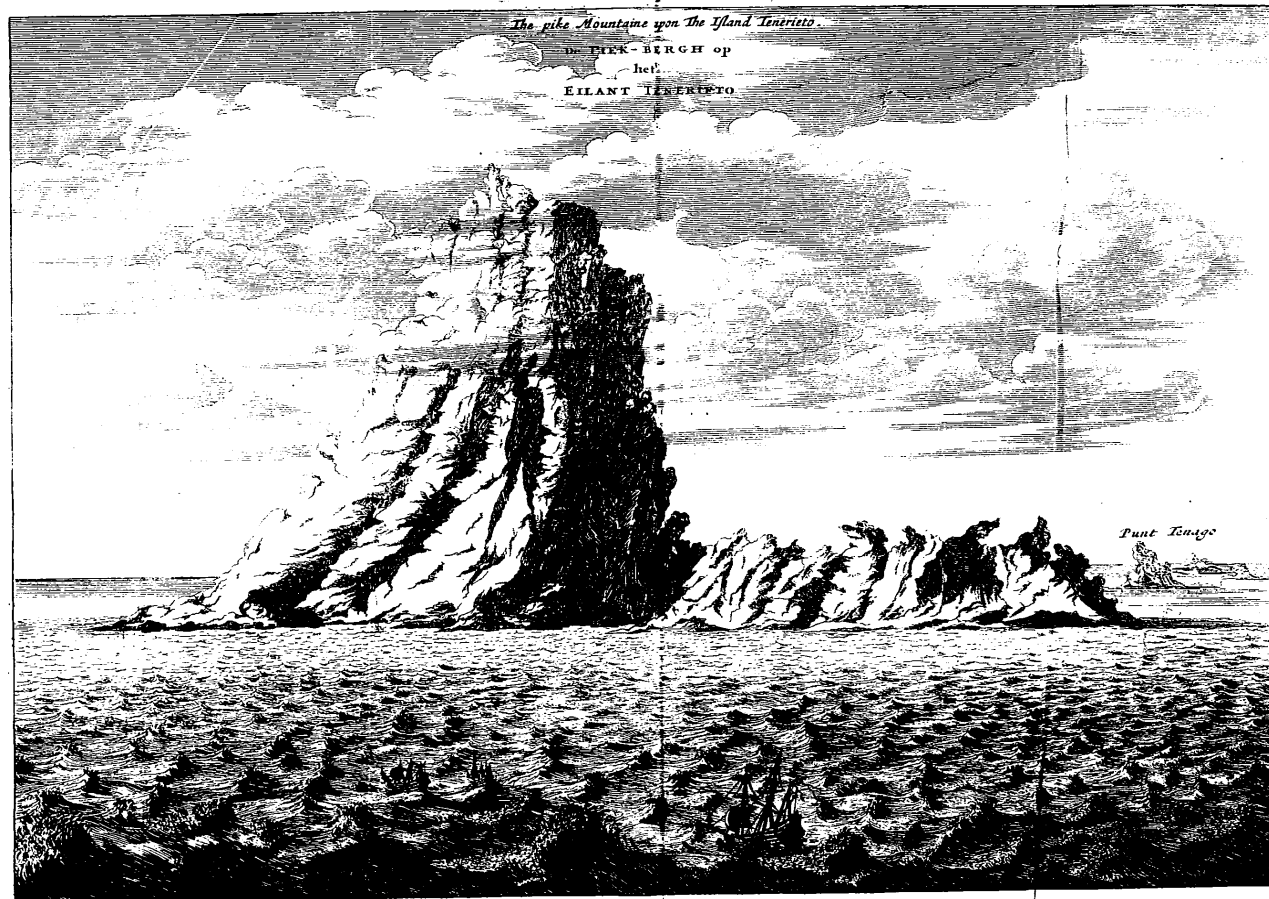
Here stands the so fam'd Mountain, by the *Moors* call'd *Elbard*; by the *Spaniards*, *El Pico de Terrairo*; and by us, *The Pike of Teneriff*, thought not to have its equal in the World for heighth, because it spires with its top so high into the Clouds, that in clear Weather it may be seen sixty *Dutch* Miles off at Sea; nor can it be ascended but in *July* and *August*, lying in all the other Moneths cover'd with Snow; though upon this and the near adjacent Islands none is to be seen. To come to the top requires three days Journey: from whence may be seen all the Islands lying about thirty *Dutch* Miles off in the Sea.

Here they find great quantities of Sulphur, with abundance of Fruits, Wine, and Sugar. The Inhabitants are reckon'd to be about the number of five thousand.

In the History of the *Royal Society* of *London*, lately set forth by *Dr. Thomas Sprat*, we have a Relation from some considerable Merchants, and Persons worthy of Credit, who went to the top of this *Pico Teneriff*, set down in these following words:

The Royal Society of London.

HAVING furnisht our selves with a Guide, Servants, and Horses to carry our Wine and Provision, we set forth from *Oratava*, a Port-Town in the Island of *Teneriff*, situated on the North-side, two Miles distant from the Main Sea, and travell'd from twelve at night till eight in the morning, by which time we got to the top of the first Mountain towards the *Pico de Terraira*: there under a very large and conspicuous Pine-Tree we took our Breakfast, Din'd, and refresh'd our selves till two in the afternoon: Then we passed through many sandy Ways, over many lofty Mountains, but naked and bare, and not cover'd with any Pine-Trees, as our first nights passage was: this expos'd



pos'd us to excessive heat, till we arrived at the Foot of the *Pico*, where we found many huge Stones, which seem'd to have falln from some upper part: about six in the Evening we began to ascend up the *Pico*; but we were scarce advanced a Mile, and the Way being no more passable for Horses, we left them with our Servants. In the ascent of one Mile some of our Company grew very faint and sick, disorder'd by Fluxes, Vomitings, and Aguish Distempers, our Horses Hair standing upright like Bristles; and calling for some of our Wine, carri'd in small Barrels on a Horse, we found it so wonderfully cold, that we could not drink it till we had made a Fire to warm it, notwithstanding the Air was very calm and moderate: but when the Sun was set, it began to blow with such violence, and grow so cold, that taking up our Lodging among the hollow Rocks, we were necessitated to keep great Fires in the Mouthes of them all night. About four in the morning we began to Mount again, and being come another Mile up, one of our Company fail'd, and was able to proceed no farther: Here began the *Black Rocks*. The rest of us pursu'd our Journey till we came to the *Sugar-Loaf*, where we began to travel again in a white Sand, being fitted with Shooes, whose single Soles are made a Finger broader than the upper Leather, to encounter this difficult Passage; having ascended as far as the *Black Rocks*, which lay all flat like a plain Floor, we climb'd within a Mile of the very top of the *Pico*, and at last we gain'd the Summit, where we found no such Smoak as appear'd a little below, but a continuall perspiration of a hot and sulphurous Vapor, that made our Faces extreamly sore. All this way we found no considerable alteration of the Air, and very little Wind; but on the top it was so impetuous, that we had much ado to stand against it whilst we drank the Kings Health, and fir'd each of us a Piece. Here also we took our Dinner, but found that our Strong-waters had lost their Vertue, and were almost insipid, while our Wine was more spiritous and brisk than before. The top, on which we stood, being not above a Yard broad, is the brink of a Pit, call'd *The Caldera*, which we judg'd to be a Musquet-shot over, and near fourscore Yards deep, in form of a *Cone*, hollow within like a Kettle, and cover'd over with small loose Stones, mixed with Sulphure and Sand, from among which issu'd divers Spiracles of Smoak and Heat, which being stirr'd with any thing, puffs and makes a noise, and so offensive, that we were almost suffocated with the sudden emanation of Vapors upon the removing one of these Stones, which were so hot, as not easily to be handled. We descended not above four or five Yards into the *Caldera*, because of the slipperiness under foot, and the difficulty; but some have adventur'd to the bottom. Other matters observable we discover'd none, besides a clear sort of Sulphure, which lay like Salt upon the Stones. From this renown'd *Pico* we could see the *Grand Canaries*, fourteen Leagues distant; *Palma*, eighteen; and *Gomera*, seven; which interval of Sea seem'd not much wider than the *Thames* about *London*. We discerned also the *Herro*, being distant about twenty Leagues, and so to the outmost Limits of the Sea much farther. As soon as the Sun appeared, the Shadow of the *Pico* seem'd to cover, not onely the whole Island, and the *Grand Canaries*, but the Sea to the very Horizon, where the top of the *Sugar-Loaf*, or *Pico*, visibly appear'd to turn up, and cast its Shade into the Air it self, at which we were much surpriz'd: But the Sun was not far ascended, when the Clouds began to rise so fast, as that they intercepted our Prospect both of the Sea and the whole Island, except the tops onely of the subja-cent Mountains, which seem'd to pierce them through. Whether these Clouds do ever sur-

mount the *Pico*, we cannot say, but to such as are far below, they seem sometimes to hang above it, or rather wrap themselves about it, as constantly when the West-winds blow; this they call *The Cap*, and is an infallible Prognostick of ensuing Storms. One of our Company who made this Journey again two years after, arriving at the top of the *Pico* before day, and creeping under a great Stone to shroud himself from the cold Air, after a little space found himself all wet, and perceiv'd it to come from a perpetual trickling of Water from the Rocks above him. Many excellent and exuberant Springs we found issuing from the tops of most of the other Mountains, gushing out in great spouts, almost as far as the huge Pine-Tree, which we mention'd before. Having staid a while at the top, we all descended the sandy Way, till we came to the Foot of the *Sugar-Loaf*, which being steep, even almost to a perpendicular, we soon pass'd: And here we met with a Cave, about ten yards deep, and fifteen broad, being in shape like an Oven, or *Cupola*, having a hole at the top near eight Yards over: This we descended by a Rope that our Servants held fast at the top, while with the other end, being fastned about our middles, we swung our selves, till being over a Bank of Snow, we slid down, lighting upon it: we were forced to swing thus in the descent, because in the midst of the bottom of this Cave, opposite to the overture at the top, is a round Pit of Water, like a Well; the surface whereof is about a Yard lower, but as wide as the Mouth at top, and about six Fathom deep: We supposed this Water not a Spring, but dissolved Snow blown in, or Water trickling through the Rocks. About the sides of the Grot, for some height there is Ice and Icicles hanging down to the Snow: But being quickly weary of this excessive cold place, and drawn up again, we continu'd our descent from the Mountains by the same Passage we went up the day before, and so about five in the Evening arrived at *Oratava*, from whence we set forth; our Faces so red and fore, that to cool them we were forced to wash and bathe them in Whites of Eggs. The whole height of the *Pico* in perpendicular, is vulgarly esteem'd to be two Miles and a half. No Trees, Herbs, nor Shrubs, did we find in all the Passage, but Pines; and among the whiter Sands a kind of Broom, being a bushy Plant; and on that side where we lay all night, a kind of *Coalon*, which had Stems of eight Foot high, and the Trunk near a Foot thick, every Stem growing in four squares, and emerging from the Ground like Tufts of Rushes: Upon the edges of these Stems grow very small red Buttons, or Berries, which being squeezed, produce a poysonous Milk; which falling upon any part of a Horse, or other Beast, fetches off all the Hair from the Skin immediately. Of the wither'd Sticks of this Vegetable we made our Fire all night. This Plant is also universally spread over the Island, and is perhaps a kind of *Euphorbium*.

Of the Island *Teneriff* it self, this account was given by a judicious and ingenious Man, who lived twenty years in it, as a Physician and Merchant; his opinion is, That the whole Island being a Soil mightily impregnated with Brimstone, did in former times take Fire, and blow up all, or near all at the same time; and that many Mountains of huge Stones calcin'd and burnt, which appears all over this Island, especially in the South-west part of it, were cast up, and raised out of the bowels of the Earth at the time of that general Conflagration; and that the greatest quantity of this Sulphur lying about the Center of the Island, raised up the *Pico* to that height at which it is now seen. And he saith, That any one upon the Place, that shall carefully note the situation and manner of those calcined Rocks, how they lie, will easily be of that mind:

mind; for they lie (says he) three or four Miles almost round the bottom of the *Pico*, and in such order one above another almost to the *Sugar-Loaf*, as 'tis call'd, as if the whole Ground swelling and rising up together by the ascension of the Brimstone, the Torrents and Rivers of it, did with a sudden eruption rowl and rumble them down from the rest of the Rocks, especially (as is said before) to the South-west; for on that side from the very top of the *Pico* almost to the Sea-coast, lie huge heaps of these burnt Rocks one under another: and there still remain the very tracks of the Brimstone-Rivers, as they ran over this quarter of the Island, which hath so wasted the Ground beyond recovery, that nothing can be made to grow there but Broom: But on the North-side of the *Pico*, few or none of these Stones appear; and hence he concludes, That the *Vulcanio* discharged it self chiefly on the South-west-side. He adds farther, That at the same time, Mynes of several Metals were blown up, some of those calcined Rocks resembling Iron, Oar, some Silver, and others Copper; particularly on the South-west part, call'd *Azuleios*, being very high Mountains, where never any *English*-man but himself (that ever he heard of) was. There are vast quantities of a loose blewish Earth, mixed with blew Stones, which have a yellow rust upon them, like that of Copper or Vitriol; as also many small Springs of Vitriol-water, where he supposes a Copper Myne. And he was told by a Bell-Founder of *Oratava*, That he got out of two Horse-loads of this Earth, as much Gold as made two large Rings. And a *Portuguese* who had been in the *West-Indies*, told him, That his opinion was, there were as good Mynes of Gold and Silver there, as the best in the *West-Indies*. Thereabouts also are Nitrous-waters and Stones, cover'd over with a deep Saffron-colour'd rust, tasting of Iron: And farther, he mentions one of his Friends, which of two Lumps of Earth, or Oar, brought from the top of this side of the Mountain, made two Silver Spoons. All this he confirmed by the last Instance of the *Palm-Island*, eighteen Leagues from *Teneriff*, where, about twelve years since, so *Vulcanio* was fixed, the violence whereof made an Earthquake in this Island, so great, that he and others ran out of their Houses, fearing they would have fall'n upon their Heads. They heard the noise of the Torrent of flaming Brimstone like Thunder, and saw the Fire as plain by night for six weeks together, as a burning Torch, and so much Sand and Ashes, brought from thence by the Wind and Clouds, fell upon his Hat, as would fill the Sand-box of his Ink-horn.

In some places of this Island groweth a crooked Shrub call'd *Legnan*, which they bring for *England* as a sweet Wood. There are likewise Apricock, Peach-Trees, and others, which bear twice a year; also Pear-Trees as pregnant; Almonds, with a tender Shell; Palms, Plantains, Oranges and Lemons, especially the *Paeguada's*, which have small ones within them, from whence they are so denominated. Also they have Sugar-Canes, and a little Cotton, *Coloquintida*, &c. The Roses blow at *Christmas*. There are good Carnations, and very large; but no Tulips will grow or thrive there. Samphire clothes the Rocks in abundance, and a kind of Clover, the Ground. Another Grass grows near the Sea, which is of a broader Leaf, so luscious and rank, that it will kill a Horse that eats of it, but no other Beast. Eighty Ears of Wheat have been found to spring from one Root, but grows not very high. The Corn of this is transparent like the purest yellow Amber, and one Bushel hath brought forth a hundred in a seasonable Year.

The Canary-Birds which they bring to us in *England*, breed in the *Baranco's*,
or

or *Gills*, which the Water hath fretted away in the Mountains, being places very cold. There are also *Quails*, *Partridges*, larger than ours, and exceeding beautiful, great *Wood-Pigeons*; *Turtles* at Spring, *Crows*, and sometimes the *Falcons* come flying over from the Coast of *Barbary*.

Bees are carry'd into the Mountains, where they prosper exceedingly. And there they have wild *Goats*, which climb to the very top of the *Pico* sometimes; also *Hogs*, and multitudes of *Coneys*.

Of Fish they have the *Cherna*, a very large and excellent Fish, better tasted than any we have in *England*; the *Mero*, *Dolphins*, *Lobsters*, without great *Claws*, *Mussels*, *Periwinkles*, and the *Clacas*, which is absolutely the very best Shell-fish in the world; they grow in the Rocks, five or six under one great Shell, through the top-holes whereof they peep out with their Nebs; from whence (the Shells being broken open a little more with a Stone) they draw them. There is also another sort of Fish like an *Eel*, which hath six or seven Tails of a Span long, united to one Head and Body, which is also as short. Besides, there they have *Turtles* and *Cabridos*, which are better than our *Trouts*.

The Island is full of Springs of fresh Water, tasting like Milk; which in *Lalagima*, where the Water is not so clear and limpid, they cleanse by percolating it through a kind of spungy Stone, cut in form of a Basin.

The Vines which afford those excellent Wines, grow all about the Island within a Mile of the Sea; such as are planted farther up are not esteem'd, nor will they thrive in any of the other Islands. Concerning the *Guanchio's*, or antient Inhabitants, he gave this full account:

The third of *September*, about twelve years since, he took his Journey from *Guimar*, a Town for the most part inhabited by such as derive themselves from the antient *Guanchio's*, in the Company of some of them, to view their Caves, and the Corps buried in them, (a favour they seldom or never permit to any, having the Corps of their Ancestors in great veneration, and likewise being extremely against any molestation of the Dead) but he had done several Eleemosinary Cures among them, for they are very poor (yet the poorest think themselves too good to Marry with the best *Spaniard*) which endeared him to them exceedingly, otherwise it is death for any Stranger to visit these Caves and Bodies. The Corps are sew'd up in Goat-skins with Thongs of the same, with very great curiosity, particularly in the incomparable exactness and evenness of the Seams; and the Skins are made very close and fit to the Corps; which for the most part are entire, the Eyes clos'd, Hair on their Heads, Ears, Nose, Teeth, Lips and Beard, all perfect, onely discolour'd, and a little shrivell'd; likewise the *Pudenda* of both Sexes. He saw about three or four hundred in several Caves, some of them standing, others lying upon Beds of Wood, so hardned by an Art they had (which the *Spaniards* call *Curay*, to cure a piece of Wood,) that no Iron can pierce or hurt it. These Bodies are very light, as if made of Straw; and in some broken Bodies he observ'd the Nerves and Tendons, and also the String of the Veins and Arteries very distinctly. By the relation of the most antient of this Island, they had a particular Tribe that had this Art onely among themselves, and kept it as a thing sacred, and not to be communicated to the Vulgar. These mixt not themselves with the rest of the Inhabitants, nor Marry'd out of their own Tribe, and were also their Priests and Ministers of Religion. But when the *Spaniards* conquer'd the Place, most of them were destroy'd, and the Art perisht with them; onely they held some Traditions

ditions, yet of a few Ingredients that were us'd in this business; they took Butter (some say they mix'd Bears-grease with it) which they kept for that purpose in the Skins; wherein they boyl'd certain Herbs, first a kind of wild Lavender, which grows there in great quantities upon the Rocks; secondly, an Herb call'd *Lara*, of a very gummy and glutinous consistence, which now grows there under the tops of the Mountains; thirdly, a kind of *Cyclamen*, or Sow-bread; fourthly, wild Sage, which grows plentifully upon this Island. These with others, bruised, and boyl'd up with Butter, rendred it a perfect Balsom. This prepar'd, they first unbowel the Corps (and in the poorer sort, to save Charges, took out the Brain behind:) after the Body was thus order'd, they had in readines a *Lixivium* made of the Bark of Pine-Trees, wherewith they wash'd the Body, drying it in the Sun in Summer, and in the Winter in a Stove, this repeating very often: Afterward they began their Unction both without and within, drying it as before; this they continu'd till the Balsom had penetrated into the whole Habit, and the Muscle, in all parts appear'd through the contracted Skin, and the Body became exceeding light: then they sew'd them up in the Goat-skins, as was mention'd before.

The Antients say, that they have above twenty Caves of their Kings and great Personages, with their whole Families, yet unknown to any but themselves, and which they will never discover.

Lastly he says, That Bodies are found in the Caves of the *Grand Canaries*, in Sacks, quite consumed, and not as these in *Teneriff*.

Antiently, when they had no knowledge of Iron, they made their Lances of Wood, hardned as before mention'd.

They have Earthen Pots, so hard that they cannot be broken: Of these some are found in the Caves, and old *Bayances*, and us'd by the poorer People that find them, to boyl Meat in.

Their Food is Barley Parched, and then Ground with little Stone-Mills, and mingled with Milk and Honey, which they always carry with them in Goat-skins at their Backs.

To this day they drink no Wine, nor care for Flesh: they are very ingenious, lean, tall, active, and full of courage; for they will leap from Rock to Rock, from a very prodigious heighth till they come to the bottom, sometimes making ten Fathom deep at one Leap, in this manner: First they Tertiate their Lances, which are about the bigness of a Half-Pike, and aim with the Point at any piece of a Rock upon which they intend to light, sometimes not half a Foot broad; in leaping off they clap their Feet close to the Lance, and so carry their Bodies in the Air: the Point of the Lance comes first to the place, which breaks the force of their fall; then they slide gently down by the Staff, and pitch with their Feet on the very place they first design'd, and so from Rock to Rock, till they come to the bottom: But their Novices sometimes break their Necks in the learning.

He told also (and the same was seriously confirm'd by a *Spaniard*, and another *Canary Merchant* there in the Company,) That they Whistle so loud, as to be heard five Miles off, and that to be in the same Room with them when they Whistle, were enough to endanger the breaking of the *Tympanum* of the Ear; and added, That he (being in Company of one that Whistled his loudest) could not hear perfectly in fifteen days after. He affirms also, that they throw Stones with a force almost as great as that of a Bullet; and now use Stones in all their Fights, as they did antiently. Thus far Mr. Sprat.

Gomerc.

Gomere.

IN the West of *Teneriff* lieth *Gomere*, in six and twenty Degrees and a half North-Latitude, a barren Island, yet producing Wine and Sugar.

Palma.

THE Island of *Palma*, the most Westerly of all the *Canaries*, lieth twelve Miles Northward of *Ferro*, and four from *Gomere*, in eight and twenty Degrees North-Latitude. It is small, but exceeding fruitful, hath plenty of Pasture, affords many Grapes and Coleworts, Sugar, and other Fruits, and abounds with Cheefe and Milk; but the chiefest Trade consists in Wine.

Ferro, or Iron-Isle.

THE Island call'd by the *Spaniards*, *Hierro*; by the *Portuguese*, *Fierro*, and by the *Italians*, *Ferro* (which all signifie *Iron*, lieth four Miles from *Gomere*, in six and twenty Degrees and forty Minutes North-Latitude, and held by some undoubtedly to be the *Pluvialia* of *Ptolomy*, or *Ombro*, or *Pluvialia* of *Pliny* and *Solinus*. It comprehends some Towns, of which the chief possesseth a Cloyster and a Church of *St. Francis*; it hath little Water, and that which they have is brackish and unfavory: but this inconvenience and want receives a strong supply from a Tree, always cover'd with thick Mists or Clouds, except in the hottest time of the day: this Mist casts so great a dew upon the Tree, that from the Leaves drop constantly pure clear Water, twenty Tuns in a day, falling into two Stone Cisterns, each of twenty Foot square, and sixteen Hands deep, made for that purpose on the North-side of the Tree.

When the *Spaniards* at the Conquest hereof found no Springs, Wells, nor Rivers of fresh Water, they stood amazed, and asked the Inhabitants whence they gat their Water? they answer'd, That they preserv'd the Rain-water in Vessels; for the Tree they had cover'd with Canes, Earth, and other things, in hope by this means to cause the *Spaniards* to leave the Island: But this subtilty did them little good; for a Woman had discover'd the Secret to a *Spaniard* that was her Gallant, who disclos'd it again to the *Spanish* Commanders. In brief, this Tree affords so much Water, that it not onely furnisheth the Inhabitants and their Cattel, but also Ships which by accident come thither.

This Tree, which the Inhabitants call *Garoe*, and the *Spaniards*, *Santo*, that is, *Holy*, attains a competent bigness, having always green Leaves like the Lawrel, but not much bigger than those of a Nut-Tree, and a Fruit like an Acorn in the Shell, with a very sweet and Spicy Kernel; and for defence and preservation they have enclos'd it with a Stone-Wall.

Here grows some Corn, Sugar-Canes, much Fruit, and Plants in great abundance;

abundance; besides many Cattel, affording the Inhabitants much Milk and Cheefe.

The small Islands, lying near, and about the *Canaries*, as *Vecchio Marino*, *Rocha*, *Graciosa*, *Santa Clara*, *Alegranca*, *Inferno*, and *Salvaies*; little can be said of them, but onely that *Salvaies*, is the most Northerly; *Vecchio Marino*, or *Vecchi Marini*, lying between *Lancerote* and *Forteventure*; *Santa Clara*, a little Northward of *Lancerote*, and smaller than *Graciosa*; *Alegranca* more Northward than the three former: But all these deserve rather the name of Rocks or Cliffs than Islands.

The Description of these Islands, *Linschot* and others, add as a Wonder, a certain Island call'd *St. Borondon*, or *Porondon*, a hundred Leagues, or thereabouts, from *Ferro*; which such as have by accident seen, greatly praise, as being full of Trees, very delectable, fruitful, and inhabited by *Christians*, whose Language and Descent is not known; but never any have been able to find upon Design. Many *Spaniards* have attempted to discover it, but in vain; whereupon some have believ'd, that it never appears to those that seek after it: Others are confident, that it appears onely upon some certain Days, or is constantly cover'd with Clouds, or that by a special power of the Sea, Ships are driven from it.

Santo Port, or Holy-Haven.

THE Island of *Santo Port*, or *Holy-Haven*, being situate in the *Atlantic Ocean*, opposite to the *Cape of Cantyn*, in the Kingdom of *Morocco*, in two or three and thirty Degrees and thirty Minutes North-Latitude, *Ortelius* held to be the *Cerne* of *Ptolomy*; others, the *Ombrio*, or *Pluvialia* of *Pliny*; but more probably it seems to be the *Pena* of *Ptolomy*, from the Latitude. It containeth five Miles in compass, and was first discover'd in the Year Fourteen hundred twenty eight, by two *Portuguese* Noble-men, *Jan Zarco*, and *Tristan Vaz*, being then uninhabited and desolate, but soon after Peopled, and provided of all Neecessaries. They have no Haven there, but one very convenient Bay.

This Island bears Corn and other Grain; and breeds also Oxen, wild Hogs, and an infinite number of Conies; besides, as good Honey and Wax as can be had in the most fam'd Places.

There grows also a Tree, from which issues a Gum by the Apothecaries and Druggists, call'd *Dragons-Blood*.

The Island of Madera.

LOWER to the South appears an Island, by the *Spaniards* call'd *Madera*, and by the *Portuguese*, *Madeira*, because at the first Discovery they found it overgrown with Wood, distant about thirty Miles from *Santo Port*, and sixty from the *Canaries*, in thirty Degrees and one and thirty Minutes North-Latitude, between the *Straights* of *Gibraltar* and the *Canaries*.

The Form resembles a Triangle, holding in compass (according to *Sanctus*) an

*Ortelius Syntagm.
Gramm. Afr. lib. 9:*

Cudam. Sanctus

an hundred and forty *Italian* Miles, and five and thirty *Dutch* Miles long, from East to West, and six broad.

In the Year Fourteen hundred and twenty, *John Gonzalves*, and *Tristan Vaz*, both *Portuguese*, sent forth by *Henry* the young King of *Portugal*, to discover new Countreys, first took notice of it; whither being come, and seeing it (as we said) overgrown with Wood, thought it little worth: but an accident happening amongst the Wood, uncover'd this fruitful piece of Ground, that Nature had so long kept hidden, and by burning clear'd it of that which had hinder'd the inhabiting it. By this means the *Portuguese* gain'd it, but underwent many hazards therein before they could make any advantage from it, in regard the Fire raged so furiously, as that it forced them for a time to forsake the Place. The burning continu'd seven years among the thick Trees; but at length the Fuel failing, the Fire extinguisht of it self; whereon immediately planting and manuring it, 'tis become at this day one of the best and delight-fullest Places that can be found.

The Discoverers at the beginning divided it into four parts, that is, into *Monchrico*, or *Manchico*, *Santo Cruze*, *Fonzal*, and *Camerade Lobes*, that is, *The Chamber Wolves*, so call'd, because at their first coming on Shore they found a great Cave resembling an Arch'd, or Vaulted Room, under a Point of Land reaching into the Sea, where were the prints of the footings of Sea-Wolves.

The chiefest Places of this Island are, the Head-City *Fonzal*, or *Funhial*, the Seat of the Bishop, comprehending a Collegiate-Church, three other great Churches, two Cloisters, of the Order of *St. Francis*, one for the Men, built by the King of *Portugal*, and the other for Virgins, built by *Gonzalves*, Governor of the Island; and a Colledge for the *Jesuits*.

Manchico, or *Manchrico*, shewing a fair Church, nam'd *Santa Cruze*, and a Cloister of *St. Bernard*.

Moquet affirms, that the whole contains many Castles, six and thirty eminent Parish-Churches, five Cloisters, four Hospitals, and two and twenty Hermitages.

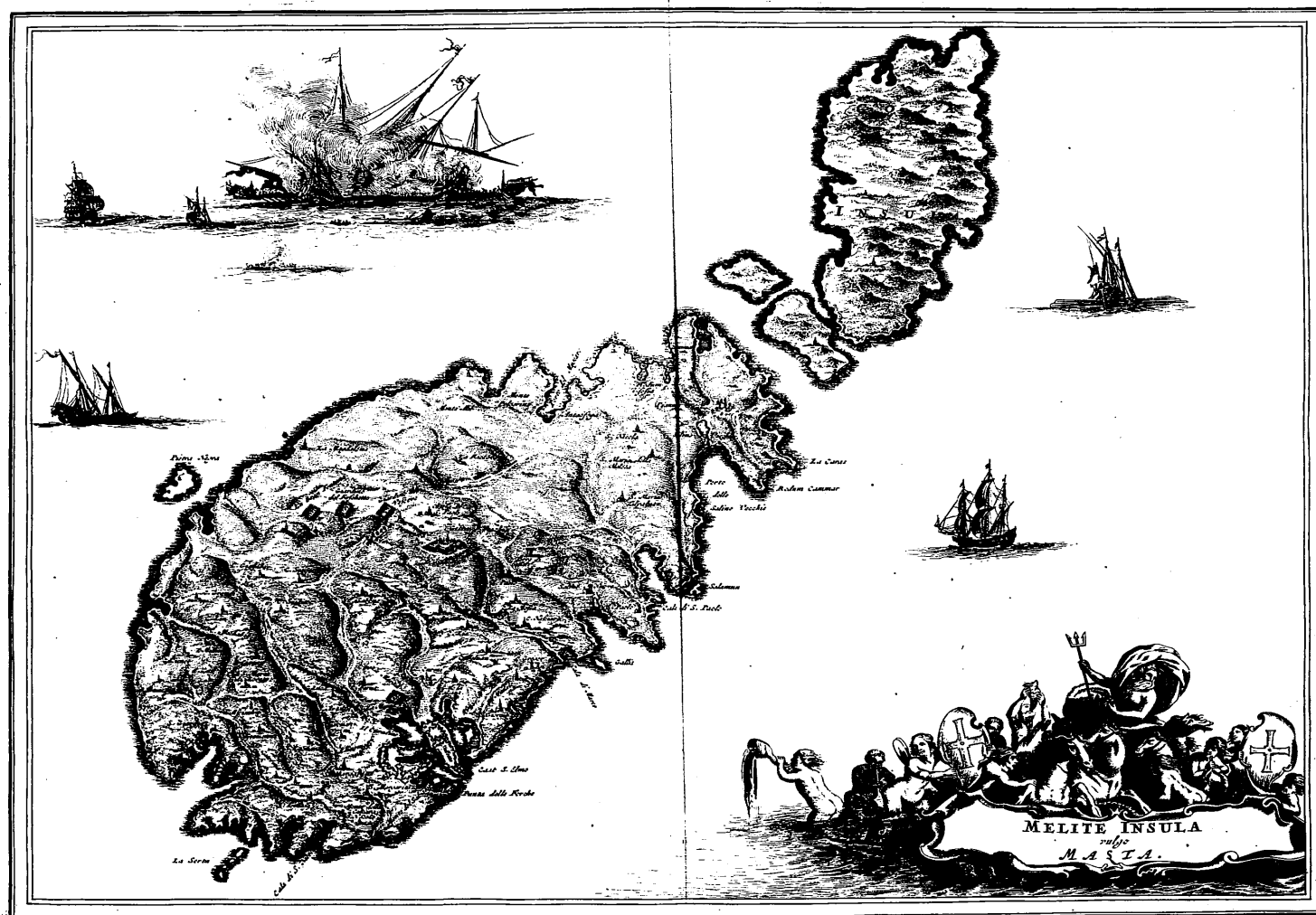
In the Year Sixteen hundred twenty five, there were computed in this Island six thousand ninety six Houses, which at this day are increased to a greater number.

The Air keeps so even a temperature, that neither Heat or Cold invade it with excess: the Ground enriched by many excellent Springs of fresh Water; and besides fertilized with the advantage of seven or eight small Rivers; so that every part lies carpetted with a pleasant Verdure, or beautif'd with the delightful prospect of various Fruits, always flourishing on their natural Stems, and gather'd, as well please the Palate, as the Trees refresh the Body by their cooling shade: But especially it affords an excellent Wine, better in the second and third year than in the first.

The Earth, though Mountainous, affords plenty of Corn that multiplies sixty fold. *Cadamaft* computed the product of one Harvest to thirty thousand *Venetian* Measures, call'd *Stares*, every one reckon'd at three and thirty Pound.

The Grass and Trees shoot up so high, that the Inhabitants are necessitated to cut up and burn part of it: in the Ashes whereof they plant Sugar-Canes, which in six Months bring forth Sugar: for those planted in *January* are cut up in *June*, and so the rest, each according to the Month wherein they were planted.

The Trees of most consequence are some that bear Gum, as *Sanguis Draconis*, mention'd



mention'd before, and a sort of *Guaiacum*, but of little esteem, because not so good as that in other Places.

Here is much tame Catell; as upon the Mountains many wild Swine, Partridges, Doves and Quails.

The Inhabitants are much civiler than those of the *Canary-Islands*, and Trade with all sorts of Countreys, giving in Exchange for their Commodities, Sugar, Honey, Wax, Oranges, Citrons, Lemons, Pomgranates, Wines, and Leather.

The Island of Malta.

THE Name of *Malta* seems to be derived from *Melite*, so call'd of old, which not onely the antient Geographers, *Strabo*, *Mela*, and *Ptolomy*, but the holy Scripture it self mentions; though there be another *Melite*, near the City *Ragoufa*, and the Coast of *Damiata*, at this day call'd *Meleda*. *Cluverius* in his Description of *Sicily*, supposes that the *Iste Eliperia*, spoken of by *Homer*, as the Habitation of the People call'd *Phaeacians*, who being hunted thence by the *Phenicians*, took their flight to *Corfu*, or *Scherie*, antiently *Phaacia*, is no other than this: And assuredly, the *Phaeacians* were the Inhabitants of *Corfu*, which came first from *Malta*, as *Homer*, by placing the Mountain *Melite* in *Corfu*, plainly makes manifest. *Cluverius* endeavors to maintain by demonstrative reasons, that it was the most antient *Ogygia*, the Habitation of the Nymph *Calipso*, Daughter of *Oceanus* and *Thetis*, who receiv'd and entertain'd *Ulysses* suffering Shipwreck, where he stay'd seven years, but at last by the order of *Juno* was commanded to quit his Mistress, and leave the Countrey.

This Island hath been commonly accounted in *Europe*, but *Ptolomy* placeth it in *Africa*; and the very Tongue there spoken, being broken *Arabick*, proves it *African*, no less than its being in the *Atlantick Sea*, though it seem nearer to *Europe*.

It lieth in six and forty Degrees of Longitude, and in five and thirty and ten Minutes North-Latitude, or according to *Ptolomy*, in four and thirty Degrees forty Minutes, and hath in length, from East to West six Leagues, in breadth three, and in compass fifteen.

It hath on the East, the *Mediterranean Sea*; on that side next *Candia*, in the North, the Island of *Sicily*, not above fifteen Leagues distant; in the South, *Tripolis*, in *Barbary* and the lesser *Africa*; in the West, the Islands of *Pantalaree*, *Linosfe*, and *Lampadonse*. The Sea which divides it from *Sicily* bears the Name of *The Channel of Malta*. *Ptolomy* places there a City of the same Name, and two Temples, one of *Juno*, and the other of *Hercules*.

At this day it contains four Wall'd Cities, besides a great number of Towns; the Cities are, *Valette*, *Città Vecchia*, that is, *The Old City*, otherwise *Old Malta*, *Blàrgo Sante Angelo*, or *The City of Angels*, otherwise *Città Victoriosa*, and the City or Town of *Sr. Michael*, or *Sàngde*.

Valette, by the *Italians* call'd *Terra Nuova*, and by the *French*, *Ville Neuve*, gain'd that Name from the Grand Master *Jan de Valette*, otherwise *Parisor*, who presently built it after the Siege of the *Turks* in the Year Fifteen hundred sixty five, who had then straiten'd this Island, and taken the Castle *St. Elmo*, lying before the City.

A DESCRIPTION OF

The City stands founded upon a Rock, and an elevated piece of Ground, call'd *Scebarras*, which severs the Haven *Marza Mazetta*, and the *Great Haven*, being indeed an *Isthmus*, the Sea beating on three sides of it; and a great Trench hewn out of the Rock, cuts it off from the rest of the Island. On the outmost Point of that Rock, before it, stands the Castle *St. Elmo*.

It appears very strong, surrounded on the out side with Ditches cut in the Rocks, fortified with Bulwarks, and very delightful Out-works; within beautified with straight and broad Streets, of which the chiefest are *Strata Reale*, or *The High Street*; and *Strata Merchanti*, *The Merchants Street*. The Houses lofty, built of hewn Stone, with flat Roofs, according to the manner of the Eastern Countreys, to the number of about two thousand. Every House had formerly a Cistern to catch Rain-water; but Strangers at this day fetch it from some fair Springs, neighboring the *Port del Monto*, on the Sea-coast, whither the Water hath been brought some Miles out of the Countrey by Conduits; an Invention of the Grand Master *Alofi Vignacourt*, to the great Relief and Comfort as well of the Inhabitants as Foreigners, which lie with their Ships before the City: for the Water spouts by the opening of an Engine in the City, and by Pipes runs into the Cask in the Boats.

Three Gates give entrance into it; one at the Haven call'd *Porta del Monte*, and two at the Land-side, viz. *Porta Reale*, and *Porta Boucheria*, or *The Slaughter-house Gate*.

There are seven Churches; the chiefest is that of *St. John*, the Patron or Guardian-Protector of the Order of the Knights of *Malta*; on the right side whereof, stands the Figure of that Saint, in a lively Representation. The other are, *St. Augustine*, *St. Dominico*, *St. Maria Jesus*, *St. Paulo*, *Madona de Carmine*, *Collegio de Jesu*, *La Madama de la Victoria*.

There are also seven Palaces or Courts, call'd *Auberge*, or *Bergia*, for the seven Languages; for into so many Nations of several Tongues, are the Knights divided; in every one of which the Superiors have their Residence, and live upon the Expence of the Order: As *Bergia* or *Auberge*, di *Provence*; *Bergia de Auvergne* or *Alvenia*, *Bergia de France*, *Bergia di Italia*, *Bergia di Arragon*, *Bergia de Alemagna*, *Bergia di Castilia*; that is to say, *The Palace or Court of Provence*, *The Palace of Auvergne*, *The Palace of France*, *The Palace of Italy*, *The Palace of Arragon*, *Germany*, and *Spain*. Formerly there was a *Bergia di Anglittere*, but at this day annihilated.

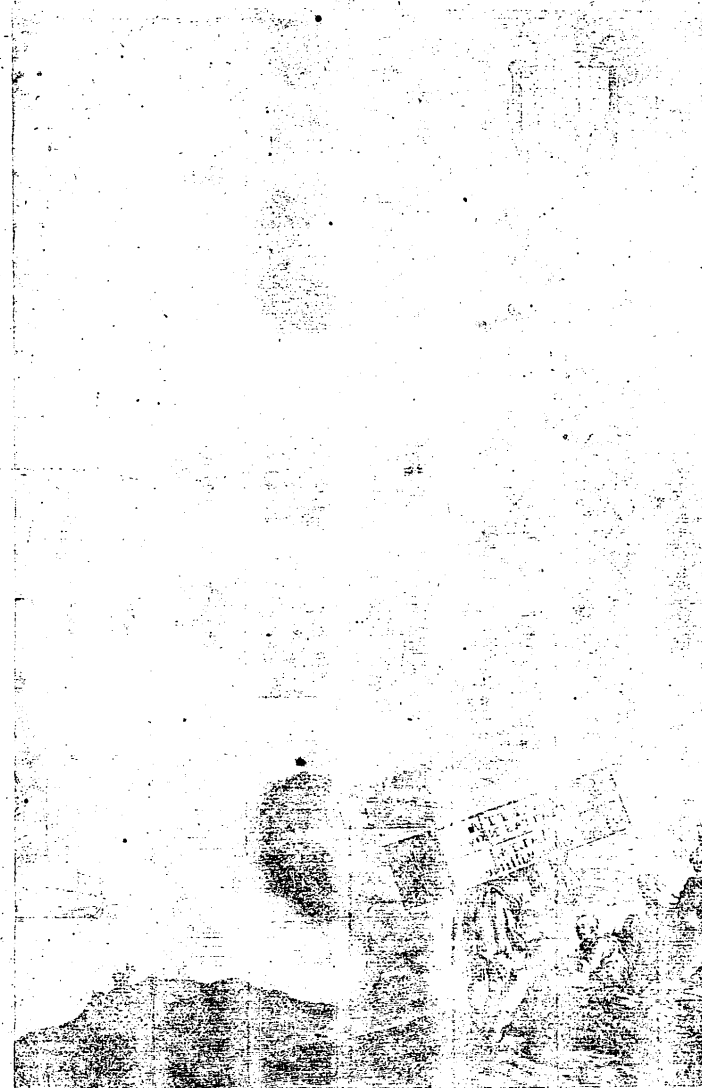
There are several Cloysters; as, of *St. Ursula*, *St. Catherine*, and *di Repenti*. The Palace of the Grand-Master (for here he holds his Court) stands between *St. Elmo* and *St. Johns*, wherein is a great Hall, the usual Place for the meeting of the Grand-Master, with the Counsellors, or Knights of the Great Cross.

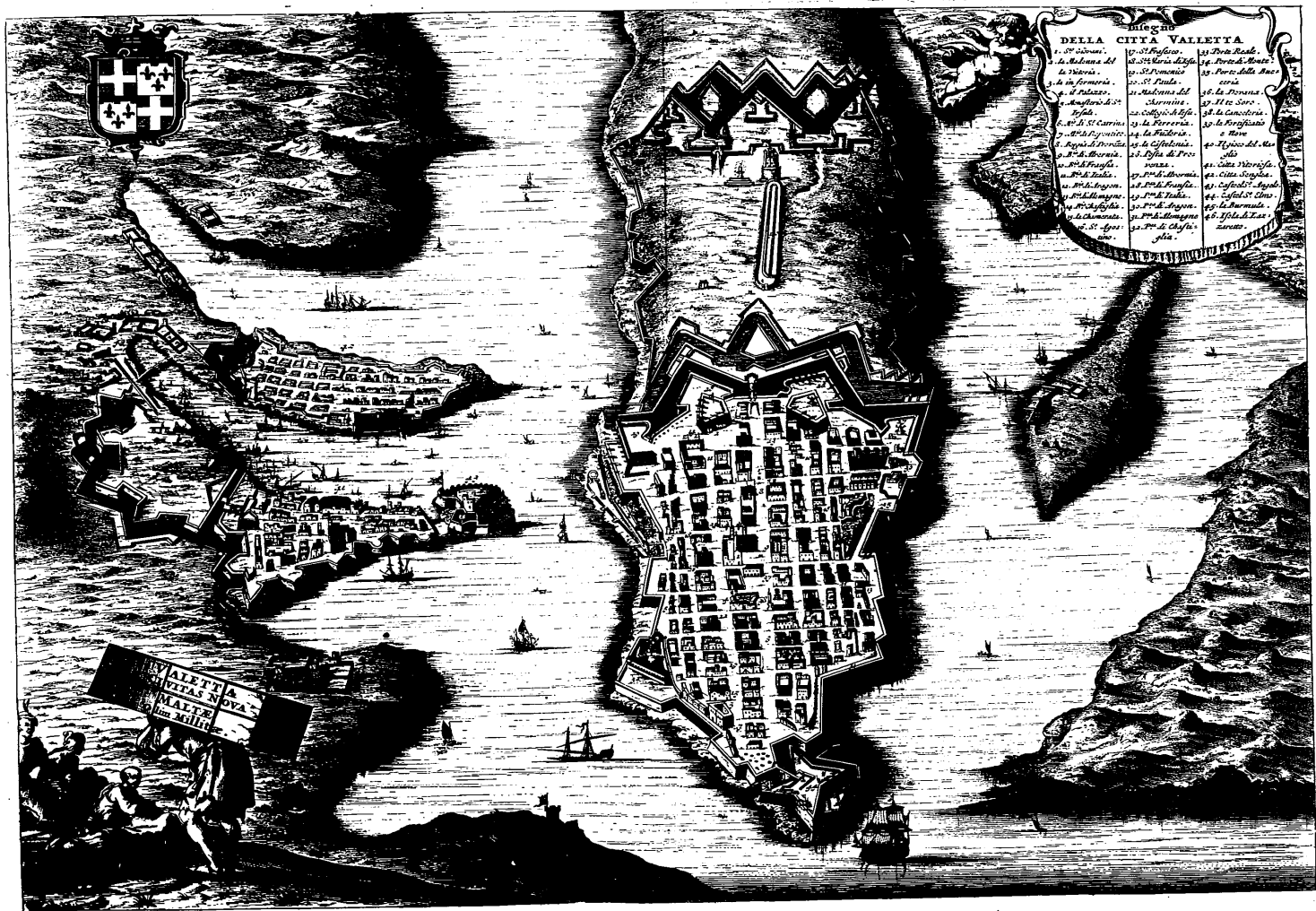
In the Court behind the Palace, stand fix'd in the Wall the Portraits of two very ancient Marble Heads, rais'd upon an Arch, bigger than the Life; one with this Inscription, *Zenobia Orientalis Domina*; and the other; *Petefilia*. They were found in *Malta*, in the Year Two hundred seventy six.

They have a Market-place, to which the Countrey People bring all sorts of Fruit, Fowl, Sheep, Goats, Hogs, and other provision, to sell.

Near the Castle of *St. Elmo* you may see an Hospital, being the House of Entertainment for the Sick; a stately Building, especially since the Enlargement in the year Sixteen hundred sixty four; wherein every Sick Person hath a Chamber, in a great Hall, thirty Paces long, and ten broad, standing near one to another, on each side five and twenty. The Sick are serv'd in good order;

The House of the Sick.





DELLA CITTÀ VALLETTA.

- | | | |
|-------------------|---------------------|-----------------------|
| 1. St. Giovanni. | 37. St. Agatha. | 53. Porta Reale. |
| 2. La Madonna del | 38. St. Maria degli | 54. Porta di Santa |
| 3. La Nuova. | 39. St. Ponzio. | 55. Porta della Buo- |
| 4. La S. Formosa. | 40. St. Paolo. | 56. Porta della Buo- |
| 5. La S. Felice. | 41. Madonna del | 57. Porta della Buo- |
| 6. La S. Maria. | 42. S. Maria. | 58. Porta della Buo- |
| 7. La S. Maria. | 43. S. Maria. | 59. Porta della Buo- |
| 8. La S. Maria. | 44. S. Maria. | 60. Porta della Buo- |
| 9. La S. Maria. | 45. S. Maria. | 61. Porta della Buo- |
| 10. La S. Maria. | 46. S. Maria. | 62. Porta della Buo- |
| 11. La S. Maria. | 47. S. Maria. | 63. Porta della Buo- |
| 12. La S. Maria. | 48. S. Maria. | 64. Porta della Buo- |
| 13. La S. Maria. | 49. S. Maria. | 65. Porta della Buo- |
| 14. La S. Maria. | 50. S. Maria. | 66. Porta della Buo- |
| 15. La S. Maria. | 51. S. Maria. | 67. Porta della Buo- |
| 16. La S. Maria. | 52. S. Maria. | 68. Porta della Buo- |
| 17. La S. Maria. | 53. S. Maria. | 69. Porta della Buo- |
| 18. La S. Maria. | 54. S. Maria. | 70. Porta della Buo- |
| 19. La S. Maria. | 55. S. Maria. | 71. Porta della Buo- |
| 20. La S. Maria. | 56. S. Maria. | 72. Porta della Buo- |
| 21. La S. Maria. | 57. S. Maria. | 73. Porta della Buo- |
| 22. La S. Maria. | 58. S. Maria. | 74. Porta della Buo- |
| 23. La S. Maria. | 59. S. Maria. | 75. Porta della Buo- |
| 24. La S. Maria. | 60. S. Maria. | 76. Porta della Buo- |
| 25. La S. Maria. | 61. S. Maria. | 77. Porta della Buo- |
| 26. La S. Maria. | 62. S. Maria. | 78. Porta della Buo- |
| 27. La S. Maria. | 63. S. Maria. | 79. Porta della Buo- |
| 28. La S. Maria. | 64. S. Maria. | 80. Porta della Buo- |
| 29. La S. Maria. | 65. S. Maria. | 81. Porta della Buo- |
| 30. La S. Maria. | 66. S. Maria. | 82. Porta della Buo- |
| 31. La S. Maria. | 67. S. Maria. | 83. Porta della Buo- |
| 32. La S. Maria. | 68. S. Maria. | 84. Porta della Buo- |
| 33. La S. Maria. | 69. S. Maria. | 85. Porta della Buo- |
| 34. La S. Maria. | 70. S. Maria. | 86. Porta della Buo- |
| 35. La S. Maria. | 71. S. Maria. | 87. Porta della Buo- |
| 36. La S. Maria. | 72. S. Maria. | 88. Porta della Buo- |
| 37. La S. Maria. | 73. S. Maria. | 89. Porta della Buo- |
| 38. La S. Maria. | 74. S. Maria. | 90. Porta della Buo- |
| 39. La S. Maria. | 75. S. Maria. | 91. Porta della Buo- |
| 40. La S. Maria. | 76. S. Maria. | 92. Porta della Buo- |
| 41. La S. Maria. | 77. S. Maria. | 93. Porta della Buo- |
| 42. La S. Maria. | 78. S. Maria. | 94. Porta della Buo- |
| 43. La S. Maria. | 79. S. Maria. | 95. Porta della Buo- |
| 44. La S. Maria. | 80. S. Maria. | 96. Porta della Buo- |
| 45. La S. Maria. | 81. S. Maria. | 97. Porta della Buo- |
| 46. La S. Maria. | 82. S. Maria. | 98. Porta della Buo- |
| 47. La S. Maria. | 83. S. Maria. | 99. Porta della Buo- |
| 48. La S. Maria. | 84. S. Maria. | 100. Porta della Buo- |

VALETTA
CITTÀ NOVA
MALTA
1656

der, by the Knights themselves, and their Meat made ready in Silver Vessels, as Trenchers, Dishes, Porringers, and Drinking-Cups, brought to every ones Bed, according to the Prescript of the Physicians, which are usually four, and visit them Morning and Evening.

There is an Arsenal, or Magazine of Arms, under the Inspection of a Cavalier, or Knight; wherein they have a very large and stately Hall, compleatly furnish'd with all sorts of Warlike Weapons. In the middle stand five square Wooden Buildings, whose insides are adorn'd in very good Order with all sorts of Defensive Arms, as Cuirasses, Coats of Mail, Caskets, Head-pieces, Shields, Back-swords, Halberds, Pikes, Half-Lances, Muskets, Dags, Ponyards, Pistols, Snap-hances, and such like. Above hang many Bowes, and other Weapons, us'd of old by the Knights of Rhodes. In brief, there are sufficient of all sorts to equip six and thirty thousand Men. There are three or four compleat Suits of Armor, *Cap-a-pe*; the middlemost being that which the Grand Master *De la Valette*, in the Siege in the year Sixteen hundred sixty five, us'd. There is also a Piece of Cannon upon the Carriage, made of Leather; but with so great Art and Curiosity, that it seems verily an Iron Piece. All these Arms are kept very clean and bright, by Officers to that onely purpose appointed. Every Knight, notwithstanding all this Provision, hath his Arms by himself, in his own House, as have also the Citizens, and Countrey People. The *Banjeri* is a large House or Prison, wherein many Slaves of all Nations are bought and sold.

They have a Custom-house, Treasury, Chancery, and Magazine for Wine and Corn; a Castle for the Courts of Justice, Princely Stables for Horses, and a separate Field, with all Conveniences, for the Founding of Great Ordnance.

The Castle of *St. Elmo*, built upon a Rock, on the Out-point of *Valette* towards the Sea, is as it were encompass'd with several fair and large Havens; three on the right side, and five on the left; all guarded by the Castle of *St. Angelo*, built on the Point of *Burgo*, or *Citta Vittoriosa*. Between this Castle and *Valette* are Corn-pits hewn in the Rocks.

In the great Haven over against *Valette*, are two long slips of Land, with their Points; in one whereof, seated upon a Rock, lieth the Castle *St. Angelo*; and besides it, nothing remarkable, but an old small Church, built first by the Clergy of this Order, wherein you may see the Tomb of the Grand-Master *Philip de Villiers d' Isle Dam*, who there with the Order, after the loss of Rhodes, in the year Fifteen hundred and thirty, the six and twentieth of October, took his first Residence, after eight Years Adventures. It was formerly strengthen'd with many Bulwarks and Walls; provided with Wells of Water, a Magazine of Arms, together with a Palace for the Knights; but since the Siege of the Turks, in the Year Sixteen hundred fifty five, greatly decay'd. Here stands also an Hospital for sick and poor Diseased Mariners, who are serv'd by the Junior Knights, with Silver Vessels, in good order. Lastly, A Yard or Dock for the Building of Gallies, with *Barrakes* or Store-houses adjoining; neighbor'd by the stately Mansion of the General of the Gallies.

Beyond this, upon the same Rock, stands *Citta Vittoriosa*, so call'd because of the foremention'd Siege which it endur'd from the Turks.

It was built by the Grand Master *Philip de Villiers d' Isle Dam*, when the Knights had first the Possession of this Island given them; and at this day conveniently Fortified. It contains in Circuit half a Mile, wherein about twelve hundred Houses, and these following Churches, viz: *St. Andria*, *Maria della Carne*,

Carne, St. Spirito Santo, St. Laurenzo; by the Market La Munejata, St. Scholastique, a Cloyster of Nuns, and Grecian Church. The Inquisitor hath there also a Palace for his Residence.

On the other Slip of Land, more inwards, lieth the City call'd La Isula, at the East end whereof stands St. Michaels Fort, parted only from the main Land by a deep Trench; the whole erected about the year Fifteen hundred and six, by the Grand Master Claudius de la Sangle, and now strongly Fortified according to the Modern way. It hath in compass about a small Mile, and chiefly inhabited by Mariners, who continually keep Vessels abroad against the Turks.

Between Burgo and La Isula lies a Haven, wherein all the Capers and Galleys of Malta harbor, with their Prizes, as well Turks as Christians: The Entrance, at the coming of the Turkish Fleet, was chain'd up. In La Isula are four Churches; Maria Porto Salvo, Madama de Vittoria, St. Philippo Nere, and St. Julian. At the end of the Haven, beyond the City, on the East side, lieth Burmola, as being without the City, inhabited by Strangers; together with two Havens, one call'd La Marza, and the other La Marza Picciola, that is, The Small Haven.

Citta Vecchia, or The Old City, which Ptolomy call'd by the Name of the Island Melite; and others, Old Malta, is said to have been built by the Carthaginians; but the Inhabitants know it by the Name of Medina, deriv'd from the Arabick Language, in memory of the Arabians, who so call'd it, from a City of the same denomination in Arabia, the Sepulchre of Mahomet.

The principal Church is that of St. Peters, being the first which the Christians built in this Island, after the Preaching of the Apostle St. Paul. Without the City stands another, dedicated to St. Agatha, where, upon the Altar, sits a white Marble Image of St. Agatha Preaching. Under this Church is a Grot, with two or three Entrances; yet few People venture into it, because of the several strange Meanders, and dismal narrowness of the place; and therefore one of these Entrances, being more dangerous than the rest, was closed up by Command. They go in by a Rope, made fast above, by which they slide down, carrying with them burning Torches.

Towns, in Italian call'd Casals, and by the Inhabitants, in Arabick, Adhamet; Jerome of Alexandria, in his Siege of Malta, computed to be about five and forty; Bofio, to forty; others, scarce to six and thirty: but the Knights themselves, according to Davity, reckon them sixty.

The Parish (a) Naxarro (for this Island the Knights have divided into several Parishes) hath under it, according to Bofio, the Towns of Gregoor, (b) Musfa, and Muslimet; the Parish Bircarcara, the Towns Tard, Lia, Balsan, Bordi, and Man: Then followeth the Parish of Cordi, but without any annexions: The Parish of St. Mary of (c) Birmistuch contains the Towns Luka, Tarcien, Gudia, Percop or Corcap, (d) Sapbi, (e) Mikabiba, and Farrugh; That of (f) Siguiani, the Towns (g) Quibir, (h) Siluch, and Cidere; That of (i) St. Catherine, the Towns Biscatia, Zakar, Asciak, and Bisbu; The Parish of Zarrik takes in (k) Cren-di, Leu, (l) Meleri, (m) Bukakra, and Maim: Then the Parochial Towns of Zabuigi, Muxi, and Alduvi; and lastly, that of Dingli, comprehending some small Villages.

Two or three Miles Northward of Valetta, appeareth Nasciario, grac'd with a very fine Church, to which adjoins a Garden of Pleasure, call'd by the name of the Grand Master, St. Anthony, being very large, and divided into several Quarters, all full of Vines, Oranges, Lemons, Pomegranates, Citrons, Olives, and other Fruit-Trees; together with a handfom Palace, having many Rooms

of

of Entertainment, besides private Recesses, and particular Apartments: This, in regard of its distance, is not so much frequented, as that of San Gioseppo, being nearer, whither the Grand Masters and the whole Court often retire for Recreation.

On the South-Coast, and that side towards Tripolis, this Island hath nothing but great Cliffs and Rocks; but on the other side, several Capes, convenient for small Boats. First, passing to the East, you come to the Haven of Marza Scola (Marza signifies A Haven) and a small Mile from thence, to the South-West of Sirok, to Marza Sirokko, that is, The South-West Port, being very large and capacious. From thence turning to the South, you may see Golpho de Pietra Santa, or Holy Stone Gulph, opposite to the small Island Fursula, or Forrola.

But to the Westward appear two great Roads; one call'd Aufega, but according to the Maltesian Orthography, Hayntoffeka; and the other, Porto del Mugaro. Passing thence Westwards, you arrive at Meleca, a good Landing-place, over against which the Island Goze shews it self, sever'd from Malta by a narrow Channel, intituled Feo.

The Eastern Coast brings you to Porto delle Saline Vecchie, The Haven of the Old Salt-Pit.

Right out from thence, over against Sicily, you come to Cala di Sante Paulo, The Cape of St. Paul, and by that a Bay; so call'd, because the Inhabitants believe, That the Ship wherein the Apostle Paul was brought over Captive, by Storm was cast away, and Shipwrack'd against this Place; though some (with what Reason we will not determine) imagine that Shipwrack to have been suffer'd not here, but upon the Island Melite by Ragonsa.

This Bay sends an Arm well near two Italian Miles up into the Countrey; but neither broad, nor deep. The adjacent Shore being full of Rocks, scarcely appearing above the Surface of the Water, confirms the Arguments of St. Paul's Shipwrack here. In the place where the Viper leap'd out of the Fire to the hand of the Apostle, the first converted Christians erected a small Chappel, being since decay'd by Wind and Weather; but of late renew'd again: So that now there stands a handfom little Church, rebuilt in the Year Sixteen hundred and sixteen, by the Grand Master Alophi Tignacourt. Above the Altar in the Church are to be seen divers Images decyphering the Miracle done by the Apostle, in flinging off the Viper from his Hand, himself kneeling; with many Figures of Men and Women, bigger than the Life, round about, in Old Maltesia Garments, cut out with excellent Postures, to admiration. Above this Altar-piece, stands this Inscription in Latin:

Vipera, Ignis alta Calore, frustra Pauli manum invadit: is Insula benedicens
Anguibus & Herbis adimit omne virus.

M. D. C. V.

(That is)

The Viper, constrain'd by the Heat of the Fire, leap'd in vain upon the Hand of Paul: He blessing the Island, took away all Poyson from the Serpents and Plants.

1605.

Close by the Sea is a Rock, with a small Pit, out of which very sweet and relishing Water issues, which they say came miraculously, by the Apostles

striking

striking

striking the Rock, for want of Water to quench his thirst. A little more Southerly lies a Salt-pit, call'd *Saline Nova*; and close by it, under the Shore, the Island *Gallia*. Towards the South you have *Cala di Marco*, and *Cala di St. George*: And lastly, *Punta di Dragut*, over against *Valetta*, and the Castle of *St. Elmo*. There are moreover two Havens; one stil'd *Marza di Musseto*, and the other call'd *Marza*, or *Il Porto Grande*, The Great Haven, between *Valetta* and *Fort St. Angelo*; whose Entrance, call'd *Bocca el Porto*, is defended on the one side by a Redoubt rais'd upon the Point; and on the other side, by the Great Guns of the Bulwark of *Valetta*.

The Garden *Boschetto*.

South-Westwards from *Old Malta*, the Grand Master hath his fairest Garden of Pleasure, call'd *Boschetto*, seated on the top of a high Rock, not without great Charge, all the Earth being carried up to it; and planted with Orange, Lemon, Citron, Pomegranate, Olive, and other Trees; together with several rare and unusual Plants: Near which he hath a Park of Deer, a Warren of Hares, Conies, and a Wood of Olive-Trees, wherein breed Stags and Hinds; besides several excellent natural Springs, and rare artificial Water-works; and a Palace beautified with spacious Halls and Chambers, with a flat Roof, upon which some Pieces of Ordnance are planted: From this Place you will easily believe the Prospect cannot be unpleasant. Between this Court *Boschetto*, and *Old Malta*, lies *Gardino del Vescone*, The Garden of the Bishop.

The Court *Baldu*.

Not far from *Citta Vecchia* may be seen a Grot of white, but soft Stone, wherein the Apostle *Paul*, after his Shipwrack, Preach'd: And three Italian Miles further, the Court *Baldu*, or *Vassalo*, extraordinarily frequented; for it hath an Orchard so fruitful, that the like is not in the whole Island; planted with many sorts of very large Grapes, white and brown Figs, and delicious Peaches, with a most delightful Fountain. A Mile without *Valetta* lieth a Cloyster, call'd *St. Matteo della Makkluba*, where, upon *St. Matthias* day, a great Fair is holden.

Fifty or sixty Paces from that Cloyster, formerly stood the Town *Makkluba*, but now quite swallow'd up in Earth, nothing remaining but a Hole forty or fifty Fathom deep, and in the opening at the top, five hundred Paces in compass.

Three Miles from thence, right over against the Island *Forfala*, you arrive at *Gibel Ciantor*, containing a Garden, and small Church, under which is a Cave, with a very fair Spring, furnish'd with a Stone Table, and Seat, for those that come thither to recreate and take their pleasure. From this place runneth a steep winding Way, from below, to the top of the Mountain; and from thence another, as rugged and rocky, to *Boschetto* before-mention'd.

The strange power of the Stony Rocks.

The Ground, or rather the Rocks (which are most of them black, yellow, and soft, and therefore easie to be wrought) they say, that since the Apostle Saint *Paul* did that Miracle there, have been blessed, with producing certain great and small Serpents Tongues, of several colours and forms; as also of round Orange colour'd, and black Serpents eyes and Teeth, and certain Scaly Stones, in the form of a Serpents Skin; besides several other rarities, so shap'd, that they seem to represent the Life. These Eyes and Serpents Tongues, they say, have a wonderful vertue in them, against all sorts of Poyson, and Bittings of Venomous Beasts; not onely to preserve from the hurt, but afford a powerfull Remedy to such as have taken Poyson, or been bitten by any Venomous Creature; yea some have no less commended them than the *Bezgar*-Stone in *Europe*.

The

The manner of using these Stones, is thus; The Eyes are commonly worn upon the Ring-finger, as a pretious Stone, so that it may touch the bare Skin, and the Tongues upon the Neck and Arms, Water, or Wine, or some other moysture mingled therewith and taken, or therein for a while laid to steep, or else Wine or Water, drank out of Cups or Cans made thereof: Also the Stone of *St. Paul's* Cave, being very white and soft, hath the like vertue ascribed to it against all Biting and Stinging of Venomous Beasts.

The whole Island stands upon a Rock, so that no place can be found, where the Earth lieth more than four Foot deep; the best quarter is about *Boschetto*, and if the rest of the Island were as this, the Knights would not need to fetch their Provisions from abroad; yet notwithstanding the natural unfruitfulness, by labour and diligence, the Soyl brings forth many things, particularly Corn, but in no great abundance, for all will not suffice to feed the Inhabitants above three months; the rest they fetch from *Sicily*, and other places.

Cummin, in the *Arabick* call'd *Camum* or *Cemum*, and by the *Indians* in the *Malayan* Tongue, *Jenta Nyeran*, they Sowe in great quantity, because it thrives, as delighting in a stony Soil. They have of two sorts, one white, slender and sharp, of a rank smell, and tart in taste, call'd *Cimonageron*, that is, wild Cummin, and like the *Ethiopian* Cummin of the Apothecaries: The other much smaller, like Annise-seed, whitish, having a deadish taste, and sweetish. The first they use in stead of Spice, the other the Inhabitants mix with Bread, to give it a pleasant relish; from hence they are brought all over *Europe*.

Also Cotton, as good, if not much better than grows any where else; onely we must observe, that the Cotton Planted here is but an Herb or Shrub, with a stalk of a Foot and half long, sown, and dying every year; but the other which grows in *Egypt*, and all over *Asia*, shoots up to the height of a Tree, with a Stem, and hard woody Boughs. The Fruit of this *Maltesian* Plant, grows to the bigness of a Halse-Nut, those that are ripe split open into three or four sharp Wedges, out of which the soft white Wooll appears, inclosing within a slender white and Oily Seed, in taste like an Almond or Pine-Kernel.

The Inhabitants Sowe it upon the Barly-Land, after the Crop taken off, that is, in *April* and *May*, and pulled up in *September*. It groweth also in *Lemnos*, *Candia*, *Sicily*, and *France*, brought thither out of *Italy*. They say, the profit arising thereby every year, amounts to three hundred *Cantares* of Cotton, every *Cantare* being a hundred weight.

Many sorts of Flowers, especially *Roses* of a lovely smell, flourish here; besides *Thyme*, and all sorts of Herbs, of a most pleasant taste. And the Vines bear Grapes, as big as Plums, both white and red, which hang five Months in the year ripe on the Vine. They have also Olives, Almonds, very excellent Figs, sweet and sharp Citrons, of an extraordinary bigness and beauty. Apricocks, and very large Peaches, besides Melons, Dates, and other Fruits, common in *Europe*. For want of Wood they burn the Dung of Beasts dry'd in the Sun, or wild Thistles: But some of the better sort use the Wood of Olive-Trees for Fuel, brought from *Cicily*, and sold by the pound.

The Villagers keep many Sheep, Goats, Hogs, Mules, and Asses, which serve in stead of Horses: Their working-Horses, to the number of about four or five hundred, are all Unshod, and fed onely with Straw and Fetches. Conies, and Hares, Partridges, and Quails breed here in great numbers; but Falcons and many other Fowl flock thither, especially in *March* and *September*, in great multitudes out of other Countries.

Beasts.

The

The People of *Bosio* are of opinion, that not so much as one Serpent is found upon this Island, nor any other Venomous Creature; and that if any be brought from other places, they die presently. But *Crusius* affirms, there are Serpents and Scorpions, but without Poyson, caus'd by the Benediction of the Apostle, since his Shipwrack, and the shaking of the Viper from his hand into the fire; insomuch, that no person born in *Malta*, (others say also, of all Nations that inhabit there) can receive hurt from them; and confirm it by Occular Testimony, That several Persons, Young, and Old, have play'd with, handled, and held them to their naked Breasts and Bodies, without receiving the least hurt.

Cloathing.

Men and Women of Quality, go Clothed after the *Cicilian* and *Italian* manner; but the Villagers wear a small and single Coat, call'd *Capotin*, which covers half their Thighs, with a Cape, and a blew Cap upon their heads; and some have Shooes of rough Goats Leather, ty'd with a Leather Point; but Foraigners go every one Habited according to the fashion of his Country.

Language.

The Natives use a proper and peculiar Tongue, that is, broken *Arabick*, and every Town almost hath a peculiar Tone and Propriety: The Vulgar can speak no other than their Mother-Tongue, but the Citizens have learnt *Italian* and *French*.

Their Marriages are made by giving of a Handkerchief, and the Bride and Bridegroom commonly lie together before the perfecting of Ecclesiastical Ceremonies.

Burial.

They Bury their Dead after the *Grecian* fashion, that is, hiring Mourners to follow the Corps, who for their small stipend, not onely make hideous Ullulations, but tear their Hair, and scratch their Faces; the Friends cutting their Hair off, and casting it upon the Corps.

Riches.

Most of the Inhabitants are poor, because of the infertility of the place, and maintain themselves by Planting Cummin-seed and Cotton, which they exchange with those of *Cicily* for Corn, Wine, fresh and salted Fleth, Pease and Beans, Oil, and other Commodities.

Arms.

The Countrey People use long Swords, and great Daggers, Lances or Darts, not less than our Half-Pikes, which they use with great dexterity on Horseback; but the Knights have Muskets, and other Fire-Arms.

The Walls, Bulwarks, Breast-works, Cities and Castles, are Fortifi'd with great numbers of Ordnance, besides the beforemention'd Armory in *Valetta*; and seven well Rigg'd and stoutly Man'd Galleys, which the Knights of the Order always keep ready for Fighting, Commanded by an Admiral, who carries a Silver Cross in his Flag, upon a Red Field; so that the *Italians* Proverbially say of this Island, *Malta fior del Mundo*, *Malta is the Flower of the World*; partly in respect of their Arms, Fortifications, and Castles; partly because of the valiant Defenders, the *Malta Knights*, who have had their abode here many years.

They suppose at this day there are upon the whole Island Forty thousand Souls, the Knights and Souldiers included. In the Year Fifteen hundred and ninery, the number of them (according to *Bosio*) was no more than seven and twenty thousand, but since greatly increas'd.

In the two *Burys*, lie near two thousand Men; the Knights keep about four hundred Horses to serve in the Wars, which every six Months are Train'd and Muster'd; besides, every Knight who hath four hundred *Scudi*, must keep a Horse in his Stable ready for service.

This

Ancient Government.

This Island was antiently under the Jurisdiction of King *Battus*, an Enemy of Queen *Dido*, but afterwards Subjected to the *Carthagenians*; as at this day many Stone Columns found therein, and Insculp'd with *Punic* Letters. Afterwards the *Romans* became Masters of it, at the same time when they Conquer'd *Cicily*, by whom deserted, the *Mahumetans* took into possession, about the Year of our Lord; Eight hundred twenty eight; but they were driven thence in the Year One thousand and ninety, by *Roger the Norman*, Duke of *Cicily*, who reduced it under his own Power; from whom it remain'd under the King of *Cicily*, till overcome by the Emperor *Charles the First*, after his Conquest of *Cicily* and *Naples*, who gave it away to the Knights of *St. Johns* Order, then call'd *Knights of Rhodes*, and at this day *Malta Knights*; as appeareth by *Monimus of Utina*, exhorting *Philip the Second* to receive them.

But for the better information of the beginning and continuance of this Order of Knights, the Possessors and Lords of this Island, it will be necessary to deduce the matter somewhat higher.

When the City *Jerusalem* was exceedingly harrafed by the *Saracens*, who possess'd the same, *Califf Aron* used the Christians more gently, because of a good understanding between *Charles the Great*, first Emperor of *Germany* and him; but after his death, this City fell into greater miseries, by quarrels between the *Mahumetans* of *Persia* and *Egypt*, for now it was under the *Persians*, and then under the *Egyptians*, who at last growing Masters of the *Holy-Land*, treated the Christians very severely, and caused the Church of the *Holy-Sepulchre* to be Ruin'd, which remain'd seven and thirty years desolate, till the Raig of *Constantine Monamaque*, Emperor of *Constantinople*, who Rebuilt it at his own Charge, with the consent of *Bomenfor*, *Califf* of *Bomanfar*, by others call'd *Maabad Abutamin*, *Mustansir Billa*, Son of *Ali Taber*, in the Year One thousand forty eight.

The original of St. Johns Ord., or Knights of Malta

At the same time some Nobles and *Italian* Merchants of the City *Amalfi*, in the Kingdom of *Naples*, visited much the Havens and Sea-Towns of *Syria* and *Egypt*, carrying thither by Shipping rare and precious Commodities, which were so acceptable to the Natives of that Countrey, that the bringers were respected by all persons, even the Governors and *Califfs* themselves; by which means they had liberty to Trade every where, and visit the City of *Jerusalem*, and the *Holy-Land*: But they having no Dwelling-place for their abode, nor any Church to exercise their Religion, concluded to intreat the *Califf* of *Egypt* to grant them a place in *Jerusalem*, whereon they might build a Church, with a house for their abode, who immediately granted them a place near *The Church of the Resurrection*, where they afterwards built a Church to the honor of the *Virgin Mary*, with a Cloyster and House. Afterwards they sent for from the Mountain *Casin*, an Abbot, with *Monks* of the Order of *St. Benedikt*, to whom they gave the same Church and Cloyster, with a proviso to receive and entertain all *Christian* Pilgrims or Travellers; and this Church was call'd *St. Mary the Latin*, because built by the *Latin Christians*. On the report of this Work begun, many Men and Women betook themselves thither: And therefore that the Women might have a more honorable abode, another Cloyster was built, by the name of *St. Mary Magdalene*, into which a certain number of Religious Women betook themselves, to receive and entertain all Pilgrimesses which came thither. But when at last these Cloysters began to grow too small for such great numbers as thither resorted, the Sisterhood concluded to build a great Hospital or Alms-house, for entertainment both of Sick and Well; and put at the same time an Overseer therein, chosen by the Abbot. They built also

also next it a Church, by the name of *St. John Baptist*, because they had understood, That *Zacharias*, the Father of *St. John Baptist*, had often travell'd to this Place.

These Cloysters, and this Hospital, for want of Revenues, were only maintain'd by Alms, sent to them by those of *Amalfi*, and other parts of *Italy* which Traded in *Syria*; which continu'd as long as *Jerusalem* remain'd in the Hands of the Infidels: In which time a certain Holy Person, by name *Gerard*, was Overseer of this Hospital; and over the Cloyster of Women, a *Roman* Virgin call'd *Agnes*. When this *Gerard* had serv'd this Hospital a long time, he concluded, with the Advice of his Benefactors, to take upon him the Apparel or Habit which the Knights at this day wear; that is, a black Cloke or Coat, with a white eight-pointed Cross upon it. The like the Abbess *Agnes* and their Institution was allow'd by Pope *Honorius* the Second, and the Patriarch of *Jerusalem*. *Gramay* affirms, That at the intreaty of this *Gerard*, this Order was allow'd in the year Eleven hundred and thirteen, by Pope *Paschal* the Second, under the Discipline of *St. Augustine*, which hath been ever since follow'd by them: And likewise the same Pope *Paschal* took the same *Gerard*, and these Hospitallers (for so they were at first call'd, from this Hospital) under his Protection, and granted them great Priviledges, commanding, That after the death of this *Gerard*, they should chuse another Governor, to whom was given the Title of Master of the Order of *St. John* of *Jerusalem*. *Megisser* affirms, That when the *Christian* Princes had Besieg'd *Jerusalem*, under the Conduct of *Godfrey* of *Bouillon*, Duke of *Lorain*, as Chief Commander, these Hospitallers joyn'd privately with him, and by means of their Assistance beat the *Turks*, and won the City, in the year Eleven hundred and nineteen. This *Godfrey* of *Bouillon*, being afterward chosen King of *Jerusalem* by the *Christians*, gave to this Order great Gifts, and put into their Hands the Government of many Towns, to defend the same.

In the year Eleven hundred seventy eight, these Hospitallers fought with *Saladin* Caliph of *Egypt*, and won a great Victory; but with the loss of the Grand Master *De Mozins*; there remaining on the *Mahumetan* side above five thousand slain. In like manner, the Knights in the same year, in *July*, under the Command of the Grand Master *Garnier*, gave a bloody Battel to that Enemy, wherein *Guy* the *Christian* King of *Jerusalem*, and the chiefest of the Realm remain'd Prisoners, with a downfall of all the Knights: The Grand Master himself mortally wounded, died of his Wounds ten days afterwards.

Downfall of the Knights;

They are drove out of *Jerusalem*.

The twelfth of *October*, in the same Year, *Jerusalem* was Conquer'd by *Saladin*; by which means, all the *Christians* of the *Latin* Church, and these Hospitallers, were driven out of the City, which with their own Money redeem'd above thirty thousand Prisoners. These did aid the *Christian* Princes very much, in the regaining of the *Holy Land*, and the City *Akre*, which hapned in the year Eleven hundred ninety one, the twelfth of *July*, at which place they have since had their usual abode: And notwithstanding the loss of *Jerusalem*, the Hospitallers and Templars remain'd Masters over one part of the Kingdom of *Jerusalem*, and made *Ameury van Ansignan*, King of *Cyprus*, King of *Jerusalem*; but after his decease, the Knights and Templars govern'd it themselves, under the Grand Master *Godfrey* Rat, as Chief Commander.

About the year Twelve hundred twenty five, these Knights overcame the City *Damiata* in *Egypt*, under the Conduct of the Grand Master *Guerin* de *Montaigne*.

In

In the Year twelve hundred and sixty, under the Grand Master *Haegues* de *Revel*, they took from the *Saracens* the Castle of *Lebion*; whereupon the Sultan concluded to destroy and root out all the Hospitallers, and to that end Besieged and took the Castle of *Affur* in the Year One thousand two hundred sixty five; and the following year the Hospitallers and Templars were beaten by the City *Ptolemais*, or *Alkre*, or *Acon*; three years afterwards they lost the Castle of *Krak*, or *Montreol*.

In the Year Twelve hundred eighty two, the Hospitallers obtain'd a great Victory under the Grand Master *Nicholas* de *Orgui*, against the *Turks*, Besieging the Castle of *Margat*, their chiefest strength; which yet was deliver'd up in the Year twelve hundred eighty five to the Sultan *Melechfait*; from whence they went to the City *Alkre*, but stay'd not there; for by the loss of *Tripoli* in *Syria*, and likewise of *Sidon* and *Barut*, in the Year twelve hundred eighty nine; and the before-nam'd *Alkre*, in the Year Twelve hundred ninety one, the eighteenth of *May*, to the Sultan *Melechseraf*, all the *Christians*, and by consequence these Knights were utterly expell'd out of the *Holy-Land*, after a possession of a hundred ninety one Years, ten Months, and three days, since the winning thereof by *Godfrey* of *Bouillon*.

The Knights are drove out of the *Holy-Land*.

The Knights betook themselves from thence to the Island of *Cyprus*, under the Grand Master *Jan* de *Villices*, where the King gave him and the Templars the City and Haven of *Timeffo* for their abode.

Pope *Clement* the First, granted afterwards to this Order, all the Goods and Lands which they took from the Infidels; for which cause they gathered a strong Army, under the Command of the Grand Master *Foulques* Villaret, and took *Rhodes* from the *Turks*, with several other adjacent Islands; whereupon they remov'd from *Cyprus* to *Rhodes*, and were since call'd The Knights of *Rhodes*. About this time the Order of Knights Templars was suppress'd, and their Goods conferr'd upon these Knights by the Pope.

A long time they defended *Rhodes* against the assaults of the *Mahumetans*, chiefly in the time of *Habusar*, Sultan of *Egypt*, who Besieged it five years; and in the Year Fourteen hundred and eight, the Grand-Seignior *Mahomet*, or *Mihammed*, attempted with an Army of Three hundred thousand Men, but was necessitated to leave it with a great loss of Soldiers; but at last the *Bassa* *Ibrahim*, by the Command of *Solyman* the Magnificent, overcame the City, and the whole Island in the Year Fifteen hundred twenty two, on the day of *St. John Baptist*, having an Army of two hundred thousand men, whereof the Siege devour'd above a hundred thousand, whereas the Island was scarce furnish'd with six hundred Knights, and five thousand Inhabitants.

After the loss of this Island, they went away from it, according to the Agreement made with the *Turks*, and Landed first at *Castro* in *Candia*, but went thence to *Messina* in *Cicilia*; and from thence, in the Year Fifteen hundred twenty three, to *Civita Vecchia*; thence again to *Viterbo*, a City in *Tuskani*, where the Pope entertained them a while; they went from *Viterbo* in *July*, in the Year Fifteen hundred twenty seven, to *Cornetto*, from thence to *Franche*, and from *Franche* to *Nize* in *Savoy*: out of this, in the Year Fifteen hundred twenty nine, they betook themselves to the City *Anguste* in *Cicilia*, and from thence to *Sarragoa*, where they remain'd by leave of the Emperor *Charles* the First, who took a great content in them for their Valor, which they manifested every where, to the destroying of the *Turks* and *Corfairs*; insomuch, that *Charles* at last, in the Year Fifteen hundred and thirty, the four and twentieth of *March*, out of a voluntary

tary Donation, transferr'd the Tenancy to the Knights of the Islands of *Malta* and *Goza* aforementioned, with a Proviso to give every year for an Acknowledgment, a Falcon, which the Grand Master should bring himself, or send to the Vice-Roy of *Sicily*.

The Knights take their abode in *Malta*.

In the same Year, the six and twentieth of *October*, the Knights took possession thereof, under the Grand Master *Philip de Villiers*, and have since that been call'd, *The Knights of the Order of St. John of Jerusalem in Malta*, or singly, *Knights of Malta*.

The intention of instituting this Order in the beginning, was to serve the Pilgrims which travell'd to *Jerusalem*, and to assist them with all their Power to keep the Ways secure for such as travel'd to visit the Holy Sepulchres. But at this day their chiefest business is against the *Turk*, and all Infidels, and to serve *Christendom* as a Buckler of Defence against them.

A Letter from the Grand Master *Laskaris*.

These Knights glory in themselves, that they are an Order which hitherto hath had no other Foes, than those that are Enemies to the Name of *Christ*, being a renown'd as well as an admirable Institution, without advantage, or any other reward than that of Vertue, their probity continually exercising it self in the prudent Education of its noble Posterity, even with the hazard of their lives; and wishing nothing else, but to persevere in the shewing of their Valor in fighting against the Wicked. They manage great Wars against the *Turks* and all Infidels, without joyning or confederating with any Party in the Quarrel of *Christendom*, and are by all *Christian* Princes known to be impartial, being indeed an Order consisting of the flower of the Nobility of all *Europe*, establish'd in the defence of *Christian* Princes, who by their glorious Enterprises of a renown'd and Holy War, have five whole Ages approv'd themselves famous and honourable towards *Christendom*, and at all times formidable to their Enemies. They have in Services and Warlike Exploits so highly merited of the *Roman* Emperors, Kings, and other *Christian* Princes, that they stand in a perpetual League with them, and have been receiv'd into the Protection of the *Roman* Empire, according to the purport of the Letters from the Emperor *Charles* the fifth given and granted at *Antwerp*, the four and twentieth of *May*, in the Year Fifteen hundred and forty, where he saith:

The aforesaid Order many years since, and even beyond imagination, have been a continual Defence against the Turk, that great Persecutor of our Faith, and have most valiantly spent their Blood against him for the defence of Religion, and performed many excellent Deeds; whereupon our Predecessors, Roman Emperors and Kings, have receiv'd them into singular Protection and Favor.

The Popes, who confirm'd the Institution of this Order, held to be Temporal and Secular, not onely in respect of their chiefest Employment, but for that they stand exempted both in their Persons and Goods, from the Power and Authority of the Clergy. All Temporal Princes and Lords in their Leagues with this Order, have always distinguish'd them from the Spiritual, neither are their Goods chargeable with Impositions as those comprised under the Colledges, or Cloisters of other Spiritual Societies.

The Goods of this Order.

This Order possesses in several Countreys of *Europe*, as in *France*, *Spain*, *Portugal*, *Germany*, the *Spanish Netherlands*, many Houses and Goods of the Countrey, call'd *Commanderies*, that is, *Offices*, *Places*, and *Governments*.

Laskaris in a Letter of his.

This Order used formerly, in the time of the *Spaniards*, to possess several Goods and Commanderies in the *United Netherlands*, especially at *Harlem*, call'd *The Goods of the Order of St. Johns-House in Harlem*, which they hold to be wholly

wholly incorporated and annexed to the Grand Master of *Malta*, and the Grand Prior.

Many times have the Knights requested of that State the appointment of these Commanderies, particularly the Grand Master *Laskaris* himself, by Letters of the fifteenth of *September*, in the Year Sixteen hundred fifty two, requested of the States, that by their Authority they might be admitted to the Bailiwick of *Utrecht*, the Commanderie of *Haerlem*, and other Goods, within their hands: and farther to that end sent Ambassadors to present their Case to the Assembly of the States, but could never reap any fruit of their Design. Over all the Goods in the *Netherlands*, the Landgrave of *Hess*, Grand Prior and supreme Master of this Order in *Germany*, hath obtain'd the Investiture.

These Knights set a high esteem upon their Rights and Privileges, that they may employ them to the designed use in their Hospital, and the Holy War against the Infidels: and also for that they approve the honorable Reward of their Order, for whose prudent and illustrious Deeds against the Infidels, they say they were granted them.

The Knights of this Order are distinguish'd into several ranks: The first are Noble Knights, call'd *Knights of Justice*, and bear a Cross of Gold: These must shew a Noble or Gentile Extract for four Descents both of Fathers and Mothers side, before they can be receiv'd. Also *Knights of Grace*, or *Favor*; but they differ little from the first, onely that they cannot come to the Dignity of the great Cross, nor of Grand-Master.

The Knights are distinguish'd into several Ranks.

There are Priests which celebrate Mass, but give Money for their reception into this Order; besides the Friars Servants at Arms, being Spiritual Persons, wearing a Cross of Cloth upon their Cloak, but by permission of the Grand-Master, they may wear one of Gold: These are appointed to Offices, having small Commanderies under them, and obtain Place in the Order, after four Expeditions in the Galleys, or ten years abode in *Malta*. The Priests make but two Expeditions in the Galleys, yet there is but one of them in every Galley, call'd *The Prior of the Galley*.

Some Inhabitants in the Islands wear a half Cross, and therefore call'd *Demurcians*, by that means free from Taxes and Imposts, but never admitted, nor can execute a Commanderie, nor have Dignities in the Order.

Pensioners *Donatists*, that is, such as are presented with no other intent than to serve the *Auberges*, and maintain'd by the Knights of every Language to which they belong.

All the Knights are distinguish'd into eight several Languages: The first is of *Provence*; these are honour'd with the Dignities of Commanders, of Grand-Prior of *St. Giles*, the Grand-Prior of *Tholouse*, and Bailiff of *Monosque*. In the Priory of *St. Giles* is fifty Commanderies, that is, inferior Governments, and in that of *Tholouse*, five and thirty.

The Knights are distinguish'd into eight Languages: Language of *Provence*.

The second, that of *Auvergne*: Of these is the Marshal of the Order, the Grand-Prior of *Auvergne*, who hath under him forty Commanderies, and eight Servants, the Bailiff of *Laurent*, at this day *Lyons*.

Language of *Auvergne*.

The third is that of *France*: Of these is the Grand-Hostilier, the Grand-Prior of *France*, with five and forty Commanderies under them; the Prior of *Aquitain*, with sixty five; the Prior of *Champain*, with four and twenty; the Bailiwick of *Moree*; and lastly the Grand-Treasurer.

Language of *France*.

The fourth, that of *Italy*: Among these we have the Admiral of the Order of *Rome*, with nineteen Commanderies under him; the Prior of *Lombardy*,

Language of *Italy*.

T t t with

with five and forty; the Prior of *Venice*, with seven and twenty; the Priors of *Barlette* and *Capove*, who together have five and twenty; the Prior of *Messine*, with twelve; the Prior of *Pise*, with six and twenty; the Bailiff of *St. Euphemie*; of *St. Stephen* of *Monopoli*; of the *Holy Trinity* of *Venice*; and of *St. John* of *Naples*.

Language of *Aragon*.

The fifth of *Aragon*, containing *Aragon*, *Catalonia*, and *Navarre*: Out of these they chuse the Grand Protector of the Order; the Grand Prior of *Aragon*, otherwise the *Castilian* of *Emposte*, having nine and twenty Commanderies; the Prior of *Catalonia*, eight and twenty; the Prior of *Navarre*, seventeen; and the Bailiff of the City of *Caps*, or *Capes* in *Barbary*, while *Tripolis* was under the *Christians*, but now totally lost.

Language of *England*.

The sixth, that of *England*, which comprehended the *Turcopoliers*, the Priors of *England* and *Ireland*, with two and thirty Commanderies: but these have been suppressed many years.

The German Language.

The seventh, of *Germany*; whence is elected the Grand Bailiff; the Prior of *Germany*, at this present the *Landgrave* of *Hess*, a Prince of the Empire, who by virtue thereof hath under him in high and low *Germany* sixty seven Commanderies; yet those in the *United Netherlands* have been seiz'd and alienated several years. Within this also are comprised the Prior of *Bohemia* and *Hungarie*, and the Bailiff of *Brandenburgh*.

Language of *Castile*.

The eighth is the Language of *Castile*, containing *Leon* and *Portugal*. This furnisheth Persons for the Dignity of the Grand Chancellor of the Order, the Priors of *Castile* and *Leon*, with seven and twenty Commanderies under them; the Priory of *Portugal*, with one and thirty; the Bailiff of *Povede*; the Bailiwicks of *Negropont* lies common to *Castile* and *Aragon*.

Who are receiv'd into this Order.

All Knights are receiv'd into this Order, if they can shew their Gentility before the Commissaries, appointed by the Provincial Chapters, and in their absence, the Senior Deputy.

The Servants, or Ministring Friars, and Priests or Chaplains, shew the Honesty of their Parents, and their own good Education.

Out of this number are chosen the Master of the Court of the Grand Master, the chief Esquire or Armour-bearer, his Deputy, and the Judge-Advocate.

The Election of the Order.

All receiv'd into this Order make three Promises, or Vows, viz. of Chastity, Obedience, and voluntary Poverty, with promising moreover to wage War against the Idolaters and *Mahumetans*.

Every Brother, or Knight, is bound to wear a black Mantle, with a white eight-pointed Cross, and in the time of War, a red Mandilion, or Caslock over their Armour, which they call the *Sopraveist*, or upper Garment, with a white Cross, but not eight-pointed, as upon the Mantle: But such as have resided ten years in *Malta*, and made four Expeditions in Person in the Galleys, may wear the great Cross upon the Breast; yet they must afterwards present their Request in full Council. The Grand Master, the Bishop of *Malta*, the Prior of the Church of *St. John*, the Conventual and Capital Bailiffs, wear the great Cross upon their Breasts; but all the other, the little One. Every Brother by obligation must every day repeat an hundred and fifty *Pater Nosters* for such as have been slain in their Wars: But the Priests, Deacons, Sub-Deacons, and Clerks, perform other Offices. All (except the Sons of great Lords, generated by a Father, Grandfather, and great Grandfather of Temporal Nobility) Sons of covetous Persons, or that are sprung from *Saracens*, or *Mahumetans*, (though deriving

deriving from the greatest Princes) such as do Homage to any other Order, (though by the appointment of the Chapter) greatly Deformed, Murtherers, or vicious People, nor any under eight and twenty years of age, may be receiv'd into this Order: yet the Grand Master may admit Boys of twelve years old, of what Nation soever they be, into Salary. Those also design'd to be taken into this Order, must be of comely Personage, strong Limbs, sound in Body and Mind, and of good Behavior; and every one must shew that he belongs to the Priory he says he is of. They must as Probationers before they receive the Garment, stay a Year and a Day in the Cloister. The Servants, Brothers, and Chaplains, must not be of Vulgar Extract, but must manifest that they are descended from Worthy Parents, which have never wrought in any Handicraft, and have always liv'd honourably and virtuously. The Pensioners, or Half-Cross-men, are to be receiv'd by Bailiffs, Priors, and others, with permission of the great Lord, and may wear but three Branches of the Cross of *Malta* on the left side of their Coat, and may not set the upper Branch. These may not be receiv'd if they be descended from *Jews*, *Saracens*, or *Mahumetans*; or if they have not liv'd well, or have exercis'd any Mechannick Art, and have not given some part of their Goods or Estate to the Order: but they may be Marry'd. No Knight, of what Dignity soever, may bestow his Goods farther than his Salary. For petty Crimes they allow a Sanctuary; but Robbers, or Pyrates, burners of Houses, betrayers of their Countrey, Thieves, false Witnesses, sacrilegious Persons, and such like, are utterly excluded from all Mercy.

The chief Head of this Order calls himself *Lowly*, or *Humble Servant* of the holy House, or Hospital of *St. John* of *Jerusalem*, and of the Order of Soldiers of the holy Sepulchre of our Lord, Defender of Christian Arms. But the receiv'd Title is, *The Illustrious and most Reverend Prince, Lord Prior A. of V. Great Master of the Hospital of St. John* of *Jerusalem*, Prince of *Malta* and *Gaza*.

The Title of the Grand Master.

The Habit of the Grand Master is a long Coat, hanging down to the Ground, with wide Sleeves, and a round Bonnet upon his Head. For the upholding of his State and Grandeur, he hath several Commanderies, lying in every Priory, and united to the Grand Mastership.

Garments.

After the death of one Grand Master, the Knights chuse another, who is afterwards Inaugurated with great State and Solemnity.

In brief, we will give you a Catalogue of all the Grand Masters since *Gerard*, the first Instituter of this Order, to the present *Cottoner*, by way of Chronology.

The first Grand Master, or rather Founder, of this Order was, as before related, one *Gerard*, though *Mentinus* sets down one *Raymond du Puy* for the first, affirming that *Gerard* gave onely the first Fundamental Rules, but *Raymond du Puy* was the first Grand Master; however, we will begin with *Gerard*, who died in the Year 1118.

The first Grand Master.

Raymond du Puy, a *Dauphiner* or *Florentine*, as *Massiger* will have it, by the Latines of his time call'd *De Podio*, the first Grand Master of the Hospital of *St. John*, according to the Tradition of the Knights; although some set before him one *Roger*, who in the Year 1130. as they say, had the Government. This *Raymond* seeing the Society increase in number, grow rich in Means, and that they were most of them nobly descended, perswaded them by his example to take up Arms for the defence of the Faith, as a Matter suitable to their Devotion and Nobility. According to the relation of the Knights themselves, this *Raymond*

A DESCRIPTION OF

mond, and not Gerard, Instituted the wearing of a black Coat, with an eight-pointed white Cross. He also settled a general Assembly, wherein for the future, Vacancies were to be suppli'd by the approbation of the Knights: which Rule Pope Calixtus the second allow'd and confirm'd in the Year 1120. and afterwards his Successors Decreed, That the Knights should live according to the Order of St. Augustine. This Raymond first bore in his Standards, or Banners, a Silver Cross in a yellow Field, by order of Pope Innocent in the Year 1130. and since that time the Spirituality distinguish'd into Knights, Chaplains, and Servants of the Hospital of St. John of Jerusalem. He died in the Year 1160.

Augca de Balben, a Dauphiner, died after three years Reign, in the Year 1167.

Arnold de Comps, deceased in the Year 1167.

Gilbert de Assaley, an English-man, unhappily brought the Order into a Debt of an hundred thousand Crowns, and therefore was dismissed in the Year 1169. but coming home to his Countrey by Sea, was cast away with all his People in the same Year.

Caste, or Caste, succeeded, and died within the said Year 1169.

Joubert came next, and died in the Year 1179.

Moger, or Roger de Moulins, was kill'd in a Battel against Saladin, in the Year 1187.

Garnier of Naples in Syria, died of a mortal Wound receiv'd in Battel, having Reign'd scarce six Moneths and ten Days, in the Year 1187.

Ermengar, or Emengar extracted out of the House of Aps in Vivarez, died in the Year 1192.

Godfrey of Duiffon, died in the Year 1194.

Alfonfus, a Portuguese, was descended from the Kings of Portugal: but seeing himself envy'd by the Knights because of his morosity, laid down his Office, and went the same Year to Portugal, where he was poyson'd by his Brother in the Year 1026.

Godfrey, or Geofrey le Rat, Grand Prior of France, died in the Year 1027.

Guerin de Montaigu, of Avergne, in the Year 1230.

Bertrand de Texi deceased in Akra in the Year 1240.

Guerin, or Gerin, was taken Prisoner in a Battel against the Infidels, Corasminers, and sent to the Sultan of Egypt, where he died in the Year 1245.

Bertrand de Comps, a Dauphiner, died of his Wounds receiv'd against the Turks, in the Year 1248.

Peter de Vellebride, taken with Lewis King of France, in a Field-Battel, by the Sultan of Egypt, Melechfala, and released by the Hospitallers, in the Year 1251. and died at Akra in the same Year.

William de Castelnau, or of New Castile, of the Alberge of Avergne, died in the Year 1260.

Hugues de Revel, a Dauphiner, ended his Life in the Year 1278.

Nicholas de Orgue, deposed in the Year 1288.

John de Villiers, a French-man, died at Cyprus, in the City of Limesso, in the Year 1203.

Odon des Pins, of Provence, was for his carelessness and covetousness, cited to appear at Rome, and answer the Complaints of the Hospitallers, but died in the Way to Italy, in the Year 1296.

Guilliam de Villaret, born in Provence, or rather (according to Davity) of the House of Villaret in Dauphin, died also in Cyprus, having seen the downfall of all the Templars, in the Year 1338.

Folque,

THE AFRICAN ISLES.

Folque, or Fulques de Villaret, a Branch of the same House, was (through the hatred of the Knights for his over-great austerity) dismissed, and Maurice de Pagnak of Provence chosen, to the great dislike of the Pope, who sent two Prelates to Rhodes to take cognizance of the Matter, with Command to the Grand Master De Villaret and Pagnak, to appear before him in Avignon, as they did. In the mean time the Pope chose one Gerard des Pins, Governor of the Order, to be Grand Master. During this Contest Maurice de Pagnak died at Montpellier, in the Year 1322. and then Folque was restor'd: but seeing himself afterwards hated of the Knights, he laid down his Office in the Year 1323. and liv'd like a private Knight: He died the first of September, and was bury'd at Montpellier, in the Year 1327.

Eliot de Velleneune, of Provence, was presented by the Knights before the Pope, to establish him in this Dignity. He held at Montpellier a general Assembly, in the year 1330. two years after went to Rhodes, and clear'd the Order from all Debts, and enrich'd it. He got afterwards the Name of The Lucky Governor: He first commanded the Palace of the Grand Master to be fortifi'd with Walls and Towers, and divided the Languages, Bailiwicks, and Dignities of the Order. He died at Rhodes the 27 of May in the year 1346.

Deodat de Gozon of Provence, about four years before his Election had kill'd a Dragon or venomous Serpent, which poyson'd and devour'd the Inhabitants of Rhodes; for which cause (according to Megisser) he was call'd The Dragon-killer. He died in the year 1353.

Peter of Corailon of Provence, died the 24 of August, in the year 1355.

Roger des Pins, deceased the 28 of May, in the year 1356.

Raymont Berenger was extracted out of the ancient House of the Berengers of Dauphin: He would have laid down his Office of his own accord, but Pope Gregory not permitting of it, he died Master in the year 1373.

Robert de Jully of Julliac, Grand Prior of France, died the 29 of June in the year 1376.

John Fernandez de Heredia, of the Alberge of Arragon, born at Valentia, was after a second Marriage made Knight, and chose Grand Master. He besieged the City of Patras in Morea, slew the Governor in Battel; but was afterwards in a Siege taken by the Turks, to whom he was forc'd to render Patras, and all the other conquer'd Places for his Release; yet the Turks carry'd him to Albania, and made him a Slave till the year 1381. when he was released: Afterwards he was deposed from his Dignity by Urban the sixth, because he went to Avignon to acknowledge Clement the eighth; and in the year 1383. was substituted in his Place Richard Caracciolo; but the Order would not own him: so that Richard died at Rome in the year 1395. in the life-time of Heredia, who yielded up quietly his Life, in the year 1396.

Filibert de Nadaillac, or rather Naillac, of the French, Grand Prior of Aquitain, died after a Reign of 25 years, in the year 1421.

Anthony Flavian, of the Language of Aragon: He Govern'd the Order with great Wisdom and Discretion, and died the 29 of October, in the year 1437.

John de Lastick of Dauphin, of the Alberge of Avergne, where he was Prior, and chosen to the Mastership in his absence: He held before his coming to Rhodes, an Assembly at Valentia in Dauphin, and came in the year 1438 to Rhodes, and died the 19 of May, in the year 1454.

Joubert, or Jaques de Milly, of the same Place, and where also he was Prior, died the 17 of August, in the year 1461.

T t t 3

Peter

Peter Raimond Zacoſta, by *Megiffer* call'd *Acosta*, of *Arragon*: He erected the eighth *Alberge* of *Caſtile* and *Portugal*, whereas before there were but ſeven, and built the Tower of *St. Nicholas*, at the Mouth of the Haven of *Rhodes*, in the Place where formerly the *Colloſſus* ſtood. He died at *Rome* the 21 of *February*, in the year 1467.

Baptiſta Urſina, of the *Italians* *Alberge*, ſprung from the Houſe of *Urſina*, a Prior at *Rome*, was choſe the fourth of *March* 1467. and died the eighth of *June*, in the year 1476.

Peter de Aubuſſon, Prior of *Avergne*, died at *Rhodes* the third of *July*, in the 80 year of his Age, after a Reign of 27 years, in the year 1503.

Emery de Amboiſe, Grand Prior of *France*, died at *Rhodes* the 13 of *November*, in the year 1512.

Guy de Blanchefort, Prior of *Avergne*, Nephew of the Grand Maſter of *Abonſſon*: but paſſing in a Ship to *Nice* to Sail over to *Rhodes*, died on the Sea the 24 of *November*, in the year 1513.

Fabrice de Caretto, Extraſted out of the Stock of *Marquis de Finale*, a *Genouefe*, was Eleſted the fifth of *December*, in the year 1513. and died the 16 of *January*, in the year 1521.

Filips de Villiers d'Iſle Adam, Grand Prior of *France*, during whoſe Government the Knights loſt *Rhodes*, and got of the Emperor *Charles*, the Iſland *Malta*. He died at the Age of 70 years, the 21 of *Auguſt*, in the year 1543.

Perin de Ponte, an *Italian*, born at *Aſt*, Uncle to Pope *Julius* the third, was choſen the 26 of *Auguſt* the ſame year, and died the 17 of *November* in the year 1535.

Didier de Tolon, of *St. Jalle*, of the Language of *Provence*, and Prior of *Thoulouſe*, died at *Montpellier*, being upon his departure for *Malta*, the 16 of *September*, in the year 1536.

Jan de Homedes, of the *Alberge* of *Arragon*, came after his Eleſtion the 21 of *January* 1538 to *Malta*. He had loſt one of his Eyes in the Siege of *Rhodes*, and cauſ'd the Forts of *St. Elmo* and *St. Michael* to be built, and died in the 80 year of his Age, the 16 of *September*, in the year 1553.

Claude de la Sengle, of the *French* number, was choſen at *Rome*, whether he had been ſent Ambaſſador, and came to *Malta* in *January* 1554. He enrich'd the Order very much, and died the 18 of *Auguſt*, in the year 1557.

Jan de Valette, that is to ſay, *Parifot* of *Provence*, was choſen the 21 of *Auguſt* 1557. to the great content of the whole Order, for the Reſpect he had from all Nations. In leſs than two years he was General, or Admiral of the Galleys, Maſthal of *Lango*, Great Commander, Prior of *St. Giles*'s, Lieutenant of the Grand Maſter, and laſtly Grand Maſter. He erected a Caſtle on the Iſland *Goze*, forſook the Caſtle of *St. Angelo*, and went to the Borough of *Malta*, which he valiantly defended in the year 1565. againſt all the Power of the Turk. After the breaking up of the Siege, he new fortifi'd the Iſland, and begun the new City, from his Name call'd *Valette*; whereof he laid the firſt Stone the 28 of *March*, in the year 1566. and proceeded in the building of it, with permiſſion of the Pope for the Labourers to work on Holidays. He died the 21 of *Auguſt*, (being the day of his Eleſtion) in the year 1561.

Peter de Mont of *Italy*, proceeded in the building of the new City, wherein he ſetled the Reſidence of the Order, and made his entrance into the ſame with all his Knights on the 18 of *March* 1571. and died the 17 of *January*, in the year 1572.

John

John Biſhop of *Caſtiere* in *Provence*, but a *Gascon* born, erected the great Church of *St. John Baptiſt* in *Valette*, and gave a Revenue of a thouſand Crowns, with a Chappel adjoining, for the Interment of the Corps of the Grand Maſters his Predeceſſors *de novo*. He fell into hatred with many Knights, and was ſummon'd to *Rome*. In the mean time Pope *Gregory* the Eighth ſending one *Gaspar Viconte* to *Malta*, to Govern the Order during his abſence, he died at *Rome* the 21 of *December*, in the year 1585. aged 78 years.

Hugues de Loubenx Verdale, of the *Alberge* of *Provence*, but a *Gasconer* by birth, was eleſted the 12 of *January*, 1582. He had from his youth exercis'd himſelf in Letters and Arms, amended or repair'd the Fortifications of the Iſland, reform'd the Eleſtion of the Order, cauſ'd a Hiſtory to be written of their Acts, by one *Jaques Boſio*, to the Expence of the Order of more than two hundred thouſand Crowns, which they were indebted; and therefore was accus'd by the Treasury-Chamber, That he had employ'd it ill. He died at laſt in *Malta*, the fourth of *May*, in the year 1595.

Martin Garcez, of the Language of *Arragon*, was Eleſted the eighth of *May*, 1595. in the ſixtieth year of his Age. He took off Customs and Impoſitions, and Commanded, That no Knight, nor Grand Maſter himſelf, ſhould particularly for his own Advantage go and take Prizes of the Turks. He died the ſeventh of *February*, in the year 1601.

Alof de Wignacourt, a *Frenchman*, had been formerly Grand Hoſpittaller of the Order, and Captain of the New City. He was Chosen the 10 of *February*, in the year 1601. He furniſh'd the City *Valette* with good Water from diſtant Springs, and ſtrengthen'd the Iſland with divers new Fortifications. He died the fourth of *September*, in the year 1622.

Louys de Mendez, of *Vaſconſales*, a *Portugueſe*, was Eleſted the 27 of *September*, in the year 1622. and died the 17 of *March* in the following year 1623.

Anthony de Paul, of *Provence*, but extraſted from the Houſe of *Paul* of *Thoulouſe*, was Eleſted the 12 of *March*, in the year 1623. and died in the year 1636.

Johan Paulus Laskaris, a *Piedmonteſe*, of the *Alberge* of *Provence*, was choſen the 12 of *June*, 1636. at ſeventy years of age, having been made Knight for his great Deſerts, the 24 of *April*, in the year 1583. He died, being 90 years old, in the year 1657.

After *Laskaris*, follow'd *Martinis de Rodin*, who died in the ſame year 1657. Then ſucceeded *Annetus Clermon de Giffans*, who died in the year 1660. After him, *Raphael Cottener*, who deceas'd in the year 1663. and was ſucceeded by *Nicolaus Cottener*. So that to conclude, At *Jeruſalem*, *Margat*, and *Ptolomais*, have been four and twenty Grand Maſters; at *Rhodes*, ſeventeen; and at *Malta*, nineteen: In all, ſixty.

The Iſlands of Comin and Cominot.

THE ſmall Iſlands of *Comin* and *Cominot*, lying Weſtward between *Malta* and *Goze*, are both ſubject to the Commands of the *Malteſes*: Both at this day Inhabited; but firſt Peopled by the diligent care of the Grand Maſter *Wignacourt*, who for the better ſecurity thereof, erected a Fort upon it. *Cluverius* taketh *Comin* for the ancient *Eleſteſia*, or Iſland of *Vulcan*, being very ſmall, not above four *Engliſh* Miles in compaſs, but exceeding full of Cattel. To the Southward of this lieth *Foſſola*, or *Forſora*. The

The Island of Goze, or Gozo.

THis Island, by the *Italians* call'd *Goze*; by the *Sicilians*, *Gozo*; by the Inhabitants, *Gaudish*; and by the *Arabians*, who sometimes possess'd it, *Gaudosh*; is taken for the *Gaulos* of *Pliny* and *Mela*, and the *Gaudos* of *Strabo*; but *Mercator* makes it to be the Isle by the Ancients dedicated to *Juno*.

It lieth about two Miles West-North-West from *Malta*, containing about eight Miles in Circumference, three in length, and one and a half in breadth; so surrounded with Cliffs and Rocks, that it is dangerous to come at it.

There are no great Towns, but only small Villages, and the Houses generally built at great Distances: The chiefest are, *Scilendi*, *Douere*, and *Muggiare*.

The Air is very healthful: The Ground to admiration fertile, with many easie and delightful Ascents, every where water'd with innumerable Springs, and producing Corn and Fruit, sufficient not only to the Inhabitants, but affording some to those of *Malta*. There are a great many Sheep, Hares, Fowl, and plenty of Honey. Towards the side of *Barbary* riseth a natural Rock, where brave Faulcons are taken, whereof the Grand Master sends yearly to the King of *Spain* for an acknowledgment.

The Inhabitants in Nature resemble those of *Malta*, and speak like them, broken *Arabick*. There are about five thousand Resiants, whom the *Turks* invaded and miserably spoiled in the year Fifteen hundred fifty one. There is a Castle seated on a Hill; but small, and of little consequence; yet stored with a large number of Ordnance, and underneath defended by a Fort, newly strengthened in the year Sixteen hundred and eighteen, with a Bulwark.

The Island is a Peculiar of the Grand Master of *Malta*, who calls himself Prince of it, and sends thither one with the Title of Governor every three Years.

The Inhabitants, although they speak *Arabick*, nevertheless embrace the *Christian* Religion.

The Island of Lampadouse.

THe Island of *Lampadouse*, by the *Italians* call'd *Lampedusa*, and by *Ptolomy*, *Lipadusa*, lieth about five and twenty Miles West-South-West from *Malta*, in four and thirty Degrees North Latitude.

It remains desolate, and without Inhabitants. *Aristo*, in his *Orlando Furioso*, represents this Island without Houses; but *Cruzius* affirms, That there are the Ruines seen of an old Castle, Houses, Walls, and Towers of Cities; but that none can remain there, because of a *Nootlot*; by which Word they seem to mean, Apparitions of Spirits, as the same *Cruzius* insinuates, when he says, *The Place is every Night disturb'd and haunted with uncouth and mischievous Spectrums*. However, this remains undoubtedly true, That there is a Church call'd *St. Mary of Lampadouse*, divided into two parts; the one part dedicated to the Religious of the *Christians*, and visited by Travellers, which come to offer there Money, Clothes, Bread, Gun-powder, Bullets, and many other things; the other

other by the *Turks*, which also come there to offer, with like devotion in their way; but neither of these take away any thing of what is brought there, it being both reported and believ'd, That he that brings nothing, or will take any thing, cannot come off with such their Sacrilegious Pilferings. However, the Knights come thither with their Gallies, and take away the Gifts there left by the *Christians*, which they carry to *Sicily*, to the Hospital of *Trepani*, call'd *Nunciata*, for the maintenance of Sick, as well as Poor; or else to *Malta*.

The Island of Linose.

THe Island of *Linose*, by *Ptolomy* (if *Sanutus* guesses not amiss) call'd *Ethusa*, and made *African*, lies seven or eight Miles, or according to *Brevis*, five Miles to the North-East of *Lampadouse*, in four and thirty Degrees North Latitude, almost over against the City of *Mahometia* in *Barbary*: The Circumference about five Miles; but affording no convenient place to receive Shipping.

In the Year Fifteen hundred sixty five, the *Turks* besieg'd *Malta* and *Gozo*, with eight and thirty thousand Soldiers, and a hundred ninety three Ships, Gallies, Gallcons, and Brigantines, under the chief Command of the *Bassa Mustapha*, and his Substitute *Bassa Piali*, in this order. The *Turkish* Forces appear'd the eighteenth of *June*, about four or five Miles from *Malta*; upon notice whereof from the Castle, and the Old City *St. Angelo*, a great fear possess'd the poor People in the Countrey, who immediately betook themselves, with what they had, to the Fortified Places; but the Knights, Soldiers, and other Warlike People, betook themselves to Arms. The Grand Master *De Valette* caus'd immediately all the Water on the Island to be poison'd with Arsenick, or Ratsbane, and other appropriate Drugs; and muster'd all his Forces, consisting of about eight thousand five hundred Fighting Men of all Nations; with one Troop of *Banditi*, or Exiles, of *Cicilia*, who behav'd themselves very valiantly. In the Night the *Turks* went out with a Rere-guard of five and thirty Ships, and set three thousand Men on Shore by the *Cape of St. Thomas*, who were follow'd continually by many others in Barques; for their Landing in the day-time was prevented by the Marshal *Copier*, who was drawn thither with a thousand Horse; but the Grand Master commanded him at last, That as soon as the Enemy was Landed, he should Retreat to the Fort; and sent the General of *Gio*, with a Troop of Knights and Foot-Soldiers, to impede their March. The Marshal, before he had receiv'd these Orders, had sent a Party of Horse, under the Conduct of one *Egaras*, to *Mugaro*, to get Intelligence, and to entrap one *Turk* or other, in hopes to learn some News: But this prevented not their coming on, and making further Attempts; whereby, after many fierce Assaults made upon the Besieged, with the loss of many of their Men, the Besieged at last were reduc'd to Extremity; when in a lucky Hour, they receiv'd not only Comfort, but fresh Courage, by the coming of *Don Alvaro Garcia*, who after a long stay, provided with a good number of Ships and Soldiers, came in the sight of *Malta* about Noon, on the sixteenth of *September*, in the year Fifteen hundred fifty six; but kept till the next Break of day about the Island *Comin*; and then he approach'd with his Fleet under *Malta*, by a Place call'd *Melekka*, and Landed all his Aids in less than an Hours time;

A DESCRIPTION OF

time; but went back himself with his Gallies to *Sicily*, with promise to return again in six days. Hereupon both the *Bassa's* gave command to Fire all the Guns against the Fort, and the Island *Sengle*, and immediately to bring them on Board the Ships; and so presently forsaking their Trenches, and setting their Huts on fire, sail'd away with their Fleet. The *Bassa's* arriving at *Galipolis*, made their Adventures known to the *Grand Seignior* by Letters, and how that since their departure from *Constantinople*, they had lost thirty thousand Seamen and Soldiers together. The *Grand Seignior* receiv'd this Letter with so much discontent, that he threw it on the ground, and said with a loud voice, *That his Sword had no luck in another Mans Hand*: Yet notwithstanding, the *Bassa's* were receiv'd with signs of great Honor at *Constantinople*, with the Beatings of Drums, and Sounding of other Instruments.

The Pope also held a Solemn Procession at *Rome*, wherein himself in Person assisted, to thank God for the Preservation and Deliverance of *Malta*; and with'd the Grand Master, in his Letter to him of the tenth of *October*, much Happiness with his Glorious Victory. The Grand Master *Valette* caus'd by a Collection to be gather'd at *Lyons*, *Marseilles*, *Lovorn*, *Naples*, and on other Places, Gunpowder, Saltpetre, Metal for casting Guns, all sorts of Arms, Masts for Shipping, all sorts of Necessaries of Wood and Iron, and other needful Things, for the strengthening of the Island. Moreover it was concluded (for the better convenience of the Island) to build a City on the Mountain *Scebaras*. Towards the building of this City, since call'd *Valette*, thirty thousand *Escues*, or Gold Crowns, were taken up at Interest by the Order at *Palermo*: The Pope himself gave to that end five thousand out of his own Purse, and sent thither a great quantity of Gunpowder and Saltpetre, with a Master-Builder call'd *Francois Laparel*, and offer'd the Grand Master a Cardinals Cap; but he modestly refus'd the same. The King of *Spain* gave towards this Building a Present of thirty thousand *Escues*; the King of *Portugal*, thirty thousand *Crujados*; and the *French King*, a hundred and forty thousand *Guilders*. Then immediately, by the command of the Grand Master, all sorts of People were set to work upon the Fortifications, and to scowr and cleanse the Ditches and Moats, to which the Knights themselves put their helping hand: And from the Castle of *St. Elmo*, where onely before a Ditch had been, there was now a Moat cut in the Rock, down to the Sea.

The Grand Master being brought to the corner of the Bulwark *St. John*, after many Benedictions, and other Ceremonies, laid the first Stone of this City: Whereupon the Master-Builder *Laparel* kiss'd his hands, and had bestow'd on him a gold Chain with a Medal, which the Grand Master put about his neck. Under this Stone several Gold, Silver, and Copper Medals were laid, for an everlasting Mark and Remembrance of the Building, whereof the best had this Latin Inscription, *Innotam Colli dedit*, that is, *He hath built the City immovable upon a Rock*. On this first Stone Letters were cut, which manifested the utmost danger which they endur'd in this Siege, with the Happy Success, and their Deliverance; and likewise the Occasion and Reason of this Building, with a Prayer to God, and the Name of the Grand Master *Valette* the Founder. The same Grand Master presented the City likewise with a Coat of Arms, being upon a Round Scutcheon, a Field *Or*, charg'd with a Lion *Gules*: After which Ceremony, all the Guns round about were Fir'd, and Gold and Silver Money, Coyn'd with the Picture of the Grand Master, thrown amongst the People, who all cry'd, *Vive le Grand Valette*, that is, *Long live the Grand Valette*. The

Charges

Charges to the Workmen amounted daily to the Sum of fifteen hundred or two thousand Crowns; but to ease the Payment, and to make good the Charges, the Grand Master caus'd Copper Money to be made: One Piece to the value of two *Tarins*; on the one side, with the Arms of the Order and the Grand Master; and on the other side, with the Mark or Ensign of his Dignity, with these Words about the Border, *Non Es, sed Fides*; that is, *Not Coyn, but Fidelity*.

The Island of Pantalarce.

THIS Island (which *Mercator* holds to be the *Cossyra* of *Ptolomy*; but others, the *Pacinia* of the same Author) lieth between *Sicily* and the Main Land of *Africa*; or between *Malta* and *Tunis*, two or three Miles from the City *Mahometa*, right over against *Susa*, a City in the Kingdom of *Tunis*, in five and thirty Degrees North Latitude, according to *Hues*.

It comprehends in Circuit about seven or eight Miles, and in breadth three or four. On the Sea-shore, toward the North side, lieth a City of the same Name with the Island, Fortified with an unaccessible Castle, built upon a steep and pointed Rock.

The most part of it appears Mountainous, full of great Rocks and Cliffs, yielding a glittering black Stone. In the midst of the Island may be seen an *Abyss*, or Bottomless-pit, call'd *Fossa*. The dryness of the Soil makes it incapable to bring forth Rain: But it affords variety of Pot-herbs, abundance of Cotton, Annise, Capers, Figs, Melons, and excellent Grapes. There grow also little Trees, by the *Moors* call'd *Ver*; and by those of *Sicily*, *Sinko*; which bears a round, sharp, and red Fruit, but becoming black in ripening, of which the Inhabitants make Oyl, useful not onely to burn in Lamps, but to eat; wherewith the Women anoint their Heads and Hair, both for Ornament, and to make it grow thicker. There are no Horses, but Oxen in great numbers, with which they Till the Ground. These Islanders live hardily, and are dexterous in Swimming; and although they use both the *Arabick* Habits and Language, yet they have approv'd themselves to be good *Christians*.

Thus having penetrated the Center and Inmost Parts of *Africa*, till of late altogether unknown; and accurately set forth the Circumference and Coasts of its vast Dominions, Describing exactly, and by good Authority, large Tracts of Land, hitherto not so much as once heard of, or in the least surveyed by the most Modern Authors: Our next Voyage (by Gods Conduct) we intend for *America*; hoping to receive that good Encouragement, that shall enable us to lead you through that New and Golden World, where you shall meet with the like, or more Variety of Wonders, than hitherto hath pierc'd any *English* Ear.

FINIS.

Directions for placing the Maps and Sculps in A F R I C A.

<p>THe Map of <i>Africa</i> Fol. 2</p> <p style="padding-left: 20px;"><i>Egypt</i> 35</p> <p style="padding-left: 40px;"><i>Alexandria</i> 55</p> <p><i>Cairo</i> 65</p> <p><i>The Caravan</i> 69</p> <p><i>Balzom, Booye, &c.</i> 74</p> <p><i>The Egyptian Pyramids, a whole Sheet,</i> 77</p> <p><i>Another half Sheet of the Pyramids</i> ibid.</p> <p><i>The inside of the great Pyramid</i> ibid.</p> <p><i>A half Sheet of the Mummies</i> 84</p> <p><i>Patura, Cassia, Plants</i> 101</p> <p><i>The Map of Barbary</i> 146</p> <p><i>Fez and Morocco</i> 158</p> <p><i>The Royal Palace, with part of the</i> <i>City Morocco</i> 164</p> <p><i>Salee</i> 178</p> <p><i>La Rache</i> 195</p> <p><i>Arzilla</i> 196</p> <p><i>Tangier</i> 197</p> <p><i>The Fight, and Relation of it</i> 219</p> <p><i>Algier, or Alzier</i> ibid.</p> <p><i>Gigeri, or Gigel</i> 244</p> <p><i>Tunis</i> 251</p> <p><i>Tripoli</i> 273</p> <p><i>Nigritarum Regio</i> 315</p> <p><i>Guinee</i> 376</p> <p><i>The Fort Tacaray</i> 416</p> <p><i>Castel del Mina</i> 424</p> <p><i>Castel del Mina, as in the Portuguese time</i> 425</p>	<p><i>Castle Cormantine</i> 431</p> <p><i>The City of Benyn</i> 470</p> <p><i>Ethiopia Inferior</i> 489</p> <p><i>The City of Lovango</i> 491</p> <p><i>Regna Congo & Angola</i> 522</p> <p><i>Bansa; or the City Salvador</i> 524</p> <p><i>Lovando St. Paulo</i> 552</p> <p><i>Cabo de Bona Esperanza</i> 584</p> <p><i>The Hottentots, and their Clothing</i> 590</p> <p><i>Ethiopia Superior, vel Interior</i> 632</p>
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In the ISLANDS.

<p>Insula St. Laurentii, vulgo Madagaf- <i>car</i></p> <p><i>St. Hellena</i></p> <p><i>Insula Promontorii</i></p> <p><i>The Fort Orange and Nassau upon the</i> <i>Island Goree: The Fort Nassau</i> <i>within</i></p> <p><i>Insula Canaria</i></p> <p><i>The Pico of Teneriff</i></p> <p><i>Melete Insula, vulg. Malta</i></p> <p><i>Diseño della Citta Valette</i></p>	<p style="text-align: right;">Fol.</p> <p style="text-align: right;">660</p> <p style="text-align: right;">727</p> <p style="text-align: right;">728</p> <p style="text-align: right;">732</p> <p style="text-align: right;">733</p> <p style="text-align: right;">736</p> <p style="text-align: right;">745</p> <p style="text-align: right;">746</p>
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*The half Sheets whereon are two Plates, are
to be plac'd according to the direction of
the first.*